Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ.

THE

GREEK TESTAMENT,

WITH

ENGLISH NOTES,

CRITICAL, PHILOLOGICAL, AND EXEGETICAL.

BY

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ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΡΩΜΑΙΟΥΣ ΕΠΙΣΤΟΛΗ.

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1 I. [a] Παυλος δουλος Ἰησοῦ Χριστοῦ, κλητὸς ἀπόστο-
2 λος, ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ, [b] (ὃ προεπηγγείλατο

[a] Acc. 9. 15. [b] c. 15. 2, 3. Gal. 1. 15.

"In epistolis interpretandis multò majorem difficultatem reperimus quàm in Evangeliis, quod ex ipsâ rei naturâ oritur. Qui enim historiam scribit, iis scribit, quibus ignota est; adeoque omnia clarè et simpliciter narrare debet; epistola verò est quasi colloquium cum amico absente, qui etiam partes suas agit, et ad cujus quæsita rei cogitata nobis præcognita respondemus; quando ergo epistola est Paulo longior, ita ut plura in eâ capita tractentur, fieri vix potest, quin sæpe hæreamus, non percipientes, quomodo scriptor ab uno ad alterum transeat, aut quis loquatur, an is qui scribit, an is cui scribitur. Præter hanc est et alia obscuritatis causa ipsi Paulo peculiaris, quam et Petrus Apostolus agnovit 2 Pet. iii. 15, 16. et diversitas interpretationum testatur: nimiram fervidum ejus ingenium multâ erudictione Judaicâ exercitum, quo febat ut plura simul ipsi incederunt, et mente celerrimè præcurrente, sermo ejus non raro fieret abruptus." (Wets.)

This Epistle was written in opposition to certain Jewish preconceptions and prejudices, which led them to neglect the offers of the Gospel. 1. A trust in the works of the Law, especially circumcision, as if thereby already justified and instated in the favour of God. That such was their opinion, is plain from the first three Chapters of this Epistle, and especially from ix. 30–32. x. 2–4. compared with Acts xxii. 33, 37. Phil. iii. 3. 2. A trust in their privilege, as the chosen seed of Abraham, as if thereby constituted God's peculiar people, the objects of his affection, and the heirs of the promises, to the exclusion of the Gentiles from all share in the benefits of the Messiah's kingdom. The ground of their confidence was the account given in Genes. xvii. 7–11. of the covenant made by God with Abraham, and of the institution of circumcision, as the seal of that covenant, a strong foundation in the mind of a Jew for lofty and exclusive claims, which were in after times confirmed by various important circumstances enumerated by St. Paul at ix. 4 & 5. To a bigoted Jew there must have been something shocking and incredible in what was implied in the alleged Divine commission to preach the Gospel to *all nations*, and in the greater acceptance it met with from the *Gentiles*, namely, that God had cast off his ancient people, and adopted the believing Gentiles in their stead. To combat these prejudices, then, the present Epistle was written, the *subject* of which the Apostle clearly lays down in i. 16. where he says the Gospel is δύναμις Θεοῦ εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρώτον καὶ Ἕλλησι. An affirmation comprehending two things. 1. The perfect *efficacy* of the Gospel to salvation, which, by implication, includes the *inefficacy* of the *Law*, whether of Moses or of Nature, for that purpose. See Gal. ii. 21. 2. The *universal extent* of this efficacy for salvation, in the gracious purpose of God to all mankind, to *Gentile* as well as Jew. In this Epistle, then, the Apostle has applied himself mainly to these *four* things. 1. He shows the inefficacy of the Law to salvation. 2. The *efficacy* of the Gospel for that purpose. 3. He destroys the exclusive claim of the Jew to the benefits of this salvation. 4. He establishes the right of the Gentiles to be the people of God, through faith in Jesus Christ, without their coming under any obligation whatever to the Law of Moses. The great Divisions of the Epistle (at least the argumentative part; for Chapters xii.–xvi. treat purely of *practical* morality) are three; 1. concerning Justification, Ch. i.–vi. 2. Concerning Sanctification, Ch. vi., vii., viii. 3. Concerning the rejection of the Jews, Ch. ix., x., xi. The above is abridged and arranged, with some alteration, from Mr. Young's excellent Synopsis of the argument of the Epistle to the Romans. The first 15 verses consist of introductory matter commencing with an inscription (1–7.) of more than usual length, by reason of the insertion of some parenthetical matter from v. 2–6. asserting the promise of the Gospel by the Prophets, the human nature of Christ by his descent from David, and his *Divine* by the resurrection; also the assertion of his own mission from Christ to preach the Gospel to the Gentiles. In the remaining part of the Introduction, the Apostle, after rejoicing in their faith, expresses his desire to visit them, excuses his delay hitherto, and professes his *readiness* and *purpose* to preach the Gospel there, the *nature*, *efficacy*, and *extent* of which he proceeds to state in vv. 16 & 17., which may

1 Tim. i. 9. Gen. 3. 15. ch. 22. 18. ch. 26. 4. ch. 49. 10. Deut. 18. 15. 2 Sam. 7. 12. Psal. 132. 11. Isa. 4. 2. ch. 7. 14. ch. 9. 6. ch. 45. 10. Jer. 23. 5. ch. 33. 14. Ezech. 34.

διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις, ³περὶ τοῦ υἱοῦ αὐτοῦ, ((τοῦ γενομένου ἐκ σπέρματος Δαβὶδ κατὰ σάρκα, ⁴τοῦ ὁρισθέντος υἱοῦ Θεοῦ ἐν δυνάμει, κατὰ πνεῦμα ἁγιωσύνης, ἐξ ἀναστάσεως νεκρῶν,)) Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν, ⁵δι᾽ οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν, εἰς ὑπακοὴν πίστεως ἐν πᾶσι τοῖς ἔθνεσιν, ὑπὲρ τοῦ ὀνόματος αὐτοῦ· ἐν οἷς ἐστε καὶ ὑμεῖς, κλητοὶ Ἰησοῦ Χριστοῦ,) ⁶πᾶσι τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς Θεοῦ, κλητοῖς ἁγί-

also be regarded as in some measure introductory, as instructing them in the doctrinal part of the Epistle, namely, on *Justification* and other subjects closely connected therewith.

C. I. 1. δοῦλος Ι. Χ.] δοῦλος (contracted from δόελος) is properly an *adjective*, signifying *bound*, and denoted a *bond* servant, usually for life. Now from the *devotedness* of such service, it was applied to the service of God. And the term δοῦλος Θεοῦ was applied first to *Moses* and *Joshua*, afterwards to the *Prophets*, and lastly to the *Apostles*, and even the Ministers of the Gospel in general, as 2 Tim. ii. 24. Κλητὸς denotes '*expressly constituted*' (as opposed to being self-appointed) namely, by Christ himself, Acts ix. 16. Ἀπόστολος denotes properly any one sent with a message, or to act for another. With the *Article* it denotes those commissioned by Christ, either in *person*, as the 12 *Apostles*, or, by some supernatural revelation, as in the case of *Barnabas* and *Paul*. The words following ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ are exegetical of the preceding, and refer to Paul's being set apart for the work of the Gospel, not only by the *Holy Spirit*, (Acts xiii. 2.) but also by *Christ himself*, Gal. i. 15. Εἰς denotes *purpose*. All these Nominatives depend upon γράφει, which verb is *supplied* in the most ancient Epistles on record, both in Scripture and in the earliest Historians.

2. ὃ προεπηγγείλατο &c.] 'which he had already promised' &c. This is meant as an answer to the objection of the Jews and Pagans, that Christianity was a *novelty*, (since the Gospel was looked forward to from the earliest ages) and to refute the calumny, that he undervalues Moses and the Prophets.

3. περὶ τοῦ υἱοῦ αὐτοῦ] 'respecting, or with reference to, his Son,' viz. as the subject of those prophecies. Γενομένου, *born*; as Gal. iv. 4. and Joh. i. 14. Κατὰ σάρκα. Notwithstanding what some recent Commentators (and at all times those that deny the Divinity of Christ) pretend, this must have the sense assigned by the antient Fathers and Interpreters, and most modern Commentators, 'according to his human nature and descent;' as Acts ii. 30. infra ix. 5. ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, where see the Note. 2 Cor. v. 16. Hebr. v. 11. This interpretation is ably supported by Carpz., Koppe, and Schleus.

4. τοῦ ὁρισθέντος υἱοῦ Θεοῦ—νεκρῶν] With this passage the Commentators are somewhat perplexed. See the details in Recens. Synop. One thing is clear, that ὁρισθέντος ἐν δυνάμει must mean 'powerfully or efficaciously declared,' or demonstrated. Far more difficulty is there in determining the sense of κατὰ πνεῦμα ἁγιωσύνης, on which Commentators are by no means agreed. Chrys. and the Greek Commentators, together with many eminent *moderns* as Luther, De Dieu, Grot., Fessel, Pearson, Whitby, Schoettg., Sectz., Weston, Newc., Koppe, and Rosenm., ta πνεῦμα ἅγιον to denote *the Holy Spirit*. As although they somewhat differ in their views, they generally explain it to mean 'according the Holy Spirit, and by that Holy Spirit evinced in His supernatural operations after had raised Jesus from the dead.' This may the sense; but it so nullifies the antithesis which plainly subsists, and requires such an unprecedented sense to be assigned to κατὰ, that I am inclined to prefer the sense assigned by the Latin Fathers generally, as also Cameraz., Paraeus, Beza, Pisc., Willet, Starck, Heumann, Wolf, Schleus., and others, namely, the *Divine nature of Christ*, His holy and blessed Spiritual nature. This sense is demanded by the *antithesis* between κατὰ σάρκα and κατὰ πνεῦμα. And it is confirmed by 1 Pet. iii. 18., where Christ is said to be θανατωθεὶς μὲν σαρκὶ, ζωοποιηθεὶς δὲ πνεύματι, where κατὰ σάρκα and κατὰ πνεῦμα would have been just as good Greek. Compare also 1 Tim. iii. 16. and Heb. ix. 12. So at Rom. ix. 5. Christ is said to be ἐκ πατέρων κατὰ σάρκα, but withal, to be Θεὸς εὐλογητὸς εἰς αἰῶνας. Indeed, the doctrine of the Greek Article *forbids* the first mentioned interpretation, while it readily *admits* the latter. For though πνεῦμα ἁγιωσύνης must be admitted to be a sort of Hebraism for πνεῦμα ἅγιον, (divine spirit) yet it cannot stand for τὸ πνεῦμα τὸ ἅγιον, the Holy Spirit. And, by virtue of the antithesis, as κατὰ σάρκα must mean 'by his fleshly, i. e. human, nature,' so must κατὰ πνεῦμα ἅγιον mean 'according to *his* (i. e. Jesus's) Spirit of holiness,' i. e. his *Holy and Divine nature*. Of course, the words must be construed immediately after υἱὸν Θεοῦ.

5. ἐλάβομεν] Plur. for singular, as frequently in St. Paul's Epistles. Χάριν καὶ ἀποστολήν. The best Commentators recognize in this an Hendiadys for 'the office of Apostleship,' and the grace belonging to it. Εἰς ὑπακ. πίστεως &c. The sense, which is briefly and obscurely worded, is, 'in order that all nations may be brought to obediently embrace the Christian faith.' See vv. 6. & 17. xvi. 26. Ὑπὲρ τοῦ ὀν. αὐτοῦ is explained by the best Commentators 'for his honour and glory;' by others, however, 'for his sake.' It seems to signify 'on his behalf,' (i. e. acting in his behalf) and should be referred to ἀποστολήν.

6. ὑμεῖς] 'ye Romans.' Κλητοὶ Ἰ. Χ., i. e. called or invited to the profession of Christianity, for whom its benefits are destined.

7. πᾶσι—Θεοῦ] 'to all in Rome who are beloved of God;' which is a designation of Christians explained by the words following, κλητοῖς

Ἕλλησί τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις ὀφει- 14
λέτης εἰμί· οὕτω, τὸ κατ' ἐμὲ, πρόθυμον καὶ ὑμῖν τοῖς ἐν 15
Ῥώμῃ εὐαγγελίσασθαι. Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγ- 16
γέλιον τοῦ Χριστοῦ· δύναμις γὰρ Θεοῦ ἐστιν εἰς σωτη-
ρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε, πρῶτον, καὶ Ἕλ-
ληνι. Δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ 17
πίστεως εἰς πίστιν, καθὼς γέγραπται· Ὁ δὲ δίκαιος ἐκ
πίστεως ζήσεται.

14. ὀφειλέτης εἰμί] scil. εὐαγγελίσασθαι, which must be supplied from the subject and the following context. Ὀφ. εἰμι signifies 'I am bound by my office [as Apostle of the Gentiles].' Compare viii. 12. xv. 27. Gal. v. 3., from which and from other passages it appears that the sense of ὀφειλέτης εἰμι in St. Paul is 'I am bound by office or duty to perform something.' On Ἕλληνες and Βάρβαροι, see Krebs, Kypke, and Koppe. For the *origin* of the latter term, see Note on Acts xxviii. 2 & 4. On the *distinction* between the two terms I have fully treated in Recens. Synop., where I have proved, that the question here so warmly agitated by the Commentators, whether St. Paul by βαρβ. meant the *Romans*, or not, is a frivolous question; for that the Apostle meant probably no more than *all nations, both civilised and uncivilised*; the words following σοφοῖς τε καὶ ἀνοήτοις, which have that very sense, being added by way of explanation.

15. τὸ κατ' ἐμὲ πρόθ. &c.] On the construction here the Commentators are not agreed. One thing is certain, that there is an ellip. of ἐστι. Most of the recent Interpreters join this τὸ with πρόθ., which, they think, requires it in order to stand for προθυμία. But neither can κατ' ἐμὲ dispense with it. It should seem, therefore, by an idiom which may be tolerated in so anomalous a writer as St. Paul, to be taken with *both*; or πρόθ. be taken for τὸ πρόθ., which is for προθυμία, as in Thucyd. iv. 85. The sense is: 'Thus, as far as concerns myself, it is my anxious wish to preach.' This use of τὸ κατ' ἐμὲ is found in the best writers, especially the Attic ones, as Thucyd. Μοι must be supplied from the subject. There is no occasion to suppose (with some) an ellip. of ἦν or πρόθ., since such seems one of those false ellipses which have been so unsparingly swept away by Hermann and his school.

16. οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγ.] This is not, as many eminent Commentators fancy, a meiosis for "I glory in the Gospel;" but (as is remarked by Chrysost., Theophyl., and Koppe) the sentiment was suggested by the association of ideas on writing the words τοῖς ἐν Ῥώμῃ, q. d. I shall not be *ashamed* of the Gospel of Christ even at *Rome*, where riches, pomp, and glory are alone held in admiration, where high genius and learning are united with the height of profligacy of manners, and where consequently the humbling doctrines of a religion which demands severe self-denial, would be likely to attract derision, and might make the preacher and professor of it as it were ashamed. Of course, by telling them *he* shall not be ashamed, the Apostle delicately hints to them that *they* ought not to be so. By this sentiment he *glides* into the subject on which he meant to treat, *salvation alone to be obtained by faith in Jesus Christ.*

Τοῦ Χριστοῦ is not found in 8 antient MSS. and several Versions and Fathers, is rejected by Mill and Beng., and is cancelled by Griesb. and Knapp; but rashly; for the MS. authority is exceedingly weak. And the remark of Wets. "*Nobis autoritas Græcorum Codicum major est, quam Versionum, et paucorum Codicum Græcorum ad versiones refictorum,*" is extremely sound in its principle, and capable of application in many other passages.

— δύναμις γὰρ—πιστεύοντι] Abstract for concrete. The sense is, 'For it is the powerful means appointed by God for the salvation of all who believe and embrace it.' With εἰς σωτηρίαν we may compare εἰς ὑπακοὴν at v. 5. Thus the sentence comprehends two assertions; 1. the complete efficacy of the Gospel to salvation; 2. that the extent of this efficacy shall reach unto all who believe and obey it, i. e. as far as concerns the gracious design of God, it shall be universal. The words Ἰουδαίῳ—Ἕλληνι are exegetical, and meant to remind the Jewish part of the Christian converts, that the Gospel was meant for the salvation of both Jews and Gentiles, for that is the sense of Ἕλλ. here.

17. δικαιοσύνη γὰρ Θεοῦ—πίστιν] Commentators exceedingly differ in their expositions of these words. They are, however, generally agreed that δικαιοσύνη Θεοῦ means *the mode of obtaining righteousness*, i. e. *justification*. As to the words ἐκ πίστεως εἰς πίστιν, they are, from their brevity and undeterminateness, susceptible of several senses, all of them specious, though only one can be true. Hamm., Whitby, Storr, and most Commentators explain ἐκ πίστεως 'produced by faith,' and εἰς πίστιν 'to produce faith [in those to whom it is promulgated].' But it should seem that this would require ἡ ἐκ πίστεως, and would involve a harsh *transposition*; and such an interpretation of εἰς πίστιν involves some harshness. Many antient and some modern Commentators, as Scaliger, Fell, and Le Clerc, render '*progressu et incrementis fidei*,' i. e., explains Dr. Shuttleworth, "having its beginning in faith it is perfected in faith." This, however, is not at all correspondent to the context. It should rather seem that the ἐκ is for διά, denoting the *medium* of the revelation; and therefore that ἐκ πίστεως is equivalent to διὰ πίστεως Ἰησοῦ Χριστοῦ in the parallel passage at iii. 21. sq. Εἰς πίστιν may be best taken, with Rosenm., Doddr., Schleus., and Young, *for τοῖς πιστεύουσι*, or rather

18 Ἀποκαλύπτεται γὰρ ὀργὴ Θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν
19 ἐν ἀδικίᾳ κατεχόντων. Διότι τὸ γνωστὸν τοῦ Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ γὰρ Θεὸς αὐτοῖς ἐφανέρωσε· τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοούμενα καθορᾶται, ἥ τε ἀΐδιος αὐτοῦ δύναμις καὶ θειότης· εἰς

[Rom. I.
[1] Infr. 18.
[2] 1 Thess. 3.
[3] Infr. 18.
[4] Infr. 18.
[5] Infr. 18.
[6] Infr. 18.
[7] 1 Thess. 5.

ἀναπολογήτους, by a figure very common in St. Paul. And this is strongly confirmed by a similar passage at v. 21 & 22, where St. Paul seems to take up the text, and delivers it more perspicuously as follows. Νοῦς γὰρ ἔχων ἔγνωσαν τὸν Θεὸν οὐ δεδοξάσαν, μετεμορφώθησαν ὑπὸ τὸν ἔσω ἄνθρωπον τὸν τῆς πρόθεσιν· διὰ τοῦτο καὶ ἐν τῷ ἔξω ἀνθρώπῳ τῷ ἐν σαρκὶ. It should seem that there is an emphasis meant to be laid on ἀναπολογήτους, ἤ. ἀ. more than any who could believe. This is confirmed by the caution from Habakkuk which St. Paul Commentators render, 'the just by faith shall live,' or those who are thus just by faith shall be justified by faith, shall live. But our connection of πίστις is perhaps preferable, in this sense, 'the just by faith, or by faithfulness, shall live,' i. e. obtain salvation. And this is more reasonable in the sense of the passage in the Prophet. This view of the sense is fully supported by Wesel.

18 ἀποκαλύπτεται γὰρ ὀργὴ κ. τ. λ.] On the connection of this with the preceding the Commentators are by no means agreed. See Rivetus, Synop. It is not clear, however, that any close connection was to be sought, and the γὰρ may have, as often, the subjective sense, for it is admitted by almost all Commentators that with this verse commences what Scaliger calls the *structura rem tangens*. Yet it is probable that the sense was meant as a connecting link between the previous portion, on the necessity and universality of the Gospel, and the portion to follow on the necessity of the Law whether of Moses, or of Nature, in order thus connecting with the latter. This connecting portion seems meant to make them with Atticus and Jew, by showing, that in the necessity of sinners was indeed by implication, not of damnation to those who would not believe and obey the Gospel, and to point out what would have been the law of nature, had not the Gospel been promulgated, and to set forth that as all men are destined to appear before the judgment seat of God, on which account it was reasonable that the same rules should be offered to all, both Jews and Gentiles, so that those who have had the best kind of mercy offered, and have refused it, be in a much worse condition than those to whom it never was revealed. Lastly, to show the necessity for the revelation of the Gospel, he begins proving the inefficacy of the Law, by covering the moral depravity into which the Gentiles, and even Jews were sunk.

Ἀποκαλ. is to be understood, not of that of the Gospel and the Law of Moses, but that of the Law of nature, for which the Almighty has manifested to be sufficiently to mean right and wrong, and to convince the judge, and accounting in the former sense, to the latter sense, for more in Markl. Ἀπ' οὐρανοῦ, as Hyple observes, is to be taken *graphicè* since whatever the Almighty doth He is in the O. T. said to do *from Heaven*. By ἀσέβειαν is meant any sin against God, by ἀδικίαν any crime against men. Of course, ἀσέβειαν and ἀδικ. are put, by abstract for concrete, for ἀσεβεῖς καὶ ἀδίκους. But this is made plainer by the words following ἀνθρώπων τῶν κ. τ. λ., by which some earlier Commentators (and even Koppe) understand taking κατεχ. (for ἐχ.) as put for ἔχοντες τὴν ἀλήθειαν, καὶ ὅμως δόλιοι ὄντες, 'having some knowledge of the truth but not being agreeably to it,' which is applicable to both Jews and Gentiles. But for such a sense of κατεχ. there is no sufficient authority. It is better, with the ancient, and the most eminent modern Commentators, to take κατεχ. in the sense *hindering*, or *going truth by immorality*, and thus impeding its influence on the world. This is confirmed by Chrys. and Theophyl., and the latter sense may include the former.

19 διότι τὸ γνωστὸν κ. τ. λ.] The proof of the necessity of the Law to bad men being founded upon the general state of sinfulness of both Jews and Gentiles, and sin and guilt presupposing the existence and knowledge of a Law, (iv. 5, 11 20.) it was necessary that he should be able to assert generally of both Jews and Gentiles, that a sufficient discovery had been made to them of the nature and demerit of sin, by the Law either of Moses, or of Nature. Accordingly, with respect to the Creature, he shows that they had a sufficient evidence of God and of his adorable perfections, afforded to them in the works of Creation (Young.

Διότι, 'inquidem.' Τὸ γνωστὸν τοῦ Θεοῦ, 'what is to be, or may be, known respecting God.' Ἐν αὐτοῖς, 'among them.' Ἐφανέρωσε, 'hath manifested it to them,' viz. by the works of creation and providence. For though He himself cannot be seen with the eyes, yet from the very creation of the world there may be seen (if we attend to the things effected by them) his eternal power and majesty.

Ἀΐδιος αὐτοῦ) i. e. his nature and attributes, invisible to mortal eyes. Ἀπὸ κτίσεως κόσμου. Some eminent Commentators take the ἀπὸ for ἐκ, and render, 'the invisible things of God are known by the visible works of creation.' Others, however, more properly take the ἀπὸ στόματος ἀδικίας for ἀπὸ ἀνθρ. ἀδικίας, Matt. xxiv. 21 and ἀπὸ κακοῦ ἀνθρ. ἀνομίας, Matt. xi. 35. Τοῖς ποιήμασι νοούμενα being connected by the things which the hath created and formed, for we can understand ἔργα, with respect to the operations of God's Providence as well as that of creation.

— ἥ τε ἀΐδιος θειότης. This is exegetical of the τὰ ἀόρατα, and the sense seems to be, 'His omnipotence, and the other attributes of His Godhead.'

[illegible] 2 Cor. [illegible] Phil. [illegible] Gen. [illegible] 1 Cor. [illegible] 18. ch. 13. 2. [illegible] Jer. 2. [illegible] Gal. [illegible] Phil. [illegible] Heb. [illegible] Psal. [illegible] Eph. 4. 17.

τὸ εἶναι αὐτοὺς ἀναπολογήτους. [s] διότι γνόντες τὸν Θεὸν, 21
οὐχ ὡς Θεὸν ἐδόξασαν, ἢ εὐχαρίστησαν· ἀλλ' ἐματαιώθησαν
ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐ-
τῶν καρδία. φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν, [t] καὶ ἤλ- 22
λαξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ ἐν ὁμοιώματι εἰκόνος 23
φθαρτοῦ ἀνθρώπου, καὶ πετεινῶν καὶ τετραπόδων καὶ ἑρπε-
τῶν. [u] διὸ καὶ παρέδωκεν αὐτοὺς ὁ Θεὸς ἐν ταῖς ἐπιθυμίαις 24
τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν, τοῦ ἀτιμάζεσθαι τὰ
σώματα αὐτῶν ἐν ἑαυτοῖς. Οἵτινες μετήλλαξαν τὴν ἀλή- 25
θειαν τοῦ Θεοῦ ἐν τῷ ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλά-
τρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς
εἰς τοὺς αἰῶνας. ἀμήν. [x] διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ Θεὸς 26

21. γνόντες] This must be taken with limitation, viz. 'knew what sufficiency to see His claim to be worshipped.' On the nature and extent of this knowledge, see Koppe's Synop. Ἢ εὐχαρ., 'nor made a grateful return for His benefits, ascribing most of the blessings they enjoyed to fortune, or to their own prudence. See [illegible]. Ἐματαιώθησαν—αὐτῶν, 'became foolish in their reasonings or fancies,' i.e. by their sophistries and speculations.

22. φάσκοντες—ἐμωράνθ.] 'assuming to themselves the credit of being wise.' This has [illegible] the sense [illegible] from the Classical [illegible] of Wise and Sophist. Thus Hegesander ap. Athen. [illegible], humorously speaks of the δοξο-[illegible] and the ζητηματοθήρας.

23. καὶ ἤλλαξαν &c.] The construction here, in ἤλλαξ[αν] there is a [illegible] pregnance, and the sense is, 'they changed or turned the glorious nature of the incorruptible God by representing Him under the likeness' &c. Ἑρπετῶν, i.e. reptiles of every kind, not only serpents, but crocodiles and fishes. On the worship of each see the writers referred to by Tholuck. This last kind of idolatry prevailed chiefly in Egypt, and other parts of Africa. But idolatry of every kind sprung from the proneness of men to ascribe the benefits they enjoyed rather to the agency of such secondary causes as fell within the range of their senses, than to that of a Supreme Providence. Thus great or good kings and eminent warriors or legislators were deified, and at length even animals, whether from their great usefulness or as being types of the operations of nature; the origin, progress, and nature of which is traced with a masterly hand by Bp. Warburton, Divin. Leg. Book iv. p. 2[illegible] sqq. and [illegible].

24. παρέδωκεν] The best Commentators ancient and modern are agreed, that it here signifies only 'permitted them to fall.' See a similar passage in Acts vii. 42. This usage is referred by Koppe to the notion of the Hebrews, that whatever is done on earth, whether good or evil, is to be ascribed to the Deity. See Ps. lxxxi. 12 & 13. Rev. [illegible] v. 12. The wrath of God revealed in Scripture against every species of idolatry, was [illegible] [illegible] to preserve the Israelites from falling into a sin which, from peculiar circumstances, carried with it almost every vice and abomination. Besides the Apostle does not deny that the vices he enumerates may be partly traceable to other causes besides idolatry.

Ἐν ταῖς ἐπιθ. is for κατὰ τὰς ἐπιθυμίας.

25. οἵτινες μετήλλαξαν] There is no occasion to take οἵτινες, with many Commentators, for quippe qui, since this verse connects with v. 23. and v. 24. is in some measure parenthetical. We may render, 'Who [illegible] have changed.' Τὴν ἀλήθειαν τοῦ Θεοῦ, 'the true God.' Ἐν τῷ ψεύδει, for εἰς τὸ ψεῦδος, into a lie, i.e. a pretended God, an idol; for ψεῦδος, like the Hebr. [illegible], denoted not only a lie, but any action which involved a lie. Thus it was very applicable to [illegible] idols. See Is. xliv. 20. Jer. x. 10 [illegible] 25. [illegible] 14. [illegible] aptly compares Philo p. [illegible], where Moses, on seeing the golden calf, is astonished to behold [illegible] ψεῦδος ἀντ' ἀληθείας ὑπαλλάξ[illegible]. In ἐσεβάσθησαν and ἐλάτρευσαν every sort of religious worship and homage is designated. The former is not (as Koppe imagined) an ἅπαξ λεγόμενον, but occurs in Hos. x. 5. Aquila and in some of the Fathers, nay, even in Hom. Il. ζ. 167. Παρὰ τὸν κτίσαντα does not signify more than the Creator, but to the neglect of, literally to the passing by of the Creator. See Winer Gr. p. 141 and [illegible] very well renders, 'praeterito Creatore.' And Locke compares Philo p. [illegible], τιμᾶν τὸν κόσμον μᾶλλον ἢ τὸν κοσμήσαντα [illegible]. Grot. remarks that τὸν κτίσαντα is for τὸν κτίστην. He might have added that the construction here required the participle rather than the noun verbal, which, moreover, is a sort of Hellenism.

In [illegible] the Apostle then subjoins a doxology, which was usual with the Jews on occasions where the honour of God was concerned (See Gen. ix. 26. xiv. 20.) and was then introduced even in the middle of a discourse, or chain of reasoning. See Gal. i. 5. 2 Cor. xi. 31.

26. διὰ τοῦτο παρέδωκεν &c.] Here there is a repetition of what was said at v. 24. together with further treatment of the subject. [illegible] ἀτιμίας, viz. those [illegible] they ἀτιμάζοντο τὰ σώματα [illegible] [illegible]. In [illegible] to the evidence here adduced by the Commentators, it may be observed that the disclosures

εἰς πάθη ἀτιμίας· αἵ τε γὰρ θήλειαι αὐτῶν μετήλλαξαν
27 τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν· ὁμοίως τε καὶ οἱ
ἄῤῥενες, ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας, ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσι
τὴν ἀσχημοσύνην κατεργαζόμενοι, καὶ τὴν ἀντιμισθίαν ἣν
28 ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες. Καὶ
καθὼς οὐκ ἐδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθή-
29 κοντα· πεπληρωμένους πάσῃ ἀδικίᾳ, πορνείᾳ, πονηρίᾳ, πλεονεξίᾳ, κακίᾳ· μεστοὺς φθόνου, φόνου, ἔριδος, δόλου, κακο-

a Deut. 4. 16, &c. [illegible] 2 Reg. 17 [illegible] Psal. 106 [illegible] Sap. 14. 23 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

which have been made by the [illegible] of [illegible] and [illegible] are such as [illegible] [illegible] that the Apostle says, [illegible] the [illegible] and [illegible] of the actions [illegible] Nay, even the most [illegible] were [illegible] the [illegible] into the [illegible] of [illegible] [illegible]. See [illegible]

27. ἀντιμισθίαν] 'punishment.' So Herodot. [illegible] The word is rare, [illegible] And I [illegible] [illegible] [illegible] and the [illegible], the [illegible] [illegible] by the Apostle as the penalty due to their [illegible], or [illegible] the worship and service of the [illegible] and [illegible] being given up to [illegible], [illegible] in the [illegible] been [illegible] another of [illegible]

28. [illegible]] These words are, [illegible] of the [illegible] [illegible] commentators [illegible] 'were not [illegible].' [illegible], however, is at once harsh and [illegible]. [illegible] to [illegible] the common [illegible] adopted by the [illegible] and early [illegible] and ably supported by [illegible] [illegible] not chuse, or care,' a [illegible] of which many examples are adduced by [illegible] and [illegible]. The Apostle [illegible] [illegible] to be [illegible] and [illegible]. Wherefore [illegible] the Apostle [illegible] gave them up [illegible] here is an [illegible]. The [illegible] [illegible] [illegible] of [illegible] [illegible] [illegible]. Thus, by the same [illegible] it comes to mean [illegible]. [illegible] to [illegible] [illegible] to the [illegible] [illegible] to nature, reason, &c.

29. πεπληρωμένους πάσῃ ἀδικίᾳ, &c.] Here are enumerated [illegible] which were the natural [illegible] of the [illegible]. It [illegible] many Commentators [illegible] or at least [illegible] to [illegible] [illegible] order only by [illegible] [illegible] and [illegible], that [illegible] order in which they would have [illegible]. The Apostle, it is very certain, was not [illegible] of regularity of style. It should seem that he was here content to enumerate the vices of [illegible] [illegible], as [illegible] and justifying the charges just made. The [illegible] [illegible] which we find in ascertaining the exact sense meant to be expressed by the Apostle arises from the terms [illegible] being of considerable latitude, and from there being occasionally nothing [illegible] in the context to enable us to absolutely determine the sense. Perhaps [illegible] with which the [illegible] commences, is meant to denote vice and iniquity in general, [illegible] something more special. However, [illegible] the word [illegible] and [illegible] from a [illegible] of the following word. But there is the authority of only [illegible] MSS. and some [illegible] Versions and Fathers for its omission. And the [illegible] of Versions and Fathers [illegible] such a case as the present, of little weight, [illegible] similarity of the two words [illegible] and [illegible] would easily cause one of the two to be omitted; and the word which presented the least difficulty would be readily retained. As to the change of [illegible] in some MSS., that probably proceeded from the [illegible] of the Critics to [illegible] [illegible] which the Commentators so [illegible]. With respect to the former, it may be understood of fornication in general, and consequently [illegible]. The latter, since it is used in Matt. [illegible] to denote malignity, craft, and in [illegible] is [illegible] with [illegible], in Mark [illegible] 22 with [illegible], and in [illegible] (which here follows immediately after, and [illegible]) so it must in the present passage denote more than [illegible] in general, [illegible] malignity. [illegible] seems to mean [illegible] [illegible]. So [illegible] [illegible] [illegible]. The word is [illegible] by [illegible] [illegible] and [illegible] [illegible]. [illegible] seems to denote the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

— φθόνου, φόνου, ἔριδος] These three terms may be meant to form a group, and the sense may be, 'full of envy and [illegible].' [illegible] may be [illegible] with [illegible], bloody-mindedness. By [illegible] [illegible] [illegible] [illegible] in general, but that vice of the mind which, according to

ηθείας· ψιθυριστάς, καταλάλους, θεοστυγεῖς, ὑβριστάς, ὑπερ- 30
ηφάνους, ἀλαζόνας, ἐφευρετὰς κακῶν, γονεῦσιν ἀπειθεῖς, 31
ἀσυνέτους, ἀσυνθέτους, ἀστόργους, [ἀσπόνδους,] ἀνελεήμονας·
[illegible] οἵτινες τὸ δικαίωμα τοῦ Θεοῦ ἐπιγνόντες, ὅτι οἱ τὰ 32

Aristotle's definition [illegible] consists in viewing every action in the worst light, as opposed to [illegible] [illegible] of which [illegible] closely connected with [illegible] and [illegible] of spirit.

30. ψιθυριστάς, [illegible].] These are meant to be [illegible] the [illegible] as [illegible] suggests, denoting secret and [illegible] open [illegible]. See Theodoret and [illegible], and the Notes and [illegible] of [illegible] and Wets.

— θεοστυγεῖς.] The word, [illegible] to its different accentuation, may signify either *haters of God*, or *hated by God*. The [illegible] sense is the one usual [illegible], [illegible] it is here adopted by some [illegible] Commentators. But the former, which is assigned by the ancients and [illegible], is preferable. It is not, however, impossible that both may have been meant.

— ὑβριστάς, ὑπερηφ., ἀλαζ.] These seem to form another [illegible]. The terms [illegible], that the first denotes [illegible], as shown [illegible]; the 2d and 3d as [illegible] both [illegible] and words.

— ἐφευρετὰς κακῶν.] This is explained by Chrys., [illegible], Theodoret, and [illegible], persons who not only perpetrate [illegible], but seek out and invent new. So in 2 Macc. [illegible] [illegible]. And Wets. compares [illegible] [illegible] [illegible] [illegible] reperta. [illegible] that [illegible] there [illegible] offered a reward to any one who would invent a new [illegible]; and we learn from [illegible], [illegible], and [illegible] that there were persons who lived by seeking out and devising [illegible]. After all, however, the expression may, with [illegible] and others, be understood of those who plan and contrive [illegible] for others to execute. And this [illegible] is [illegible] by a passage of [illegible], [illegible] [illegible] the manners of the [illegible] of his age. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] upon doing what he has [illegible].

31. ἀσυνέτους.] [illegible] thought [illegible] of ἀσυνθέτους, (for which [illegible] [illegible], and [illegible] at best [illegible]. [illegible] the several [illegible] Commentators take it for [illegible] [illegible]. [illegible], however, that [illegible] [illegible] of author[illegible] it is better with [illegible] and Wets. to take [illegible] [illegible] in our own language, [illegible] [illegible] as the common [illegible].) And [illegible] [illegible] by a passage [illegible] [illegible] [illegible] by [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], and [illegible]. In this very sense, too, the kindred word ἄφρων is used in Prov. [illegible], which, as being spoken with reference to [illegible], [illegible] [illegible] [illegible] [illegible].

In the terms which follow, ἀσυνθέτους [illegible] [illegible] in some variety of reading, and much of [illegible]. Many ancient MSS. and some [illegible] of Fathers have [illegible], which [illegible] and [illegible] think is very probably [illegible]. If that were the case, I should suspect that ἀστόργους and ἀσπόνδ. ought to be interchanged in position, which would keep the [illegible] of *disobedience* and *[illegible] to parents* [illegible] from that of [illegible]. And the [illegible] in question may [illegible] partly to the scribes, [illegible], and partly to the Critics who thought [illegible] [illegible]. But the words are not [illegible]. [illegible] may have reference to [illegible] to *private life*. Or rather, [illegible] may mean *breakers of covenants*, and [illegible] those who [illegible] [illegible] *irreconcileable*. And thus it will consort well with [illegible], [illegible] I [illegible] suspect that [illegible] and ἀστόργους ought to [illegible] places. And although there is no [illegible] of [illegible] MSS. for [illegible] yet [illegible]: for there is little doubt that [illegible] of [illegible] very ancient MSS., which has not [illegible] the [illegible] was written after [illegible]. [illegible] MS. [illegible], and [illegible] [illegible] so closely connected with [illegible] [illegible] [illegible] to suppose that the Apostle would have taken the word from its proper connexion and [illegible] it between two other words, which are [illegible] connected, and [illegible] which there would thus be [illegible].

Ἀνελεήμονας, [illegible] a step in the climax beyond ἀστόργους in the sense above [illegible]. By the [illegible] is denoted a want of [illegible] affection between children and parents [illegible] [illegible] [illegible] [illegible] [illegible] that [illegible] [illegible] [illegible] [illegible] were [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of ancient [illegible] the [illegible] [illegible] of the period in question, all over the [illegible]. See the passages [illegible] by Grot. and Wets.

32. [illegible] τὸ δικαίωμα τοῦ Θεοῦ ἐπιγνόντες.] knowing [illegible] and [illegible] of God, [illegible] by [illegible] by God [illegible] [illegible] [illegible] [illegible] of the severest punishment [illegible] world and in the next [illegible] by Philosophers, at least in their esoteric doctrines, [illegible]. See [illegible].

τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσίν, οὐ μόνον αὐτὰ τοιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσι τοῖς πράσσουσι.

1 II. Διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε πᾶς ὁ κρίνων· ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις· τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων. οἴδαμεν δὲ ὅτι τὸ κρίμα τοῦ Θεοῦ ἐστὶ κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας. Λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας, καὶ ποιῶν αὐτά, ὅτι σὺ ἐκφεύξῃ τὸ

— τὰ αὐτὰ πράσσουσι.] It is strange that some eminent Commentators should have so little understood the sense, as either to propose an unauthorized alteration of the text, or else to propound such interpretations which are unfounded on any principles of correct exegesis. The sense, as it has been admirably explained by Chrys., Theophyl., Theodoret and Grotius, and, of the Moderns, by Grot. and others, is, that they not only are moved by passion, envious such one, but are so devoid of all sense of moral rectitude and virtue, that they even approve of the things which done by others, and, as it were, the better of practising the same. See most Hom. of Chr., Wets. adduces two passages from Plato. Yet none is more apposite to state the true picture of Theory, also in force adapted to [illegible] II. [illegible] ἀνθρωπε πᾶς ὁ κρίνων, ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις, ἀναπολόγητος εἶ.

II. The Apostle having now convinced the Gentiles of sin, applies himself to show that the Jews are under the same condemnation. He proceeds that they, having during by despised the goodness and broken the law of God, were as much under the wrath as the Gentiles, and therefore could not pretend to arrogate the Divine merit to themselves, but, in their condemning the Gentiles they, in fact, condemned themselves. As, however, his was a subject of peculiar delicacy to Jews, the Apostle argues in a covert way upon supposing some one (a Jew as it appears, whom he supposes to be present, and so bearing his course) as the imaginary object of the Gentiles to break out into condemnation of them. Moreover, he does not at first apply what bears to the Jews, and through that he gradually insinuates himself gradually into the Jew's conscience. To do this there was no need (as in the case of the Gentiles) to prove to the Jew that he was under a law, that being his great boast, but there was great need to eradicate those prejudices which led him to make so wide a distinction between Jews and Gentiles as to suppose that a few points easily capable of which would be [illegible] a Gentile. Therefore the Apostle, 1. [illegible] such a distinction, and 2. destroys the prejudice [illegible] which such a notion is founded, and proves that there is [illegible] one rule for both Jew and Gentile. See more in Whitby, Lardner, Doddridge, and Young. I would add that this view, by which the Jews are supposed to be the subject of the present Chapter, is maintained by several of the best modern Commentators, though a few, as Grot., Heinr., Calvin, Le Clerc, and Wets., suppose the Gentiles to be alluded.

1 Διὸ ἀναπολόγητος εἶ.] I have in Recens. Synop. proved that the particle is here not *Ionic*, but at once *transitive* and *conclusive*. The sense is, "But, for this very reason (which follows)." ὦ κρίνων. Taylor adduces many examples of this use of the Participle present with an Article, and shows that it often served to denote a character, profession, or employment. He fails however in showing that it may best be expressed in translation by a noun substantive. The truth is, that it is put for the verb and pronoun relative, on which see Win. Gr. § 31. The idiom is here adopted, as in its indefinite form, most suitable to the covert mode chosen by the Apostle.

— τὸν ἕτερον] i.e. the other party, namely, the Gentile. Κρίνεις, i.e. in judgment pronouncing sentence. Probably the Apostle alludes to some adage to this effect. Πράσσεις "habitually committest" for the present time often (as Taylor observes) imports *habit*. That the Jews were labelled with the same vices as the Heathen, we have the testimony of Josephus, as well as the following Talmudic testimony of Tanc. p. 46b. Β. ψεφηφορεῖται οὖν ἀνεθρεπτοῦν ὁ τῶν ἔθνων ἀνθρωπος ἀγαθὸν, ὃν καὶ ἐν οἷς ἕτερον αἰτιᾶται ἐκβαλλόμενον αὐτοῦ λαμβάνει.

2. οἴδαμεν δὲ ὅτι—πράσσοντας.] The δὲ must not be rendered *for* or *besides*, as some propose to take it; but may be understood in a ordinary adversative sense, and be supposed to have reference to a clause omitted of the following purport: "(He may indeed flatter himself with being neglected by being tried under a different rule of judgment;) but we know and are sure," etc. By *we* is meant *we all*, whether Jew or Gentile. Οἴδαμεν is rightly regarded by the best commentators as a phrase for the adjective *true*, which as applied to κρίμα must mean *just and right*. See Note on Joh. v. 22. The Divine no ov of perfect justice is essential to our idea of God, was granted by the Heathens, who (as Grot. remarks) used to say, Ei θεοὶ τὰ δίκαια οὐκ οἴδασιν. It is evident that by κρίμα is meant the *final judgment*.

3. Λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε.] A quoted and not unusual manner of speaking, with which an argument like the foregoing is *pressed home* and which involves great though strong expostulation. This is continued throughout the following verse, in which the αὐτοψία imputed to the Jews seems to be a taking of the mercy head out, under the notion that it could not be revoked, since they persuaded themselves that no sin (mortal) by any of the posterity of Abraham could finally deprive him of the divine favour. See Justin Martyr, p. Rec. Syn.

κρίμα τοῦ Θεοῦ; 4 ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ
καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν
ὅτι τὸ χρηστὸν τοῦ Θεοῦ εἰς μετάνοιάν σε ἄγει; 5 κατὰ
δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν θησαυ-
ρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως
δικαιοκρισίας τοῦ Θεοῦ, 6 ὃς ἀποδώσει ἑκάστῳ κατὰ τὰ
ἔργα αὐτοῦ· 7 τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ δόξαν
καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσι, ζωὴν αἰώνιον· 8 τοῖς δὲ
ἐξ ἐριθείας, καὶ ἀπειθοῦσι μὲν τῇ ἀληθείᾳ, πειθομένοις δὲ

4. ἢ τοῦ πλούτου καταφρονεῖς] 'Or (or, as in I Cor. xi. 14 xv. 36) Wilt thou despise the goodness, supposed to be a Hebraism for 'such goodness' (Gen. compares from Ps. xc. 17 ἡ ἀγαθωσύνη τοῦ πλούτου τῆς ἀγαθότητος θεοῦ). Καταφρονεῖν has been signified to care not for, to despise. Ἀγνοῶν, 'not considering,' literally, not knowing from want of reflection. Τὸ χρηστόν, for χρηστότης. Μετάνοιαν, repentance and reformation. Ἄγει. Hence by many Antinomians explained, as intended to lead thee by a kind of force, that verbs denoting motion or effect are sometimes used of *endeavour* or *tendency*. It is better, with Calvin, Calvisius, and Bengel, to retain it in its proper sense by the use of the moral means and the motives. See Joh. v. 16 & 44, and Chrys. cited in Reeves, Synop.

5. κατὰ δὲ τὴν σκληρότ.] Κατὰ expresses *ratio*, *because of*. So in Eph. iv. 18, we have κατὰ πωρώσιν τῆς καρδίας. And both Herodotus and Thucydides often use this expression, chiefly, however, in the phrase ἐν ἐχθρᾷ. Ἀμετανόητον, impenitent. Gr. ἀπρακτοῦντα ἀπόνοιαν, ἀλόγιστον ἀμετανόητον, all used by St. Luke. Θησαυρίζεις, 'thou prepares' (literally, is preparing and of what is good, but sometimes it here and elsewhere is what is bad, of which some examples are given by Wetst. Instead of ὀργὴν (frequently in the O. T., as Prov. x. 16, ὁ τῶν ἀδικούντων θησαυρὸς ἀπώλεια) Noyes and Noyes on Job, xxi. 3, Ps. xc. 8, for which ὀργὴν ἀρετῆς 'unto the time of wrathful punishment.' Of the means of ὀργὴ καὶ ἀποκάλυψις are called by Kypke. Ἀποκαλ. δικαιοκρισίας, 'revelation of the just judgment,' or, 'a just judgment for the law of nature.' Δικαιοκρισία is a rare word, found in no writer earlier than St. Paul, except in Ecclesiasticus (which Bretschneider in Hoffm. Lex. N. T. p. 1. Δικαιοκρ. occurs in Eth. xcv. 1, and 4 Macc. xi. 9).

6—11. As we have continued the consummation and Jewish principles the Apostle proceeds to assert that there is no such ἀπροσωπολημψία or acceptance of persons by God at the day of judgment, merely because they are of the circumcision, have or have not the revealed law, are or are not of or under the law, but that all shall be judged with strict impartiality according to the degree of light and knowledge afforded in each particular case (Calvin).

Compare a beautiful passage to describe the nature of the impartial just judgment, and extract the passage, not in I. Corinthians, clearly as adapted in order to enable the Apostle to expatiate on this description of God's impartial justice to individuals by impartial justice to mankind, which is skilfully introduced at vv. 9 & 10.

7. καθ' ὑπομονὴν ἔργου ἀγαθοῦ] The commentators are at issue on the connection of this v. It should seem that καθ' ὑπομ. must be joined with ζητοῦσι. Καθ' ὑπομονὴν ἔργου ἀγ. is rendered, by Kypke, 'constantly state studio.' It is rather put for καθ' ὑπομονὴν ἔργων ἀγαθῶν and the singular as denoting the genus is put for the plural so often. See v. 6, I Cor. iii. 14, xv. 58, I Thess. i. 3, 2 Thess. ii. 17. Δόξαν and τιμὴν are synonymous and are combined to strengthen the sense, as which Wetst. gives many examples from Theocrit. and other writers, in which however, the τιμὴ precedes the δόξα, and rightly, for the former signifies the honour and dignity assigned to any one, the latter, the good thereby resulting. The words καὶ ἀφθαρσίαν are added to raise the description far beyond what is the world can afford. So Isocrates cited by Grot. Ἐὰν τοῖς θεοῖς εὐθυμῶ καὶ σώζοιτο τυχεῖν, καὶ ἀθανασίας ἐφίεσθαι ἀνοίας ἡγοῦμαι.

8. τοῖς δὲ ἐξ ἐριθείας] Such also, for τοῖς δὲ ἐξ ἐριθείας, οἱ ἐρίζοντες, as Theophyl. explains. So the expression is of a wrangler and of the sense, 'to us, as Rosenm. observes, a Hebraism, by which other and moral quality is spoken of, it is not said to be of that quality, who have it.' The Commentators are not agreed whether the Apostle has refer one to the Christians, to the Jews, or to the Gentile heathens of Rome. It was meant, I think, to include, according to the light given, in the words of Stalkhaer, ταῦτα δὲ κατὰ τὸν ἀν. χρόνον εἰρήκασι.

In ἀπειθοῦσι—ἀδικίᾳ there is a cutting sarcasm. Some commentators understand the ἀπειθ. and ἀδικ. of opinions, others, and I think the most correct, of morals, which interpretation is seemingly by Job xx. 21 & xxi. 44. Thus ἀπειθ. (see vii. 1), and signify to be disposed to do what is right or virtuous. The passage may, however, well hold, to ancestral book of contrariness in opinion and, what is often united therewith, contrariness in practice. Ἀλήθ. and Θεοῦ sub. genit. put for ἀνεξιθρησκ. Then from the context, though grammatically there is an *enallage*. Here is a great force in the expression θυμὸς καὶ ὀργή, which Bodit. with much reason to be borrowed from Ps. lxxx. 40. For, however, and must pause too much in the distinction they make between θυμὸς and ὀργή, as synonyms and χόλος. The term ὀργ. is used in the sense of Aristot. c. 51 & xi. 57 has θυμὸς as a synonyme to the

9 τῇ ἀδικίᾳ, θυμὸς καὶ ὀργή· θλῖψις καὶ στενοχωρία ἐπὶ
πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν,
10 Ἰουδαίου τε, πρῶτον, καὶ Ἕλληνος· δόξα δὲ καὶ τιμὴ καὶ
εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν, Ἰουδαίῳ τε, πρῶ-
11 τον, καὶ Ἕλληνι. Οὐ γάρ ἐστι προσωπολημψία παρὰ τῷ
12 Θεῷ. ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται·
13 καὶ ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμου κριθήσονται, (οὐ γὰρ
οἱ ἀκροαταὶ τοῦ νόμου δίκαιοι παρὰ τῷ Θεῷ, ἀλλ' οἱ
14 ποιηταὶ τοῦ νόμου δικαιωθήσονται. Ὅταν γὰρ ἔθνη τὰ
μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῇ, οὗτοι νόμον
15 μὴ ἔχοντες ἑαυτοῖς εἰσι νόμος· οἵτινες ἐνδείκνυνται τὸ

Ἀρκ. 22.
Ἰωβ. 20. 24.
Ἠσ. 14. 6.
Ἰακ. 4. 4.
1 Θεσσ. 1. 6.

4 Deut. 10. 17.
2 Chron. 19. 7.
Job. 34. 19.
Acts. 10. 34.
Eph. 6. 9.
Col. 3. 25.
1 Pet. 1. 17.
2 Pet. 2. 9.
Matt. 7. 21.
Ps. 1. 22.
Ezek. 3. 7.

[illegible] affliction and trouble." Of course, ἔθνη in the text is again to be supplied.

9. ψυχὴν ἀνθρώπου κ.τ.λ.] A theorem taken from [illegible] Acts 1. 40. James 4. 21. Τὸ κακόν, for κακίαν. The κατὰ τὴν ἀγάπην is intensive. It is not used with τὸ ἀγαθόν. On Ἰουδαίου—Ἕλληνος see Note supra 1. 16.

10. εἰρήνη] i.e. that peace with God by which the possession of all other blessings is rendered enjoying the uninterrupted possession of them.

11. προσωπολημψία] 'partiality,' 'accepting persons through favour.' See Kenrick's Essays and Dissertations, especially Chrysostom's Homilies.

12. ἀνόμως] The word is taken in the very same sense as ἄνευ νόμου in the verse, 9, which Alford, at once the simple form here, τοῦ νόμου ἔχοντα καὶ ἀνόμως ἁμαρτάνοντα. The Commentators however are not agreed whether ἀνόμως is used with reference to the *Law of Moses*, or *Law in general*. The most eminent modern critics adopt the latter view, the ancient and some modern one the former. The question is, indeed, of little or no moment, but I am inclined to agree with Dr. Mill in the following observation. Note which has reference to this is, as the same following, "it must be observed, speaking of those with the Mosaic privilege, though subject to some well known exceptions, that there is scarcely on the same N.T. any great difficulty, than the assertion that the meaning of νόμος in the 4th of St. Paul, is such as to show, not by the Gospel alone, even can be justified, and that the Mosaic law is in this respect of no more avail than is the light of nature, a proposition, the proof of which is the main object of the whole Epistle, to his occasion to refer, or that the rule of life which is in the Gospel alone, lows and respectively have furnished to the other, [illegible] for from the [illegible] to the time of Moses, the Almighty favoured them the Patriarchs and Prophets, with repeated manifestations of his will, [illegible] was used by St. Paul of every rule of life of every revelation, especially of the Mosaic law and even of the moral and eternal law, [illegible] or behalf which at a time [illegible] of every [illegible] to [illegible] the. Our Lord, in having thus constantly said the law, whatever be the meaning of νόμος in the original, has made this most difficult Epistle still more obscure, for he has left it to be used to under stand, the term of the *law of Moses*, as in the Evangelists. With respect to the present passage, I am of opinion that by the νόμος he Law κατ' ἐξοχὴν is meant, and that the Apostle means to reprove the presumption of the Jews, who thought formerly sure of eternal life, because God had favoured them with a revelation of his will: in which case the reasoning was as follows. As many as have sinned without a revelation shall be punished without incurring the aforesaid penalties which such a revelation would have generated, and as many as have sinned under a revelation shall be dealt with by severer punishment which that revelation, whatever it be, has denounced against their crimes. It is the strangest notion of Pan, that such indulgence should be shown to the lowest class of persons, I will add that not the *heathen even of the one class, but see*. Then the Apostle subjoins for when Gentiles, who have not any revelation practice, by natural impulse, morality as pure as that which was the Mosaic law enjoins them, they have not actually a revelation, they in fact a revelation to themselves and may therefore hope for all the rewards of virtue which an actual revelation would have taught them to expect. And the sense is natural, with the same reason to the use of the Article, is preserved to the end of that chapter.

The following seems to be the true view of the text, which has been especially illustrated by Grot., Wets. and other, and passages of sacred scriptures occurring in the Classics, we have the most apposite of which, together with others, may be found in Lessen Scaps.

14. ἑαυτοῖς] by the native sense of right and wrong supplied by the light of conscience.' Τὸ νόμου νόμον, the moral injunctions contained in the Law. Ἑαυτοῖς εἰσι νόμος i.e., 'they, by the exercise of reason and conscience, furnish a law to themselves.'

15. οἵτινες ἐνδείκνυνται κ.τ.λ.] These words are meant to establish and illustrate the foregoing assertion. The answer may be rendered, *inasmuch as they*. Τὸ ἔργον τοῦ νόμου is by many modern Commentators thought to be put for τὰ νόμου. But Grotius and the Greek Commentators together with Estius, Bengel, Tittmann and Macknight,

ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως, καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων ἢ καὶ ἀπολογουμένων,) [16] ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ Θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων, κατὰ τὸ εὐαγγέλιόν μου, διὰ Ἰησοῦ Χριστοῦ.

[17] Ἰδὲ, σὺ Ἰουδαῖος ἐπονομάζῃ, καὶ ἐπαναπαύῃ τῷ νόμῳ, καὶ καυχᾶσαι ἐν Θεῷ, [18] καὶ γινώσκεις τὸ θέλημα, καὶ δοκιμάζεις τὰ διαφέροντα, κατηχούμενος ἐκ τοῦ νόμου· [19] πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει,

seem right in retaining the force of the ἔργον, and explaining the sense to be 'the effect or proof of the existence, of that law, namely in discovering the obligation to the moral duties, which revelation, by its precepts, lays open and expounds. Or the sense may be, 'the Law in effect.' So Diog. Laert. cited by me in Rocens. Synop. says the Cynics have the τὸ ἔργον τῆς φιλοσοφίας though derivative of the ἔργον form of it. And the Schol. on Eurip. Alc. 1000 says τὸ τῆς σοφίας ἔργον ἐν τοῖς ἀγωνίσμασιν. By γραπτὸν is meant 'deeply imprinted' as the characters traced with the iron style or the waxed tablets of the antients. The metaphor occurs Job i. in the O. T. and the Classical writers. So Joan. Damasc. ὁ ἀνθρωπος γραφόμενος ὑπὸ τοῦ νόμου τῆς φύσεως.

15. συμμαρτυρούσης αὐτῶν τῆς συνειδ.] On the force of conscience in bearing testimony, whether of good or of evil, the Commentators have adduced many passages. Μεταξὺ ἀλλήλων is well translated by the Vulg. 'inter se cogitationes' instead of as occasion may arise. Ἀπολογουμένων, 'excusantes,' 'causa agentes.'

16. τὰ κρυπτὰ τῶν ἀνθρ.] This is by some interpreted, 'the secrets of men's hearts,' as 2 Cor. iv. 2. τὰ κρυπτὰ τῆς αἰσχύνης. Which view, if it be adopted, should be referred to the *contents* rather than the *thoughts* of men. The antient and some modern Commentators take it to denote the *secret sins* of men. See Ps. xix. 12. & xc. 8. Both these interpretations, however, are too limited, and I agree with Lack. it and Wesle. that it denotes both the *counsels* and thoughts, and the *actions* of men. See Grot. apud Rosenm. Synop. Τὸ εὐαγγέλιόν μου, sig. nifies 'the Gospel as preached by me.'

17–24. Here it is shown, that the Jew would not be at all benefited by the mere possession and knowledge of the Law; but, on the contrary, inasmuch as he offended against clearer light and truer instruction, would exposed to a tenfold greater condemnation. (Young.) The Apostle however, does not say this in express words, but rather, after enumerating the various privileges with which the Jews had, beyond other nations been favoured, asks them (through in a way which evolves more rather than affirmative) to the remembrance of the sins with which they were accustomed to pollute themselves. (Knapp.)

17. ἰδὲ, σὺ δὲ] Some MSS. Vulgate, and Fathers, together with the Rec. Princ., read οὐ δὲ which is edited by Griesb. Grotius, Knapp, Koppe, Tittm., and Vat. But, I conceive with our sufficient warrant. The external evidence for it is very slender, and the internal not strong. As to τὰ διαφέροντα, Knapp says the more difficult reading, that may be doubted. The testimony of Versions in a case like this is not very strong. And as to the authority of the Fathers adduced, it is precarious. For in most of them the MSS. have οὐ, from which it appears that the text was corrupted from the 3d. Princ. Theophyl. certainly read ἰδὲ, as appears from his commentary, and so assuredly did Chrys. Lastly, ἰδὲ is more agreeable to the Hellenistic style, for which reason it was a word to which ever more antient Copyists and to the Apostle's manner, and surely is as appropriate as οὐ δὲ. The common reading is therefore with reason edited by Griesb. and Matt. We may remark 'Come now and mind thou bearest the name of Jew' which implied honour, as being taught, by a fancied privilege, to denote a worshipper of one God. Ἐπαναπαύῃ τῷ νόμῳ, thou restest and confidest in the law [as by right to save thee]. So Micah iii. 11. ἐπὶ τὸν Κύριον ἐπαναπαυόμενοι, which passage seems to have been in the mind of the Apostle. Καυχᾶσαι ἐν Θεῷ, i.e. thou boastest of its knowledge of God and of his peculiar protection.

18. καὶ γινώσκεις τὸ θέλ.] scil. αὐτοῦ, to be supplied from τὸν Θεόν, which shows so close a connexion to subsist between the clauses καυχ. τῷ Θεῷ and καὶ γιν. τὸ θέλημα, that they ought not to have been disjoined by the division of the verses. I suspect too, though it appears not to have occurred to any of the Commentators, that καυχᾶσαι ἐν is meant to be supplied between καὶ and γινώσκεις, by which a sense far more apt and suitable to the context arises. This I find confirmed by the Peshito Syriac Version which renders 'gloriaris de Deo quod scis voluntatem eius &c. δοκιμάζεις τὰ διαφέροντα is for εἰωθότα ἐπιμελεῖσθαι. As to the sense of the phrase, it is explained by the other Commentators and the Eng. Translations, 'to approve (or, those things which are excellent.' But I agree with those who take δοκ. to mean, rather 'to prove to approve.' Διαφέροντα many Commentators interpret 'things which differ,' discrepantia, of which some examples are adduced by Lucc. This sense is given in Schleus. and it seems indeed in the authorities. Theophyl. and Chrys. and seems to deserve the preference.

19–21. The expressions ὁδηγὸν τυφλῶν, φῶς τῶν ἐν σκότει, and παιδευτὴν ἀφρόνων, as also διδάσκαλον νηπίων, were all, as the Com-

20 παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν μόρ-
21 φωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ. ὁ οὖν Deut. 30
διδάσκων ἕτερον, σεαυτὸν οὐ διδάσκεις; ὁ κηρύσσων μὴ Matt. 23.
22 κλέπτειν, κλέπτεις; ὁ λέγων μὴ μοιχεύειν, μοιχεύεις; ὁ
23 βδελυσσόμενος τὰ εἴδωλα, ἱεροσυλεῖς; ὃς ἐν νόμῳ καυ- Rom. 2.
χᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν Θεὸν ἀτιμάζεις;
24 τὸ γὰρ ὄνομα τοῦ Θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς Isai. 52.
ἔθνεσι, καθὼς γέγραπται. Περιτομὴ μὲν γὰρ ὠφελεῖ, ἐὰν

mentators have proved, learn approved by the Jews to themselves. See Recens. synop. The words ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας, 'having, in the Law, the form and figure of the knowledge of the truth.' Μόρφωσις properly signifies a sketch of the *outline* of any thing with chalk or otherwise, as νόησις is the conception of any thing in mind. Now as both are employed to represent the *form* or *figure* of any thing, as they are both metaphorical, applied (νόησις in Rom. v. 17, and μόρφωσις in the present passage) to an *accurate knowledge* of any thing. In τῆς γνώσεως καὶ τῆς ἀληθείας there is a *Hendiadys* equivalent to 'true knowledge.'

21 ὁ οὖν διδάσκων—διδάσκεις.] This appears from the concise state of the Commentators, that the Rabbinical writers ought to have been a *distinct* arrangement, as before *οὖν* is omitted by three MSS. With respect to the heads of accusation which follow, I and are intended as specimens of the immorality by which the Jews made the name of God to be evil spoken of among the Heathens; there has been much learning and critic pee needlessly expended thereupon. Over the chief details in Recens. synop.) There can be no doubt that these and many other crimes were committed by the different orders of people either in the full, or in a qualified sense. From the state of society as described by Josephus, and Philo and Philo, and we find, extensively prevail. And there is no reason to doubt the truth of the Poets can be a gloss rather in general. *Adultery* seems to have been at its zenith. As to *sacrilege*, with which the Commentators are not agreed, it appears from the Jewish as to have been truly charged. For a few instances are recorded in History, and others may be supposed to exist. Though the word is no doubt meant to apply to other crimes which partook of the nature of sacrilege, such as that of defrauding the Temple and priesthood of the tithes appropriated to their support, and in the lowest ranks especially of Jews resident in foreign countries, the eating meats offered to idols.

23 ὃς ἐν νόμῳ—παραβάσεως.] This is not so much another kind of accusation as it is meant to be an *inference* from what preceded, and though expressed interrogatively, it must be taken *declaratively*, q. d. So then thou who boastest thyself of the law dishonourest God and His religion by the neglect of it. But the τῆς παραβάσεως should be rendered 'by the (τῶν) transgression of the law.'

24 τὸ γὰρ ὄνομα.] Here the Apostle brings directly home the charge which he had before only hinted. The words are not a quotation of any one passage but are formed from several as Is. xl. 5, Isaiah xxxvi. 20 2 Sam. xii 14 Nehem. v. 9. The sense is. The foregoing charges are not without foundation, for to you may be applied the reproach occasionally made to your forefathers by the Prophets. The name of God they reproaching What sort of a religion is that which produces such a *life*?

25 The words of this verse are (as Chrys. and the Greek Commentators observe) meant as an answer to a *tacit* objection, which the Jews might make to the whole of what the Apostle had said, namely, Aye, but circumcision is surely a great and great thing, as being a seal of the covenant. And Yes, I grant it is for circumcision is *effectual* &c. How nearly rooted was their notion of the complete efficacy of circumcision to salvation, has been shown by Grot., Schoettg., and Surkh. The Apostle does *not granted* the superiority of the Jews over the Gentiles and the efficacy of the Law to salvation, *if its moral precepts* (called therein *νόμος* and *νομοι* in the next verse) *be but observed*. By νόμος here Dp. Middl. thinks it plain is meant not the *Law itself*, but *moral obedience* or virtue, such as it was the object of the Law to inculcate. And he directs νόμος to be so taken at v. 27. But *here*, as the *νόμος* corresponds by *opposition*, to *τὸν νόμον*, it is easy that νόμος is equivalent to *τὸν νόμον*. And this must decide the sense of νόμος in the kindred passage of the present verse. Besides, the precarious interpretation of the learned Prelate will be quite unnecessary, if the method of interpretation passed by the ancient Commentators be adopted. And surely there is nothing that can be fought a breach of any of his Canons since he allows the utmost latitude in cases where the Article may be supposed to have been omitted from its being urged unnecessary to use it. Certainly in a sentence of which *circumcision* and *uncircumcision* are the subjects, there could be no danger of νόμος being taken for any other than a *νόμος*, the Law of Moses. By the *law* is meant, the *whole* law, including the *moral* as well as *ceremonial*, q. d. If you indeed perform the whole law [and not perform the Ceremonial to the omission of the moral] then &c. Περιτομὴ seems to stand for the whole of the *ceremonial* law, of which circumcision was the principal as it implied an obligation to perform all the rest. See Schoettg.

Ἡ περιτομὴ—γέγονεν is a popular way of saying, "Thou art in no better state than if thou wert an uncircumcised Gentile!" And so in the next verse ἡ ἀκροβυστία ἀκροβυστία, where ἀκροβυστία is, by metonymy, for οἱ ἀκροβυστοι.

νόμον πράσσῃς· ἐὰν δὲ παραβάτης νόμου ᾖς, ἡ περιτομή
σου ἀκροβυστία γέγονεν. ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαι- 26
ώματα τοῦ νόμου φυλάσσῃ οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς
περιτομὴν λογισθήσεται, καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυ- 27
στία, τὸν νόμον τελοῦσα, σὲ τὸν διὰ γράμματος καὶ
περιτομῆς παραβάτην νόμου; οὐ γὰρ ὁ ἐν τῷ φανερῷ, 28
Ἰουδαῖός ἐστιν· οὐδὲ ἡ ἐν τῷ φανερῷ, ἐν σαρκὶ, περιτομή·
ἀλλ' ὁ ἐν τῷ κρυπτῷ, Ἰουδαῖος, καὶ περιτομὴ καρδίας, ἐν 29
πνεύματι, οὐ γράμματι· οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων,
ἀλλ' ἐκ τοῦ Θεοῦ.

III. Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ 1
ὠφέλεια τῆς περιτομῆς; πολὺ κατὰ πάντα τρόπον. πρῶ- 2
τον μὲν γὰρ, ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ. τί 3
γάρ, εἰ ἠπίστησάν τινες; μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν
τοῦ Θεοῦ καταργήσει; μὴ γένοιτο· γινέσθω δὲ ὁ Θεὸς 4

26. τὰ δικαιώματα τοῦ νόμου] The, as it plainly from v. 11 & 16, not merely the moral precepts of the Mosaic Law which the Gentiles explicitly. See Chrys. and Theophylact. Rom. Synag.

27. καὶ κρινεῖ &c.] Repeat σὲ from the previous verse. The Jewish non-observers which he had at first in view, *proved* it, that the neglect of the means of grace would strongly contribute to a punishment. Κρινεῖ for κατακρινεῖ, will condemn by comparison, as Matt. xii. 41. Ἡ ἐκ φύσεως ἀκροβυστία is for εἰ φύσει ἦν ἀκροβυστία, being by birth. Τελοῦσα, for ἐτελεσε, comparative performing. By the τὸν νόμον is meant the δικαιώματα τοῦ νόμου of the verse preceding. The διὰ γράμματος παραβάτης νόμου. See also v. 21 & 22. Rom. ii. 21 with the advantage of. See Rom. iv. 11 and 25. xv. 21. 1 Cor. xvi. 4. The γράμμα is by some explained of the *letter* as opposed to the Spirit. But the most eminent Interpreters understand it of the *Divine revelation* given to the Jews, by a tacit opposition to the unwritten law of nature.

28. οὐ γὰρ ὁ ἐν τῷ φαν. &c.] I have written the *apodosis* to the answer of the foregoing words to be taken in a negative sense, and the γὰρ has reference to a clause omitted, q.d. Yes truly, for he &c. Ἐν τῷ φανερῷ for φανερῶς, *externally*. Vide Theophylact. from what follows. By Ἰουδαῖος ἐστιν is meant ὁ ὄντως Ἰουδαῖος. In the future of *existence* περιτομὴ is not to be taken twice as Ἰουδαῖος before, and by the *latter* is to be understood ἡ ὄντως περιτομή, i. e. as is there expressed, the spiritual circumcision, name of that of the heart, by nothing of ceremonial obligation. See Deut. x. 16. Ὁ, i. e. of the real Jew, just mentioned. The passage may be thus paraphrased: "Such are those commended and the praises of men, or are Jews, who are well rate to both praise and acceptance from God, who is the judge of man, and who truly be Jews."

III. In this Chap. the Apostle is chiefly occupied in refuting such objections to the previous statements as might be supposed to lie against to Jews. After which he draws the conclusion that the Law is much not a justify a man before God, and that he *has no reason to* expect the *blessings of God* through his which will, however, by no means lead to the same end, but rather confirm the obligations of the moral law.

1. τὸ οὖν τὸ περισσὸν κ. τ. λ.] What, then, is the advantage of being a Jew? Τὸ περισσὸν for περιοσεον. Of the *sense* an example is given by Wets from Lucian.

2. ἐπιστεύθησαν τὰ λόγια κ. τ. λ.] they were entrusted with the oracles of God. See the strictures on Matthew and Acts for the word λόγια denoted properly an oracular response of any God. And the Jewish so to be used because such responses, as we find by many specimens in the ancient Greek and Pausan., were almost always very short. At which account of Lucian from the passage cited Theophylact., which is taken in a *general* sense for τῶν Ἑλλήνων.

3. τί γὰρ, What then? So Demosth. cited by Wets τί γὰρ εἰ μὴ ἐφίλοτιμ. Μὴ ἡ ἀπιστία καταργήσει. The *denunciation* which is more pointed by the use of the aor. (? aor.) have very strong negation, which, however, is explained in the passage following. The sense of the κατάργ.—κυρῶ seems to be, "and that make the pledged promise of God [to bless the seed of Abraham] of no effect and seem to be broken?"

4. γινέσθω—ψεύστης] The difficulty here, which has given rise to so many of that commentators, especially scholastic, might have been avoided by bearing in mind that the strong negation in μὴ γένοιτο could be, by implication, an assertion of the contrary, q.d. God is not proved untrustworthy. This, indeed, seems to be hinted at in the next words γινέσθω &c., of which the full sense seems to be: Let but God be found true and faithful, [as he assuredly will] though every man were proved to be a violator of the covenant. This assertion by implication is, I think, meant to be made clearer in the words ἐν τοῖς λόγοις σου &c. which are strangely

ἀληθής, πας δὲ ἄνθρωπος ψεύστης· καθὼς γέγραπται·
Ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου, καὶ νικήσῃς
ἐν τῷ κρίνεσθαί σε. εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιο-
σύνην συνίστησι, τί ἐροῦμεν; μὴ ἄδικος ὁ θεὸς ὁ ἐπι-
φέρων τὴν ὀργήν; κατὰ ἄνθρωπον λέγω. μὴ γένοιτο· ἐπεὶ πῶς
ἔσται κρίνειν ὁ θεὸς τὸν κόσμον; εἰ γὰρ ἡ ἀλήθεια τοῦ
θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερισσεύσεν εἰς τὴν δόξαν
αὐτοῦ, τί ἔτι κἀγὼ ὡς ἁμαρτωλὸς κρίνομαι; καὶ μή· (καθὼς
βλασφημούμεθα, καὶ καθὼς φασί τινες ἡμᾶς λέγειν) ὅτι

understood by most Commentators, and of which the same seems to be. The Jews, being [illegible] the [illegible] Scriptures, the [illegible] be justified of God in them, when they are [illegible] are called in question? Here it is put [illegible] a Greek idiom. But the clause [illegible] not as a mere [illegible] purpose [illegible] of what is [illegible] by God. And be it remembered, say the Gentiles, who is brought in [illegible], may be said [illegible] the cause. The same [illegible] is [illegible] by Chrys., Theophyl., and Not. epus. of Gen. The LXX, [illegible] the [illegible] have [illegible] of the [illegible].

6. Here is first taken for granted as if really [illegible] the [illegible] in the preceding verse, namely, that God's faithfulness to the promises of [illegible] and to the rule of [illegible] God's judgment to the Jews only gives the [illegible] occasion, any more, to look on [illegible] speaking [illegible].

— [illegible]. This is not well rendered [illegible] of [illegible]. It is plain from the context and the [illegible] of [illegible], that [illegible] proved. The word properly [illegible] to prove [illegible], and as [illegible] is [illegible] to prove, hence [illegible] is the sense in [illegible]. Or, let the Apostle now in the [illegible] of the Jews [illegible], [illegible] this [illegible], for God be [illegible] frequent [illegible] of What answer can [illegible] to this? In no [illegible] sense have a great [illegible] in the [illegible]. [illegible] 'Is or is not God unjust?' A [illegible] way of saying 'Is not God unjust?' The phrase [illegible] may be [illegible] 'who [illegible] with [illegible], [illegible], [illegible]. The phrase has been [illegible] in [illegible] xiii 14, 8, and is [illegible] with [illegible] the [illegible] [illegible].

The Apostle, though here speaking in the person of the Jew yet, to prevent any mistake of the [illegible] account, [illegible] his readers that he speaks in that quality. For the phrase [illegible] λέγω is best understood with [illegible], Theophyl., [illegible] and Not. to mean 'I speak as men are accustomed to do [in [illegible] sense]' or as a man might be supposed to [illegible] [illegible].

ἐπεὶ. In these words the objection is [illegible], and that an [illegible] conceded by the Jews for (as Chrys. says) ἄτοπον ἄντικρυς [illegible].

— [illegible]. Since, if this be the case, how shall God judge the world? [illegible] [illegible] is implied [illegible] as we [illegible]. And as we have [illegible] that the Gentiles were to be judged, this is [illegible] the opportunity [illegible] of [illegible].

7. In this verse (as [illegible]), the [illegible] and [illegible] remarks [illegible] it [illegible] as [illegible] and [illegible]. Why? two [illegible] were reported by the Apostle, [illegible] was [illegible] out, the cause of the passage [illegible] be [illegible], and [illegible]. If the fact of the Jews having broken the covenant (by not believing in Christ) has been the cause that the promise of God has been extended [illegible] to a still greater number of people, why are the Jews [illegible] as sinners? It would be enough for them to lose the privileges of the covenant, or rather they should continue to live wickedly because good comes from it to the world at large.

Ψευσμάτι may be rendered 'untruthfulness, falsehood', by an [illegible] (as [illegible]), on which see [illegible]. But it has been, not [illegible] remarked by Locke, that St Paul here used this term in preference to [illegible] for the sake of the [illegible] in 'the truth of God'.

8. καὶ μὴ καθὼς [illegible] λέγομαι. I have in Recens. Synop. proved a large [illegible] of the many [illegible] which have been [illegible] of all [illegible] the construction and determining the sense, but only one satisfactory is that of Chrys. and the Greek Commentators [illegible] Lego, Luc., and Crellius. The Apostle is here speaking as an [illegible] person, not in that of the objector, and the words are an answer to the preceding observation, not [illegible] a [illegible] one, but meant to close it finally by putting it as far as I go. With the μὴ we must repeat τί from the preceding. The [illegible] (as Bream, and Schoettgen point out) redundant, as coming after a verb of speaking. Though as that word is in a parenthesis, and as it perturbs the construction, already [illegible] mangled by the parenthesis, it would have been better away. Thus the sense will be: And why (if this and I may not we can we are slanderously reported to do, and some say, that we maintain) do we not that good may come? I am, however, not satisfied with Crot., Bream, Wet., and Lamb, that we are μὴ to suppose, from the λέγειν of the parenthesis, λέγομεν. Αἱ βλασφημούμεθα καὶ, as Ἀγγοῦνται. The words following καὶ καθὼς φασί τινες ἡμᾶς λέγειν are exegetical of the preceding. Why may we not maintain (as we are slanderously reported to do) let us do evil, &c. The supposition of a work from a

ποιήσωμεν τὰ κακὰ ἵνα ἔλθῃ τὰ ἀγαθά; ὧν τὸ κρίμα ἔνδικόν ἐστι.

Τί οὖν, προεχόμεθα; Οὐ, πάντως· προῃτιασάμεθα γὰρ 9
Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ' ἁμαρτίαν εἶναι· καθὼς γέγραπται· ὅτι οὐκ ἔστι δίκαιος οὐδὲ εἷς· οὐκ ἔστιν 10 11
ὁ συνιῶν, οὐκ ἔστιν ὁ ἐκζητῶν τὸν Θεόν. Πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν· οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἑνός. Τάφος ἀνεῳγμένος ὁ 12 13

parenthetical clause is indeed not to be reckoned in composition, but such a construction occurs several times in Thucydides. By the *we* is meant we Christians, and consequently the *πάντες* may mean non-Christian calumniators, whether Gentiles or Jews, though each would do it in a different sense, on which see Hoeven. Synop.

9. 'Have, for ἄρα, pres. for fut., to show the certainty of the thing,' (the Lat. sense is 'They will be brought to an account for this, and severely punished.

9–20. This portion is considered by the most eminent Commentators as a return to the question proposed at v. 1, and hence placed here. Mr. Young regards v. 9, as the general result of the two deductions (in Chs. I. & II.) concerning the moral and religious state of the Gentiles and the Jews. The words τί οὖν, προεχόμεθα, evidently contain another object on which is immediately answered in the words following. It has, however, always been a disputed point among Interpreters whether we should point τί οὖν, προεχόμεθα, or τί οὖν προεχόμεθα. In the former case the sense, I think, will be 'What then? have we any superiority (or not)?' In the latter, 'What then? have we any superiority?' as Theodoret expains τί οὖν κατεχόμεθα πλεονεκτήματος, there being an ellipsis of αὐτοῦ. Now this is a very good sense, but it lies to strong objection, namely, that the answer οὐ πάντως will not then be suitable, since that can only mean 'Assuredly we are certainly not.' So Theophyl. explains ἀνάμμασι. On this account, with the other point, and which is supported by almost all the MSS., several Versions and Fathers, and almost all the Editions from the Ed. Princ. to Matt., the answer is very apt. And there is nothing objectionable in the paronomasia of the question. There may too be an ellipsis of τι supposed. Hesiod: 'What then am I to infer from your words? Have we any superiority over the Gentiles or have we not?' The reason for the placing of a comma after οὐ πάντως appears from Hoeven Synop. in loc., and my Note on Thucyd. in loc.

9. προῃτιασάμεθα] I have in Hoeven Synop. shown that of the various interpretations of this difficult word, the only two deserving of attention are, 1. that of Grot., Tol., Pars., Schmid, and Locke, 'we have convicted;' 2. that of almost all the antient and most modern Commentators, 'we have proved,' or showed, which latter sense seems preferable, and as it has signifies *cause*, so αἰτιάσθαι may signify to show cause, and simply to show. However, there may be a certain paronomasia, the significations *convict* and *prove being convicted*, the latter being adapted to the πάντας ὑφ' ἁμαρτίαν εἶναι where ὑφ' ἁμαρτ. εἶναι is rightly explained by Estium, Hesa, Lisc., Par., and Kypke, 'are brought under and liable to be (truly) charged with sin,' (see πεπίστευται at v. 18.) implying liability to punishment from God. A truth which is then confirmed by several testimonies from various parts of the O. T., though all of them are found together in some good MSS. of Ps. xiv. The form αἰτίαν ἔχω, may be rendered 'So we may here apply the words of Scripture.' There can be no doubt that the words were very applicable to both Gentiles and Jews at that time, especially if (with several Commentators antient and modern) we view the strong expressions of David as *Oriental* and *to be interpreted* with limitation, q. d. 'Hardly to find one who has any sense of goodness, any attachment to God, or regard or virtue.' See Jelinger, 22.

The Constantinople remark on the "loca nova" with which the following texts are cited.' But the words οὐκ ἔστι δίκαιος—πάντες ἅμα are no citation, nor were they so intended by the Apostle. It should seem that he intended at first to express only the substance of what the Psalmist asserts in Ps. xiv. 1 & 2., and that then warm with his subject he proceeded to advert to what in Isaiah and also to other passages in doing which he resorts to citation, and he has cited very exactly except in ver. 16 & 17 where, however, the sense is the very same, but the reading a little different, (though with some countenance from the MSS.) together with a slight abridgement. The citation of αὐτοῦ εἰς ἀνεῳγμένος at v. 14 is only adopted for accommodation's sake. Ὁμοῦ καὶ ἀνάμμασι τῶν θεῶν are not synonymous, but the latter is a stronger term than the former.

12. ἠχρειώθησαν] There may here be a very common idiom of the Greek language, of which I have fully treated of Thucyd. i. 50. 1. Transl. & Ed. ἀλλοιοῦσθαι δράσεσι and the sense is, 'they are become vile and noxious.' As, however, the Hebrew has where from one to turn, or become sour or corrupt, the sense seems rather to be, 'are become depraved.' Ποιῶν χρηστότητα is a Hebraistic phrase for πιστὸν εἶναι.

13. τάφος ἀνεῳγμένος. On this *extra vera phrase* the Commentators are not agreed: most referring it to offensive and poisonous discourse sent forth from the throat of the wicked, as in some elements from an open sepulchre. This, however, seems too far fetched. And we must prefer the interpretation adopted by Grot., Cicl., Lana., Tol., Bos., and most recent Commentators who take this as a description of the cavities by which the wicked destroy their fellow creatures. And the ἀνεῳγμένος, gaping,

λαρυγξ αὐτῶν· ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν·
ἰὸς ἀσπίδων ὑπὸ τὰ χείλη αὐτῶν· ὧν τὸ στόμα
ἀρᾶς καὶ πικρίας γέμει. ὀξεῖς οἱ πόδες αὐτῶν ἐκ-
χέαι αἷμα· σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς
αὐτῶν· καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν. οὐκ ἔστι φό-
βος Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν. οἴδαμεν
δὲ ὅτι ὅσα ὁ νόμος λέγει, τοῖς ἐν τῷ νόμῳ λαλεῖ· ἵνα πᾶν
στόμα φραγῇ, καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ.
διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον
αὐτοῦ· διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.
Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πεφανέρωται,
μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν· δικαιο-

[illegible] they [illegible] the text here to show [illegible] a state which [illegible] and [illegible] the [illegible] [illegible] however, that this is a [illegible] of [illegible] of bad [illegible] [illegible] 12. [illegible] [illegible] as the place. [illegible] which passage [illegible] to [illegible] a [illegible] to be Apostle. [illegible] [illegible] 1 & 2 [illegible] 3 [illegible] 14. Thus, a [illegible] further on, [illegible] "[illegible] not [illegible] to [illegible] I heard," [illegible] of [illegible] and [illegible] to [illegible] of Josephus. [illegible] of extreme [illegible]. [illegible] 4. [illegible] [illegible] be [illegible] [illegible] [illegible]. A [illegible] [illegible] and to be derived from [illegible] Greek. See [illegible] 9, 3 [illegible] [illegible] to be [illegible] to use craft or [illegible] [illegible] the Sept., but very rare in [illegible] [illegible].

[illegible] [illegible] This and the next [illegible] are [illegible] to [illegible] that [illegible] much canker the [illegible] reputation, and those latter being [illegible] [illegible] even to death.

[illegible] The sense is "they are [illegible] to shed blood." So Appian p. 873 [illegible] of the [illegible] of Caesar, says πρὸς [illegible] [illegible] πόνον [illegible].

Ver. 17. [illegible] The same [illegible] [illegible]. All the [illegible] are [illegible] good [illegible] happiness never enters into their thoughts or [illegible].

Ver. 18. [illegible] The Philosophical [illegible] might have aptly compared [illegible] they lie white, after ploughing at [illegible] [illegible] on the vices of the men of [illegible] [illegible] concludes. Σχολιὸν [illegible] [illegible] [illegible].

Ver. 19. [illegible] This is meant as the [illegible] [illegible] to anticipate the [illegible] of his Jewish opponents. These heavy [illegible] were not [illegible], as not us. I ver, says the [illegible] that they have reference to you, for what the Scriptures there say, are said with a reference to persons under the Law, i.e. Jews, the very people of God. Οἶδαμεν is a popular [illegible], equivalent to "it is well known." [illegible] ὅσα ὑπὸ τοῦ νόμου, [illegible] [illegible] q.d. [illegible] Jews and [illegible] [illegible] of Jews. The argument is, that as the Jews behoved the Hebrews deserved the [illegible] of God, and as their Scriptures represent all the Jews as being all [illegible] in the sight of God, so the same [illegible] in the next verse, that the whole world must be [illegible] and [illegible] to condemnation, a correct deduction.

Ver. 20. διότι is a very [illegible] used by the [illegible] in the sense "to put to a stopper," by leaving any one without an apology. [illegible] to let a [illegible] [illegible]. And [illegible] [illegible].

Ver. 21. Ἰδίᾳ, [illegible] be rendered, and properly quod attinet, with [illegible] [illegible] [illegible], and [illegible], and Vulg., and for, with Newc., or because. Νόμος is by many Commentators taken for the whole Mosaic Law, or, as some understand, the Scriptures. But [illegible] the [illegible] to this which I have urged in Lexicon Synop. it may be observed, with Sp. Wood, that "any such an explanation [illegible] of the Apostle's argument. It is his purpose to show that no man whatever can be justified by the works either of the Jewish Law or of any other. πᾶσα σὰρξ, like ὁ κόσμος in the preceding verse, can not but be understood universally, and what follows, διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας, is plainly an universal proposition. Of course the absence of the Article will not prove that it is not to be understood. The same view is taken by Beza, Grot., Grot., Locke, Whitby and Taylor. "By deeds of law," says Mr. Locke, "is meant actions of conformity to a law requiring the performance of the [illegible] [illegible], with a penalty annexed." But as Mr. Turner shows, this exclude even the law of nature. In διὰ γὰρ νόμου there is an allusion to νόμος, q. d. "by the law is only attained a knowledge of sin," i.e. it makes men aware that they are sinners, and consequently not a mode of atoning for it, or a method of securing the same again to favour and acceptance. On the νόμος, see note on Matt. xii. 28.

Ver. 21. The Apostle now reverts to the subject he had already treated on at v. 17, namely, that to the Gospel alone is shown the way to happiness and salvation, and that on them men only believe and welcome. The same contained in the present verse may be thus expressed: "but now, i.e. under the present dispensation, the Gospel, a method of pardon and acceptance

21 νομου δὲ Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ, εἰς πάντας καὶ
22 ἐπὶ πάντας τοὺς πιστεύοντας· οὐ γάρ ἐστι διαστολή·
23 πάντες γὰρ ἡμαρτον, καὶ ὑστεροῦνται τῆς δόξης τοῦ
24 Θεοῦ· δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι, διὰ τῆς ἀπο-
25 λυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ· ὃν προέθετο ὁ Θεὸς
ἱλαστήριον διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι, εἰς ἔνδει-
ξιν τῆς δικαιοσύνης αὐτοῦ διὰ τὴν πάρεσιν τῶν προγεγο-
νότων ἁμαρτημάτων ἐν τῇ ἀνοχῇ τοῦ Θεοῦ· πρὸς ἔνδειξιν
τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν

law without reference to obedience to law of any kind, is revealed and proclaimed, a method which is no novelty, but whose existence is attested by the Law and the Prophets. This sense of νομος as which is not, as Ewald imagines, a mere *argumentum*, *formula*, e.g. Hebr. iii. 20, where νομος is put in opposition to *the time of the Law*. Nor is it confined to the N. T. It occurs also in the Classical writers, e.g. Thucyd. i. 40 νομος δὲ, 'but to the case now stands.' The Commentators remark that φανερωθεν is used to express that the manifestation had formerly existed but was now made more clearly.'

22. διαιοσυνη δε θεου] Theophylact, a little an *enunciatum*, the force of which is done in the Gr. It may, however, be popularly represented by the sense of our common version. Διὰ denotes the efficient or instrumental cause, as xiv. 24, 30 (Gal. i. 15), where the Christ is said to be the *efficient*, and faith in Christ the *cause* of our salvation.

With the *πιστευοντας* the Commentators are not a little perplexed. Some would read of the and the *πιστευοντας*. But the authority for this is very slender, and is not sufficient and internal evidence is wholly in favour of the words. Now, the position of many recent Commentators, I believe, from Calvin, that the one signifies *real or many* by *transition* or *admitted*, the only way of reconciling the difficulty in the which is suggested by the *ομοιοτελευτον* in the *πιστευοντας* namely, ἐστιν γὰρ διαστολὴ (from the preceding ἐφανερωθη), 'promulgated unto all.' The Apostle, I conceive, adds the *πιστευοντας* not to express the same sense, but as I suggested in Recens. Synop. to impart an emphasis to the preceding, but *another* namely this 'And which is meant for all.' The ungrating the *final end or cause*, as I expressed it in the Scripture and Classical writers. Διαστολη, 'distinction,' from διαστελλειν, to send or put apart.

23. ὑστεροῦνται τῆς δοξ. τ. Θ.] Ὑστεροῦσθαι properly signifies to be left behind in a race, but to have lost in a figurative sense, which will depend on the sense attached to τῆς δοξης τ. Θεου, which some interpret 'the image of God in which man was created' others more probably understand *the glory and happiness of heaven*, as in Heb. ii. 9, xii. 10. But I should rather seem to mean what is I prefer the latter, namely, 'the favour and approbation of God.' I am *entirely with* the other sense. Thus the in text, we the upon *ὑστεροῦνται* *other opposition to some* *fate* or any thing or person, as Thucyd. i. 31 ὑστεροῦμεν τῆς Μεταλλικῆς γῆς, 'and very very well' [illegible] or of any thing of which a quantum many examples may be seen in Schleusner.

24. δικαιουμενοι] I have proved at great in Recens. Synop. that the true sense is, 'I have, or being to be justified,' participle, not verb, and Indic. for Subjunct. Δωρεαν 'of free favour without reference to merit.' Ἀπολυτρωσεως. The word properly denotes a delivering any one from death or captivity by paying the λυτρον, or price of deliverance. Most recent Commentators do not the sense *deliverance* without any reference to ransom paid. There is, however, an *allusion* to it, and in some. It may be rendered 'the method of redemption provided by Jesus Christ.'

25. προεθετο] I have in Recens. Synop., shown that of the several senses assigned to the word that of 'set forth,' 'publicly appointed,' is the best. It is not so easy to fix the sense of ἱλαστηριον, which is derived from the adjective ἱλαστηριος, and often denotes the cover of the Ark. Thus many eminent Commentators take it, here as elsewhere, figurative expression, and suppose the sense to be that as the person of God was dispersed from the mercy seat being propitiated by the sacrifice offered upon it, so is now dispersed from Christ, being propitiated by his sacrifice on Calvary, through faith in his blood. The interpretation, however, is liable to several objections which have been urged by some modern Commentators, who suppose an allusion of deus or *spes*, of which they adduce as example from Dio Cass. and Aeneas the sense 'a propitiatory sacrifice.' This is confirmed by the opinion of the Greek Commentators, and is probably well founded. Yet I should prefer that of Rosenm., Wahl, and Stage, who take it as an adjective of the *masculine* gender, and I find any authority for that word. But it is confirmed by the Peshito Syr., which renders propitiatorium.

— ἐν τῷ αὐτοῦ αἵματι] for εἰς τὸ αἷμα αὐτοῦ. Εἰς ἔνδειξιν τῆς δικ. αὐτοῦ, 'in order to declare his justice and righteousness,' according the version [illegible], as others suppose. Πάρεσις, forgiveness, literally, passing by.

26. ἐν τῇ ἀνοχῇ 'by the forbearance.' At v. 4 ἀνοχῇ καὶ there is an epexegesis, the last of ἐκκαιεται ὀργὴ Θεοῦ ἐπὶ v. 24. In the new sense [illegible], as Macknight shows, the time of the Gospel Dispensation as opposed to that before. The reading of [illegible] refers to at v. 25.

[illegible] καὶ [illegible] τὸν τῆς πίστεως Ἰησοῦ. Ποῦ οὖν ἡ
καύχησις; Ἐξεκλείσθη. Διὰ ποίου νόμου; τῶν ἔργων; Οὐχί,
διὰ νόμου πίστεως. Λογιζόμεθα οὖν πίστει δικαιοῦσθαι
ἄνθρωπον χωρὶς ἔργων νόμου. ἢ Ἰουδαίων ὁ Θεὸς μόνον;
Οὐχὶ δὲ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν· ἐπείπερ εἷς ὁ
Θεός, ὃς δικαιώσει περιτομὴν ἐκ πίστεως, καὶ ἀκροβυστίαν
διὰ τῆς πίστεως. Νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως;
μὴ γένοιτο· ἀλλὰ νόμον ἱστάνομεν.

IV. Τί οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα ἡμῶν εὑρηκέναι
κατὰ σάρκα; εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει

[illegible] Not merely [illegible] as in the recent Commentary, [illegible] 'to the promise' [illegible] but just [illegible] by the assurance of a life hereafter, [illegible] and not sure.

[illegible] The Apostle now proceeds from what he has said to show that a division by nature of the promise [illegible] was established to Jews and Gentiles.

[illegible] πίστεως [illegible] by the law which [illegible] as the exclusion of justification, [illegible] every thing so far [illegible] and the [illegible] of God.

[illegible] ὁ ἐκ νόμου [illegible] MSS and some Fathers [illegible] Jerome, and Pelagius have [illegible] by God. [illegible] but [illegible] he commits [illegible] is not only [illegible] by the strongest external [illegible] but [illegible] by internal. For it was [illegible] not [illegible] to be charged to you by the early Christians to you to obey, since it would not be easy to produce an example in the Canonical writers of [illegible] by man. Besides, the [illegible] ὑμῖν and [illegible] ὑμῖν, [illegible] and Paul and [illegible]. The [illegible] may be thus expressed. 'We [illegible] that, [illegible], that man (meaning man at [illegible] both Jews and Gentiles) is justified [illegible] from and without [illegible] the works of any law.'

[illegible] The verse is introduced to [illegible] an objection of the Jewish adversary, who might [illegible] hold on the term δικαιοῦσθαι [illegible] 'What then is God [illegible] neither the Jews [illegible] the Apostle [illegible] proceeds to [illegible] the [illegible] of the Jews only [illegible] as the God of the Jews only [illegible] 3 & 9 and Notes. He takes the Apostle [illegible] and [illegible] which is in the next [illegible] by the reason [illegible] God hath himself [illegible] his method of [illegible] both for Jews and Gentiles [illegible] be God of the latter as well as the former.

[illegible] Put for the Peoples, who is to [illegible] 'Him be a Gentile, I say, between [illegible] and the [illegible] and [illegible] Gentile should have used both expressions, [illegible] one or other [illegible] but [illegible] the Apostle, I [illegible] the same sense in [illegible] the law of

[illegible] Not merely [illegible] certain [illegible] in the mode of justification. The Jews, the περιτομή, would be [illegible] of faith [illegible] in the Gospel [illegible] faith [illegible] to the Jew only, [illegible] through the law, the Gospel would not [illegible] part of the [illegible] they had [illegible] being [illegible] a substitute. The use of the Article, however, [illegible] confirms this interpretation.

[illegible] Not the law [illegible] the Article but a [illegible] of Revelation or nature. Of course [illegible] as [illegible] being opposed to faith [illegible] the Jewish of St Paul's [illegible] [illegible] ἐκ πίστεως.

IV. Here commences [illegible] of the Epistle, extending from hence to the end of [illegible] which it is proved that the Gospel [illegible] of justification [illegible] whether natural or revealed [illegible] with both. The Apostle had [illegible] and not by the works of the law, [illegible] the Gentile has [illegible] claim with the Jew. But then arises the question [illegible] of the law, one founded on the [illegible] of the [illegible] of God, which would [illegible] that justification is by works of law. [illegible] founded on [illegible] right to the children of Abraham [illegible] of the promise made to [illegible] Abraham would [illegible] to that [illegible] Jew. [illegible] God has an equal claim to that [illegible] Jew. [illegible] proceeds to [illegible] to [illegible] the [illegible] of [illegible] he [illegible] the [illegible] of [illegible] well. [illegible] God [illegible] Abraham and his seed. He thus [illegible] Abraham [illegible] that Abraham himself was justified by faith and not by [illegible] 1-12. [illegible] Justification by faith and not by works of law and belongs to the universal [illegible] Jew [illegible] to the Jews. 2. That the believing Gentiles are part of the true seed of Abraham [illegible] in the promise [illegible] 13-18. [illegible] the Gentiles [illegible] Jesus Christ have [illegible] with the law to that head on, [illegible] other branch of the covenant. See [illegible]

[illegible] The [illegible] have [illegible] in the [illegible] on, [illegible] [illegible] to be [illegible] the [illegible] Some, [illegible]

Gen. 15. 6. Gal. 3. 6. Jam. 2. 23. [illegible] καύχημα, ἀλλ' οὐ πρὸς τὸν Θεόν. ᵏτί γὰρ ἡ γραφὴ λέγει; Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. ᵐτῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ 3 4

[illegible] after ἔχει, καύχημα. And this is agreeable to the manner of St. Paul; but it has not the least countenance from the ancient Versions; and, moreover, an ellipsis of χάριν [illegible] is harsh and unnecessary. Κατὰ σάρκα may be construed either with εὑρηκέναι or with [illegible]. The former of these modes is preferred by several ancient and many modern [illegible] Commentators. And the sense thus presented is good; but κατὰ σάρκα [illegible] than is supposed, and the meaning of [illegible] left somewhat deficient, [illegible], as Wets. admits, [illegible]. It is therefore better, with almost all the most modern Commentators, to take it with [illegible], and then the reasoning will be complete. Κατὰ σάρκα does not (as Mr. Young imagines) refer exclusively to circumcision, but extends also to the other outward [illegible] works, as opposed to the κατὰ χάριν of ver. 4 & 16; and denotes, as is said at [illegible], such as are performed κατὰ νόμον [illegible]. Yet the Commentators [illegible]. The [illegible] "If these things are as you say, [illegible]" [illegible] "What, then, shall we say that Abraham our ancestor obtained, [illegible] from the works of the flesh?" Theodoret well paraphrases thus: [illegible] τῷ Θεῷ τὸν Ἀβραὰμ [illegible]. The interrogation, too, [illegible], a strong [illegible] which is expressed [illegible], which gives a reason for this [illegible]. Thus [illegible] the whole [illegible] the [illegible] answer to this question in ver. 11.]

2. [illegible] used in a [illegible] sense for [illegible], would have [illegible]. The next words are by the best Commentators allowed to be a reply to the preceding. And [illegible] repeat [illegible], as [illegible], be what I [illegible] Scripture [illegible] not with God. [illegible] passage of [illegible] Abraham was not justified by works.

3. ἐπίστευσε δὲ [illegible] τῷ Θεῷ] [illegible] perfect reliance on God's assurances, and especially as to what seemed at the time of the promise highly improbable. [illegible], as Macknight observes, "[illegible] to the [illegible] from his native country, and throughout life exercised the same faith."

— ἐλογίσθη αὐτῷ εἰς [illegible].] On the interpretation of these words the Commentators vary. The ancient and early modern ones recognise in them the doctrine of imputed righteousness; while most recent Commentators take them to mean no more than, "Abraham believed in God, and his belief was reckoned to him as righteousness; and, as such, he obtained the [illegible] of God." See Grot., Schleus., and Koppe. And so it must have been taken by [illegible] in the [illegible] of this faith [illegible]

[illegible] also by [illegible]. And indeed St. James [illegible] the passage in that sense which it may [illegible], but [illegible] of a higher sense; and the St. Paul has here chosen to adopt [illegible] shows that far more is meant by the words than the recent Commentators are willing to allow. The [illegible] seems to be this: "Abraham placed [illegible] reliance on God and his promise with respect to offspring. [illegible] performing such things as, by the light of nature, reason and conscience, he supposed would be acceptable to God, [illegible] by that future revelation of his [illegible] which he [illegible] anticipated. [illegible] piety, [illegible] and devotedness to Him for [illegible] took them instead of all those more perfect observances of faith and practice which a future revelation of His will should promulgate." The [illegible], as [illegible] λογίζ., is well illustrated by Macknight as [illegible] in [illegible] a [illegible] place on the one side of the account, [illegible] to the other [illegible]. And on the [illegible] of [illegible] performance [illegible] faith [illegible] favour [illegible] to a complete performance of his duties, and [illegible] as if he were a righteous person. [illegible] it is [illegible] it [illegible] that [illegible] was counted to Abraham. [illegible] as it is no where [illegible] Scripture that [illegible] righteousness was imputed to Abraham, so neither is it said any where that Christ's righteousness is imputed to believers. [illegible] doctrine of our place [illegible] believer [illegible] is counted to him for righteousness by the mere grace or favour of God through Jesus Christ, that is on account of what Christ hath done to procure that favour for them. This is very different from the [illegible] those who hold that, by having [illegible] imputed, [illegible] counted [illegible] the believer [illegible] righteous, who has [illegible] a perfect obedience, or that [illegible] the believer [illegible] perfect righteousness [illegible]. With respect to the first, it is not true that faith is a perfect righteousness; for if it were, justification would not be a free gift, but a debt. With respect to the second supposition: although the perfect [illegible] of another were [illegible] by faith, it would not make [illegible] perfectly righteous; because it is beyond the power of omnipotence itself, by any means whatever, to make a person not to have sinned who actually hath sinned. And yet, unless this is done, no believer can be perfectly righteous. On account of the perfect righteousness of another God, indeed, may treat one as if he were perfectly righteous. But that is all. Nor does the Scripture carry the matter farther.

4. τῷ δὲ ἐργαζ.] An illustration taken from common life. "Now to the labourer his wages are not reckoned as a favour, but regarded as being given as a debt." Of course it is implied that he [illegible] for that is [illegible] to the [illegible] where [illegible] upon this [illegible]. Wets. compares [illegible]

λογίζεται κατὰ χάριν, ἀλλὰ κατὰ τὸ ὀφείλημα· τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ,
6 λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην. [b] καθάπερ καὶ Δαβὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου ᾧ ὁ Θεὸς λο-
7 γίζεται δικαιοσύνην χωρὶς ἔργων· Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι.
8 μακάριος ἀνὴρ ᾧ οὐ μὴ λογίσηται κύριος ἁμαρτίαν.
9 Ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομήν, ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; λέγομεν γὰρ ὅτι ἐλογίσθη τῷ Ἀβραὰμ ἡ
10 πίστις εἰς δικαιοσύνην. πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ; Οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀκρο-
11 βυστίᾳ. [c] καὶ σημεῖον ἔλαβε περιτομῆς, σφραγῖδα τῆς δι-

b Psa. 32. 1, 2.
c Gen. 17. [illegible]

[illegible] οὐ κατὰ χάριν, ἀλλ' κατὰ ὀφείλημα [illegible]. I add Herodian ii. [illegible], 14. [illegible] ἀλλ' ὡς δωρεὰν [illegible] ἐλογίζετο.

5. τῷ δὲ μὴ ἐργ.] This is to be explained [illegible] the [illegible], and must therefore mean He who does not perform his duty thoroughly, and [illegible] has been [illegible] to [illegible], cannot pretend to have wrought [illegible], and [illegible]. See Hammond, Doddr., and Macknight. The words [illegible] must be explained with reference to [illegible]. Most recent Commentators have [illegible] limiting the sense to [illegible], since it seems to [illegible] the abandonment of all claim to [illegible] on the score of works, and [illegible] the acceptance of the plan of salvation through grace, as that which [illegible] the condition on which [illegible] and acceptance are suspended. Now if this be the sense of [illegible], it will follow that [illegible] who [illegible], for it clearly appears from the context that [illegible] a condition in [illegible] for [illegible] λογίζεται, and is to be expressed [illegible] that term.

To such a person, it is added, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην, by which is meant that [illegible], though imperfect, [illegible], and the [illegible] is accounted and reckoned for [illegible], or in other words he is treated as [illegible], the [illegible] as if it were [illegible]. This mode of construing the passage is [illegible] by Chrys., Theophyl., [illegible] and [illegible], which see in Koppe. [illegible] to have [illegible].

6. καθάπερ καὶ Δ. &c.] q.d. This mode of [illegible] is agreeable to what David says when he speaks of the blessedness &c. Χωρὶς ἔργων, apart from works, without any consideration of the merit of his works, and consequently [illegible].

[illegible] Compare [illegible] and the [illegible] passage [illegible] Ps. xxxii. 1 & 2, see the excellent Translation and able Notes of Dr. French and Mr. Skinner.

8. οὐ μὴ λογ. κύριος ἁμ.] This is plainly equivalent to the foregoing phrase. As to the [illegible], Camer. and Grot. remark that it is drawn from the accounts of men who have dealings in trade, where if any expense be justly charged, it must be paid, but it may be crossed out, or cancelled, and then it is not liable to be paid.

9. ὁ μακαρισμὸς οὖν οὗτος &c.] The Apostle now proceeds to prove (up to v. 25) that the blessedness of justification without reference to works is not confined to the circumcision, i.e. the Jews, but extends to the Gentiles also, which is established 1. from Abraham having been justified before he was circumcised. (v. 9-12.) The Gentiles, therefore, who have the same faith as Abraham will have it in the same way counted to them for righteousness. 2. The same thing is proved from God's promise to Abraham.

Here there is an ellipsis of μόνον, and also of [illegible], like the [illegible] of the Hebrew. Περιτομὴ and ἀκροβυστία are here, as often, taken for the circumcised, [Jews,] and uncircumcised, Gentiles.

— λέγομεν γὰρ ὅτι &c.] There is here a short clause omitted, to which the γὰρ belongs, q.d. [We may see this too, in the case of Abraham,] for we have said &c. With respect to the facts themselves, Abraham, it may be observed, was not circumcised till he was 99 years old. v. Gen. [illegible] But before Ishmael was born Abraham had his faith counted to him for righteousness. Gen. xv. 6, compared with Gen. xvi. 16. Whence it is evident that Abraham was justified in uncircumcision more than 14 years before he and his family were made the visible Church and people of God by circumcision.

11. καὶ σημεῖον ἔλαβε περιτ.] In σημεῖον περιτομῆς there is a species of phraseology not well accounted for by any of the Commentators. See Matth. Gr. Gr. § [illegible] and Win. Gr. § 21. [illegible] Perhaps there is an ellipsis of [illegible], quod [illegible] est. The reading of some MSS. and Versions περιτομὴν is evidently a gloss. The Apostle's meaning is, that as Abraham's receiving circumcision after he was justified was a proof that circumcision did not cause that justification, [illegible] nevertheless circumcision was not without its use being a σημεῖον, a σφραγὶς, as is added

καιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ· εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας (εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην) καὶ πατέρα πε- 12 ριτομῆς τοῖς οὐκ ἐκ περιτομῆς μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσι τοῖς ἴχνεσι τῆς ἐν τῇ ἀκροβυστίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ. Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ 13 Ἀβραὰμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι τοῦ κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως. εἰ γὰρ οἱ ἐκ 14 νόμου κληρονόμοι, κεκένωται ἡ πίστις, καὶ κατήργηται ἡ ἐπαγγελία. ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὗ γὰρ 15

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for περιτομῆς [illegible] a sign and seal, a pledge and confirmation of the acceptance of his faith [illegible]. On the sense of [illegible] see Notes [illegible] and [illegible] 2 [illegible]. The circumcision was [illegible] as the Jews [illegible] clear from numerous passages cited by Schoettg. and Wets.

Εἰς τὸ εἶναι αὐτὸν πατέρα, &c.] [illegible] 'so that he should be.' Πατέρα is to be taken [illegible] (not [illegible]) and [illegible] pattern. See John viii. 39. James ii. 17. Δι' ἀκροβυστίας, for ἐν ἀκροβυστίᾳ, 'in an uncircumcised state.' There is an allusion to Gen. xvii. 5.

12. [illegible] ἐκ περιτ.] [illegible] 'the circumcised.' Στοιχεῖν τοῖς ἴχνεσι is a phrase importing [illegible] and [illegible] imitation to, [illegible]. The above view of the passage is [illegible] and the Greek Commentators.

13. The Apostle now encounters the second [illegible], viz. that the Gentiles, as not being Abraham's seed, could not succeed to the promise. With respect to this he observes that the great promise of the Heavenly inheritance, made to Abraham and his seed, did not rest at all upon the [illegible], including the ordinance of circumcision, so as to constitute those only heirs who were Abraham's children according to the flesh, but [illegible] on the righteousness of faith, so as to constitute those the true children of Abraham, interested in the blessing, who follow the example of the faith of Abraham. (Koppe.)

If we may judge from the considerable variety of opinion among Commentators, it would seem no easy matter to determine the nature of the promise, and the true sense in which Abraham is said to be κληρονόμος τοῦ κόσμου. See the principal interpretations [illegible]. Now [illegible] and the earlier modern Commentators take the words in a spiritual sense, and refer them to the universal prevalence of [illegible] 'all believers being regarded as Abraham's [illegible].' This, however, involves [illegible] by Mackn. and others. There can be no doubt that the [illegible] between the two [illegible] of Crell. [illegible] Moros, [illegible] and Schleusner,

and Slade, who understand τοῦ κόσμου not of the earth only, but the land, viz. of Canaan. And it is remarked by Mr. Slade, that the first promise of the land of Canaan was not made [illegible] to Abraham [illegible] on his circumcision, but upon his belief in God's word, as appears from Gen. xv. 6, 7, where the land he was to possess was a type of a better country, i.e. a heavenly. (Gen. xv. 7, 8. Heb. xi. 14.) But promises to the seed of Abraham in every age [illegible] to those who, like him, practically believe the word of God. Therefore, he adds, the promise refers primarily to the land of promise, but secondarily to the blessings vouchsafed to all believers. See also Mackn. [illegible] Steph. [illegible] That of Koppe and Rosenm., who remark that τὸ κληρονόμον εἶναι τοῦ κόσμου was a perpetual phrase for designating the felicity promised to Abraham and his seed. So Tanchuma p. 165. 1. Abrahamo patri [illegible] Deus possidendum dedit cœlum et terram, and other Rabbinical writers. A mode of speaking derived from Gen. xii. 7. xv. 13 & 15. xv. 7. But τὸν κόσμον, which properly denoted Palestine, was gradually understood of the whole world, especially when, in a later age, the prophecies contained promises of an universal empire to Abraham's posterity by means of the Messiah. This latter interpretation is ably supported by Mr. Terrot, [illegible]. I still, however, continue to prefer the former. Whichever be adopted, κληρονόμος must, as it very well may, be taken in the sense possessor, a signification derived from the Hebrew [illegible]. Finally, the ἢ is for καί, as Matt. [illegible]

14. οἱ ἐκ νόμου] i.e. those who are [illegible] by performing the deeds of the law, who rest on it for justification. The phrase is like οἱ ἐκ περιτομῆς, οἱ ἐκ πίστεως, οἱ ἐξ ἐριθείας, οἱ ἐξ [illegible] &c. Κεκένωται — κατήργηται. These two terms differ as κενὸς and ἀργός: the former signifying vain, [illegible], the latter ineffectual and useless. Both would have been rendered so, since the thing would have become due as a claim of merit.

15. ὁ γὰρ νόμος ὀργὴν κατεργ.] The sense is, 'For the tendency of the law is to make persons amenable to punishment for the violation of it. For laws give occasion to offences (which are but the breach of laws), and offences lead to punishment.' Ὀργὴ is here, as often, used to denote punishment.

οὗ γὰρ [illegible] παράβασις.] The γὰρ refers [illegible] and this is

οὐκ ἔστι νόμος, οὐδὲ παράβασις. 16 Διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ 17 πίστεως Ἀβραάμ, ὅς ἐστι πατὴρ πάντων ἡμῶν, (καθὼς γέγραπται· Ὅτι πατέρα πολλῶν ἐθνῶν τέθεικά σε·) κατέναντι οὗ ἐπίστευσε Θεοῦ, τοῦ ζωοποιοῦντος τοὺς νεκρούς, καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα. 18 Ὃς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν, εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν, κατὰ τὸ εἰρημένον· Οὕτως ἔσται τὸ 19 σπέρμα σου· καὶ μὴ ἀσθενήσας τῇ πίστει, οὐ κατενόησε

[illegible] παράβασις] for &c. We should, in[illegible], have expected [illegible], and accordingly [illegible] cancel the [illegible]; but this is unnecessary, for, as has been well [illegible] and [illegible], that "as the Apostle is arguing from the [illegible] of causes and effects, the proposition is [illegible], and contains by inference, the affirmative one, that where there is law there is transgression." [illegible] [illegible] ἐλλογεῖται [illegible] We [illegible] it may be [illegible] a very similar one in Eph. v. 12, for which the philosopher was, not improbably, indebted to the Apostle.

16. ἐκ πίστεως] Repeat ἡ ἐπαγγελία [illegible] v. 13, the promise of inheritance. [illegible] Κατὰ χάριν, 'on account of [illegible].' [illegible] τῷ σπέρματι, i. e. to both the kinds of Abraham's seed [illegible] mentioned, not only to the Jews but to those who were ἐκ τῆς πίστεως Ἀβραάμ, [illegible] the faith of Abraham, in consideration of which they [illegible] Abraham's seed. Πατὴρ πάντων ἡμῶν, [illegible] of faith and [illegible]. Schoettgen remarks that these words are directed against the Jews, who never name Abraham but with the [illegible] our father; though the Apostle shows that he is the father of all who believe, whether Jews or Gentiles, and that nothing belongs to one man.

17. καθὼς γέγραπται] agreeably to what is written in Scripture, Gen. xvii. 5, Sept. Τέθεικά σε. I have in Recens. Synop. shown that [illegible] I have now constituted thee, or I do hereby constitute thee, &c., 'a promise of [illegible] the true and [illegible] to spiritual, and therefore which belongs to the spiritual seed, of which Abraham is father in respect of faith.' See more in Mackn.

— κατέναντι οὗ ἐπίστευσε Θεοῦ] Notwithstanding that various interpretations have been propounded by the Commentators of the last century and a half, yet none of them has so much the semblance of truth as the common one, which is supported by Chrys. and the Greek Commentators, and also defended by Wolf and Carpz. The construction is κατέναντι [illegible] Θεοῦ, [illegible] 'who [illegible] is the father of us all in the sight of that God on whom he believed.' [illegible] takes the κατέναντι for [illegible].

The sense of the next words τοῦ ζωοποιοῦντος [illegible] is disputed. Some Commentators, [illegible] take the words of the [illegible] of Abraham and Sarah, v. 19. [illegible] ably, but not, I think, [illegible] supported by [illegible] and [illegible]. Still less tenable appears to be that of some Fathers and [illegible] Commentators, who take ζωοπ. in a metaphorical sense, which is very harsh, and [illegible] with the words following. The most natural, simple, and satisfactory interpretation is that of [illegible], Pa., [illegible], Carpz., Locke, Doddr., [illegible], Ros., [illegible] and Koppe, who take the expression in its physical sense. And though there is probably a reference to the circumstances of Abraham and Sarah v. 19, and of Abraham's being the father of many nations yet unborn, [illegible] these two [illegible] seem meant to express the omnipotence of God by examples of what were thought most to require omnipotence. [illegible] by Locke, Carpz. and Schoettg., who, besides several passages of the Rabbinical writers, compare 2 Macc. vii. 28, where God is said to have created the universe ἐξ οὐκ ὄντων. [illegible] observes that καλεῖν expresses [illegible] efficacem voluntatem.

18. παρ' ἐλπίδα ἐπ' ἐλπ. ἐπίστ.] An elegant Oxymoron, which [illegible] compares [illegible] spes desperata of the Latin writers. The sense is 'who, contrary to all grounds of hope, believed with a confident hope.' In this and a hundred passages [illegible] ἐπ' ἐλπ., there is some [illegible] understood at ἐλπίδι, which is to be supplied from the context and the subject. Here it is ἐπαγγελίας, the assurance, namely, that he should be the father of many nations. [illegible] The words εἰς τὸ γενέσθαι are to be closely united with the preceding, and are for ὥστε γεν. 'that he should become.'

— οὕτως [illegible] σου] Namely, as numerous as the stars of heaven, which is to be supplied from the context of the passage of Genesis.

19. καὶ μὴ ἀσθενήσας] An elegant litotes for being strong in faith. So οὐ κατενόησε [illegible], did not attend or regard, namely, by way of distrust [illegible] of which [illegible] neglected by the Commentators) there is an example in Joseph. [illegible] that Abraham's forty years [illegible] does not [illegible] and [illegible] as Abraham's [illegible] had been

τὸ ἑαυτοῦ σῶμα ἤδη νενεκρωμένον, ἑκατονταέτης πως ὑπάρ-
χων, καὶ τὴν νέκρωσιν τῆς μήτρας Σάρρας· [20] εἰς δὲ τὴν
ἐπαγγελίαν τοῦ Θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ, ἀλλ' ἐνε-
δυναμώθη τῇ πίστει, δοὺς δόξαν τῷ Θεῷ, [21] καὶ πληροφο-
ρηθεὶς ὅτι ὃ ἐπήγγελται, δυνατός ἐστι καὶ ποιῆσαι. [22] διὸ
καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. [23] Οὐκ ἐγράφη δὲ δι' αὐ-
τὸν μόνον, ὅτι ἐλογίσθη αὐτῷ· [24] ἀλλὰ καὶ δι' ἡμᾶς, οἷς
μέλλει λογίζεσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα
Ἰησοῦν τὸν Κύριον ἡμῶν ἐκ νεκρῶν, [25] ὃς παρεδόθη διὰ τὰ
παραπτώματα ἡμῶν, καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν.

V. [1] Δικαιωθέντες οὖν ἐκ πίστεως, εἰρήνην ἔχομεν
πρὸς τὸν Θεὸν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· [2] δι'
οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν τῇ πίστει εἰς τὴν χά-

renewal by *miracle* as was Sarah's, Heb. xi. 11. I might preserve its own long after.

20. εἰς δὲ τὴν ἐπαγγελίαν κ.τ.λ. οὐ διεκρ. τῇ ἀπ.] The best Commentators, ancient and modern, are agreed in taking διακρίνεσθαι here in the sense of *ἀναβάλλω, ἐπιμένω, ἀπιστῶ*. So that the word is not in reality in our common version *staggered*. And indeed so, in the same way, is very frequent. Before τῇ ἀπιστίᾳ supply ἐκ or διά, through, see xiv. 1. Matt. xx. 21. Rev. v. 9.

— δοὺς δόξαν κ.τ.λ.] This is explained by what follows. Καρπὸς observes that anyone is said to give glory to God when he is adored to do or say any thing out of reverence to God.

21. πληροφορηθεὶς] See Note on i. v. 1.

22. ἐλογίσθη αὐτῷ ἡ πίστις εἰς δικ.

23. οὐκ ἐγράφη δὲ] This is an Hypothet. reply, in answer to a tacit objection, q. d. what is that to us? "Much: it was written for our benefit, so that we may obtain the like righteousness if we have a like faith." 3. αὐτὸν is not properly rendered 'for his sake.' It signifies 'for any thing pertaining to him,' as to record his name, or for his praise.

24. τοῖς πιστ. κ.τ.λ.] Ἐν τῷ, 'in believing,' i.e. 'we believers.' "We must have made in all things the power of God as Abraham did." 5. ἐν ὃν ἐγείρας ἐκ νεκρῶν τὸν Ἰησοῦν (which the Holy was apparently dead) and not one should be raised, and this was typical of the main object of our faith, our resurrection. (Heb. xiv. 19.)

25. ὃς παρεδόθη διὰ τὰ παραπτ. ἡμῶν] Isaiah liii. 6. "Who hath washed away our sins, namely, not for his own sins, but for the sins of the world; and who hath died and rose again, to deliver us from sin, and make us just." Δικ., in ancient and modern versions, and is such in a sentiment necessary. See Note on 1 Cor. xv. 1. There is a difference in Ἰησοῦ.

— καὶ ἠγέρθη διὰ τὴν δικ. ἡμῶν] i.e. to secure to us that we should be justified, through faith. As Christ died for our sins, so he rose again for our justification, in the phrase and accordance of our resurrection with God. Note, remark that he is and as 1 Pet. i. 21. "the great end of Christ's resurrection is to prove the whole of what he was."

V. Having established these two points, 1. the edicts of the Gospel, to Justification, for which end the Law failed, 2. the extension of this grace to all both Jews and Gentiles, through faith, the Apostle proceeds to the remaining Gospel graces of their progressive Justification, or pardon of sins past. 1. Peace with God (v. 1.) which exists mutually upon, not but Love, and is the same with Reconciliation, v. 10, and a state of favour (v. 2.) 3. The hope of glory, v. 2. (view of the glorious inheritance of the Sons of God in heaven, see 1 Pet. i. 3, 4.) 4. the gift of the Holy Spirit, v. 5, which is the seal of our adoption, v. 1. and the earnest of our heavenly inheritance, Eph. i. 14. These are graces freely conferred upon us by God, upon our admission by Baptism into the Christian Covenant. 5. Sanctification of heart and life through the sanctifying influence of the Holy Spirit, vi. 2, 4, 6, 11, 14, 22, vii. 1, 4, (2.) — These the conditions to be fulfilled on our part, upon which the blessings. 6. A grounded Hope of a glorious Resurrection, v. 11, vi. 5, 8, 22, vii. 14, 16, 17, 18, 23, 24, 25. 7. Salvation finally perfected in the everlasting possession of the heavenly kingdom, v. 9, 10, 11, vi. 23, 24, vii. 1, 17, 18, 19, 24. Young.) Next in order after Justification comes Love with God, and the *steps* of Christ.

1. δικαιωθέντες] 'having been justified,' see iii. 28.

— εἰρήνην] reconciliation and friendship with God (such as Abraham enjoyed) through the redemption which is in Christ Jesus. Καρπὸς compares Josephus, ἀν. 5. Ἑπτὰ κεφάλαια τῶν ἐν τῷ νόμῳ ἐστὶ τοῦ Λόγου τούτου. The words ἐν τῷ Κυρίῳ must be elected to express ἐστήκαμεν and show the means of the reconciliation.

2. προσαγωγήν] 'introduction,' or 'The word properly denotes approach, but was often used of the power of approach to a person, and, in any translation, might denote introduction to a state of favour and acceptance, or such is the sense of χάριν. Καρπὸς κ.τ.λ. The word here seems to denote, not grace, but assurance, full, clear, and joyful, as it is not infrequently used by the Apostle. Δόξης, i.e. the prospect of obtaining acceptance and favour, see iii. 23.

μὴν ταύτην ἐν ᾗ ἐστήκαμεν καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ Θεοῦ. Οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσι, εἰδότες ὅτι ἡ θλῖψις ὑπομονὴν κατεργάζεται, ἡ δὲ ὑπομονὴ δοκιμήν, ἡ δὲ δοκιμὴ ἐλπίδα, ἡ δὲ ἐλπὶς οὐ καταισχύνει· ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ Πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν. Εἰ γὰρ Χριστὸς, ὄντων ἡμῶν ἀσθενῶν, κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανε. μόλις γὰρ ὑπὲρ δικαίου τὶς ἀποθανεῖται·

3 καὶ οὐ μόνον δὲ κ. τ. λ.] 'We shall utterly [illegible] we shall hold even with exultation, in knowing that they work these exalted fruits.' [illegible] Κεφ. [illegible], and only relates to the subject of the preceding verse, and has no connexion with the principal subject of the Epistle. He moreover observes that he expresses [illegible] ἀλλὰ καὶ, [illegible], in contrast to [illegible], though rare in the classical writers. Examples however are cited from Lucian, Herm., Plato and Livy. Νεν.

[illegible] [illegible] καὶ] Κλέων ὁ [illegible], Demosthenes [illegible] 2 Κορ. [illegible] 2 Κορ. [illegible] Κατεργάζεται, produces, tends to produce, and indeed in those who have a real and true faith can have no other. Those whom the Apostle now addresses [illegible] [illegible] that [illegible], as Chrys. observes, [illegible] of our resignation to the will of God.

4 δοκιμὴν.] Not probation, as the Syr. and Vulg. [illegible] but the same as [illegible], [illegible] something approved and known [illegible] by proof and test, and the word [illegible] [illegible] [illegible] 2 Κορ. [illegible] 1 Πετ. [illegible] 6. [illegible] compare Ecclesiasticus [illegible] Hom. II. 871 10. [illegible] [illegible] [illegible] 77 [illegible] [illegible] Νεν.

[illegible] [illegible] The preceding [illegible] may be repeated q. d. It is not a [illegible] hope, because we have a continual proof of its reality in the abounding [illegible] of God poured out upon us by His Holy Spirit, making us a pledge of His love. On [illegible] and graces I have treated [illegible] Synop.

5 ἡ δὲ ἐλπὶς οὐ κ. κ. λ.] The Apostle now [illegible] with the greatness of the love of God shed [illegible] to be an argument of further [illegible] reduced [illegible] redemption, when as [illegible] heathens [illegible] [illegible] Thus the connexion is this: [illegible] the love of God we have another proof, for when we were yet without strength, in a helpless state through sin, Christ died in due time, at the period determined in the counsels of God, and for the miserable race of men. Ἀσθενῶν [illegible] seem properly denotes sense generally through sickness, and with an adjunct notion of misery. In the O. T. it often denotes our frail weakness, and so occasionally in the N. T. Yet considering the effect of sin in lessening and weakening the mental and moral energies, see Luc. 5. 15 it well expresses the [illegible] of sin. The ἀσεβεῖς just after seems so far to be explanatory of the ἀσθενεῖς q. d. when we were yet in a state of extreme spiritual weakness, namely, impious, [illegible] &c. These terms and those in ver. 6, ἀγαθοῦ and δικαίου, seem meant chiefly of the heathens, though by no means to the exclusion of the Jews. Ὑπὲρ signifies *instead of*, *for*, as Stoll. observes, ἀποθνῄσκειν ὑπέρ τινος can have no other signification than to *rescue the life of another at the expense of one's own*, as in every from the next verse. Thus the passage is strongly corroborative of the doctrine of the vicarious sacrifice of Christ. Κατὰ καιρὸν signifies, as in Joh. v. 4, *at the season* appointed by God for the promulgation of the Gospel, and so Gal. iv. 4 *the fulness of time*.

7. μόλις γὰρ κ. τ. λ.] The magnitude of the benefit is set forth by a popular mode of illustration, shown by the difficulty of the voluntary sacrifice of Christ for sinners and the possible case of any one dying for an eminently good and friendly man, but scarcely of one dying for a merely just man. Of the two *ναί* the first is meant to introduce the illustration, and may be rendered *now*. The second is meant to introduce a [illegible] q. d. (I do not say more, *for* &c. It is strange that there should have been any difference of opinion as to the doubt on and τὸν ἀγαθόν, which some take of *things* not *persons*. But thus the *article* would be required a [illegible], and the force of the illustration much weakened. Νεν. [illegible] the former of a person and the latter of a thing, i. e. *the public good*. But where is to be learnt that τὸ ἀγαθὸν can *of itself* signify this. I am at a loss to imagine. The thing seems certain, that both are meant of *persons*, and there appears to be a climax, or ascending gradation, as Dp. Jeremy, Serm. I. p. [illegible]. And the same elegant writer justly remarks "that the very particle μόλις also τάχα prove this." The critical and every modern Commentator indeed do not see this distinction in [illegible] and τὸν ἀγαθόν, and these suppose a tautology, but the more eminent ones from the time of Dr. Hey have recognized it. And certainly it is as strongly marked as can well be, for by the difference in

(ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τὶς καὶ τολμᾷ ἀποθανεῖν)
8 συνίστησι δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ Θεός, ὅτι, ἔτι
9 ἁμαρτωλῶν ὄντων ἡμῶν, Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε. πολ-
λῷ οὖν μᾶλλον, δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ, σω-
θησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς. 10 εἰ γὰρ ἐχθροὶ ὄντες
κατηλλάγημεν τῷ Θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ,
πολλῷ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐ-
τοῦ· οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ Θεῷ διὰ τοῦ 11
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν καταλλαγὴν
ἐλάβομεν.

ἀγαθοῦ, for according to the distinction observed in the Classical writers, ἀγαθός signifies one who is *strictly just*, as opposed to one who is generous and benevolent, χρηστός. And so the Latin *justus* and *bonus*, as by the use of the Latin *Vir bonus* for 'the good man' a more significant term than 'a good man.' See Mich. Gr. A. [illegible] 2 I. From the distinction of Aristotle, it appears that the Rabbinical writers had similar distinctions. The Apostle's object (says Bp. Jeremy) is to illustrate the excessive love of Christ, by a contrastive analogy derived from human feelings. Look around you in the world,—wherever you look a person ready to die for *a just man*? Is it more than a remote probability, a mere *perhaps*, that you will find a person with a ready to die even for that rare character? 'Peradventure,' 'but not each was the lover of Christ.' By death for those who not only were not good, who were not even just, for the unjust, and the unrighteous for *sinners*, and for *enemies*. Indeed, it is the morally weak, *ἀσθενεῖς*, vel *godless*, *ἀσεβεῖς*, vel *wicked*, *ἁμαρτωλοί*, *μισοῦντες*, *ἐχθροί*, enemies to God and goodness. Tholuck, 'will venture.' Of this sort, in a too many examples (some to follow) by *ἀποθανεῖν*) are adduced by Wetst.

8. *συνίστησι*] 'approves or displays.' See Rom. iii. 5, and Note. He is about to be rendered *manifest*, as v. 9, 20 or v. 14 Phil. 27 i. 22. 1 Cor. i. 18. 1 Thess. i. 5. v. 14. in all which passages (as Stuart well observes) it stands in the place of an equivalency of the mere particle.

ἔτι ἁμαρτωλῶν ὄντων ἡμῶν] This was true literally applied to most of the Christians at Rome, but in all after ages the argument is equally strong, and seems to be intended to be a general circumstance of Christians. The ὑπὲρ is well rendered by the Syr. [illegible], *in lieu*. See Note on v. 6.

9. *δικαιωθέντες*, *σωθησόμεθα*] Δικ., having been justified [illegible] Σωθ., shall be saved, and thus escape the punishment.

10. *εἰ γὰρ ἐχθροὶ ὄντες*] Here there is another antithesis (not at one closely connected with the foregoing). At ἐχθροὶ ὄντες the Rabbinical writers supply [illegible] to which it is necessary to be. Kuinoel [illegible] Kuinoel regards it as put for [illegible] (which may, in a popular acceptation, be true, and which you [illegible] as a reason, on the other as a [illegible]). Kuinoel hazards a conjecture [illegible] of references exchange them, mutually lay them aside.' Now the [illegible] of *the power*, as ἐχθρὸν supplied in Hesychius [illegible] Καταλλάσσειν τὰς ἀνθρώπους. When used of those who are before [illegible] and [illegible] to be friends, or become friends. But the language is only properly applicable to those who are on some kind of equality. When used of those who are not so it is said improper, and can only mean rather [illegible] to be again the vehicle of favour.' Now it is obvious that this applies in a still stronger degree to the word when used of [illegible], of God. Then it must be taken in a moral [illegible], and only imply, *in the mind of God*, by granting of pardon, and affording the means of obtaining and preserving his future favour, and *on the part of man*, a humble and dutiful acceptance of the offered boon.

διὰ τοῦ θανάτου] This does not mean, as some suppose, by his *resurrection*, though that is implied. Rather, it is regarded as expressed and helped by the [illegible] for the purpose just adverted to viz. to complete the work of our redemption by acting as our Intercessor. See Heb. vii. 25.

11. *οὐ μόνον δέ, ἀλλὰ καὶ*] Sub. τοῦτο. Chrys. and the Greek Commentators rightly supply *καυχώμενοι* from *σωθησόμεθα* at v. 9, [illegible] being parenthetical. Καυχώμενοι is a construction dependent upon *σωθησόμεθα*, but, in fact, it may be regarded as employed instead of a verb *ἔσται*, on which see Winer, Gr. § 30. 5., who compares 2 Cor. iv. 14 & 14 and 2 Cor. [illegible]. The general scope of the argument is—And not only have we this hope of *future* salvation, but at *present* we rejoice in God.—By a reference to the Heor. 2, as concerning the source of this blessedness.

τὴν καταλλαγήν] The accuracy of our common version has been called in question by Taylor, Macknight, Newcome and they have defended by Alp. Magee on the ground that he would be regarded as what Wetst. and Taylor call the *best justification*, which is plainly deduced from the *final salvation*. A more satisfactory defence is supplied by the venerable Dr. Lardner who remarks that the alteration of the word would be in direct [illegible] on the sense of the passage, since the reconciliation [illegible] death [illegible] by him as a [illegible] See Heb. [illegible] 3. 20 [illegible] Heb. x. 20, and I would I apprehend have been taken, but in [illegible] place, the more [illegible]

12 Διὰ τοῦτο, ὥσπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν, ἐφ' ᾧ πάν- 21
13 τες ἥμαρτον — ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ· ἁμαρ-

[illegible] from commentators, as they had [illegible] though [illegible] that in the best [illegible] of [illegible] has been proved by Dr. [illegible], but the words [illegible] and [illegible] were [illegible] of our Translators, [illegible] as equivalent to [illegible]. [illegible] may be the case, [illegible] from the phrase [illegible] to be at one [illegible]. Now I have not proved [illegible] the present pas- [illegible]

12. [illegible] from this verse to the end of the Chapter is [illegible], and has been variously [illegible]. See [illegible] in [illegible] Synop. [illegible] read the whole [illegible] may be, [illegible] and [illegible] and [illegible] by an appeal [illegible]. With respect to the [illegible] second [illegible] on the great [illegible] by the [illegible] of [illegible] Christ, the Apostle [illegible] to consider what [illegible] even [illegible] showing how they entered into the world, and how [illegible] in favour of [illegible] intending to compare and contrast the [illegible] occasioned by Adam's transgression with [illegible] produced by Christ's death, and to [illegible] on their tendency [illegible] seems to [illegible] of the Apostle to signify, that as the [illegible] of Adam [illegible] extended to all [illegible] so the benefits of [illegible] atonement [illegible] and therefore [illegible] trans- [illegible] must be [illegible]. Yet as Mr. [illegible] observes, the Apostle [illegible] not [illegible] comparing Adam [illegible] that as the effects of the one [illegible], or [illegible] the effects [illegible] the other; but that as [illegible] death came by Adam, [illegible] by Jesus Christ. [illegible], its [illegible] salvation to be [illegible] through the Gospel [illegible] over every other system. The [illegible] of the whole passage [illegible] expressed [illegible] thus: As in consequence of Adam's transgression all men are subjected to sin and death, and condemnation [illegible] all, both Jews [illegible] of the [illegible] which only Jews [illegible] with great advantage, [illegible] into the world by the disobedience of Adam.

— [illegible] The Commentators are not agreed whether [illegible] to be regarded as a part [illegible] or a particle [illegible]. The [illegible] being the case, [illegible]

[illegible] 6. Matt. xxi. 13. [illegible] 2. [illegible] 26. [illegible]

In the [illegible] following, the best Commentators, ancient and modern, are agreed that "the latter part of the comparison is left to be supplied from the subsequent verses, the sense being suspended, on account of intervening considerations, till we come to verses 18, 19, & 21." Or, to express it in more critical language, ὥσπερ [illegible] ὁ θάνατος, to use the words of Mr. Turner, "form the protasis of a comparison, giving rise to a digression, to prove and illustrate it, and continues through the following verses to the 18th, when the protasis is repeated in different terms, and immediately followed by the apodosis [illegible], the language of which is adapted to the last form of the protasis." The sense is: "As by one man sin entered into the world, and death [illegible] as its consequence, so by one [illegible], [illegible], referring to [illegible], as the former [illegible] and death, may be considered as constituting the atonement, all are restored to a state of [illegible]." See a similar parenthesis in [illegible].

— διῆλθε] "was extended." A frequent [illegible]. See [illegible] διῆλθε, by the same [illegible] signifies "was transmitted," namely, from generation to generation.

— ἐφ' ᾧ πάντες ἥμαρτον.] There has been some doubt raised by certain recent Commentators on the sense of ἐφ' ᾧ, which they would take as put for [illegible], or assign the sense "unto whom," and even yet more far-fetched significations. All these interpretations, however, seem to be unfounded and [illegible]. They were evidently devised to avoid the difficulty resulting from the antient and common interpretation "inasmuch as all have sinned," since it is objected, that infants have not sinned, and yet are liable to death. But the difficulty is not such as needs to be removed in so violent a manner, for ἥμαρτον may have the sense "are treated as sinners," "are considered guilty in the sight of God," i.e. on account of Adam's fall. Thus the expression will be equivalent to ἁμαρτωλοὶ κατεστάθησαν at v. 19.

13. This and the next verse are meant to establish the proposition contained in the preceding one; and that by anticipating an objection, namely, that since, when there was no law, there was no transgression, death ought not to have been inflicted. The difficulty in this passage is chiefly occasioned, as usual, by extreme brevity, and the blending of the objections with the answers. The sense of the whole mainly depends upon the interpretation of ἄχρι νόμου, which Origen and some modern Commentators [illegible], render "during the law." But that signification can by no means be admitted; for, as Mr. [illegible] shows, [illegible] of [illegible]. See the [illegible] of [illegible] p. 56. seqq. on the sense of ἄχρι and μέχρι, which [illegible]

13 τίς τε οὐκ ἐλογεῖτο μὴ ὄντος νόμου. 14 Ἀλλ' ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωσέως καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ, 15 ὅς ἐστι τύπος τοῦ μέλλοντος. Ἀλλ' οὐχ ὡς τὸ παράπτωμα, οὕτω καὶ τὸ χάρισμα. εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῷ μᾶλλον ἡ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἑνὸς ἀνθρώπου Ἰησοῦ

with that of the whole passage. He therefore goes to establish for all time and condition the interpretation by which ἄχρι νόμου is explained to mean, 'until the law was promulgated', i.e. before the promulgation of the law, and μέχρι Μωσέως, 'even Moses gave the law'. With respect to the scope of the Apostle, I will Dodd., Wesc. and Rosenm. suppose him to mean that, as sin cannot be imputed when there is no law consequently, as it was imagined, there ought not have been a law, that of nature. This, however, is not agreeable to the context. The continuation of the whole passage is quite contrary to the Greek, Latin, and English commentators. So Theophyl. and Grot. [illegible] as follows: "The Apostle concludes his preceding position thus: 'Sin generated death. The giving of the law and all the time prior to the law, whatever sin now was this? Was it not that we inferred from the transgression of the law? And how could there be such a sin, there being no law? For sin is not counted when there is a law and those men who transgress it are said to sin.' 13. death prevailed unto Moses, e.g. even the law was given, so that there was sin by which death prevailed. Now it would not have prevailed had there been no sin in introducing it. Since it prevailed it was proved that there was yet no sin from the transgression of the law. It remains that the sin was that by which death prevailed on those who had not sinned, though yet neither have sinned like the transgression of Adam, transgression and had become partakers of sin of course as their father, who was a type of others." Mr. Turner well expresses the sense thus: 'Although sin existed previously to the law, yet we did not discover it, of ourselves, to be sin, and that when there is no law denouncing death as the punishment of sin, and at the same time we are subjected to death, it cannot be a consequence of the sin of the person using. But there was no such law at the time from Adam to Moses (v. 14), yet, being that people died, they without exception, and men died, and they had not broken a positive law denouncing death as the penalty of transgression as Adam had; because no such law existed. The conclusion therefore is that death is the effect not of our own sin, but of the sin of Adam." 14. Paul continues. He further proves that all were become mortal by Adam's sin, for if not then death and sin that more, because our sins are more especially when the existence of a positive law declaring and threatening that penalty; but death was ordained by a positive law, not by sin, but the sin of Adam. And therefore, in reasoning before the law of Moses, we must be acquainted of Adam's sin, in giving the first

bidden fruit, and the positive sanction of death annexed to it, in order to proof of man's mortality by coming from Christ. See also the Notes of Alp. Newc. and I. Howard.

ἀλλ' ἐβασίλευσεν] Literally, 'entered to our account', 'laid to our charge'.

ἀπὸ Ἀδὰμ κ.τ.λ.] 'Until experience has convinced us of its force.' This is said by prosopopoeia, of which examples are adduced by Wetst. from Eur. Iph. in Aul., and even Jer. Classical, v. Ibis. Wetst. i. 14. we have [illegible] Μὴ ἁμαρτήσαντας, 'who had not sinned'. So Wetst. in l. c. p. 49, gives examples of μὴ ἁμαρτάνειν for ἀναμάρτητος. By the persons here adverted to are meant as Wetst. on says (Wetst. Vol. [illegible], p. 249) "those who died before their case to be a knowledge of good and evil, namely infants and idiots. See the notes of the fifth Chapter of the ninth book of the Divine Legation. The words are τοὺς τῷ, τῆς παραβ. A. are to be connected with ἐπὶ τοὺς Ἀδάμ.

— ὅς ἐστι τύπος τοῦ μέλλ.] and Adam, namely, Christ. Wesc. has [illegible], that in the Hebrew writers and in foreign antiquity mention is often made of the first Adam, which is [illegible] the second Adam. On the points of similarity see Carpz. in dissert. Sacra. The first one is that here adverted to by the Apostle, namely, that by the first sin came into the world, by the second came righteousness. And as all mankind were represented in Adam, as the cause of their punishment, so were they also represented in Christ, as the cause of their restoration.

15. ἀλλ' οὐχ ὡς τὸ παρ. &c.] Here τοῦ πρὸς would have required the corresponding particle the comparison between Christ and Adam, to have been resumed. But the Apostle stands with a [illegible] in some respects again stops to remark the difference. And first he observes, that if Christ's justice in the [illegible] of pardon was given, in the effects much more has his goodness been given, in freely bestowing our redemption through the world. Here shows that [illegible] of the first gift [illegible] the consequences to be [illegible].

— οἱ πολλοί] Not 'many', but 'the many', i.e. the [illegible] which I have fully explained in the Note at [illegible] ἀνθρώπου, that [illegible] πολλῷ μᾶλλον ἡ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἑνὸς ἀνθρώπου Ἰησοῦ, 'the grace of God and the gift of righteousness by grace'. Ἡ δωρεὰ is put as a definition for ἡ χάρις αὐτοῦ. By this is meant, not that the grace is purely a gift and [illegible] the benefit of the free gift has abounded to a far greater extent than the original sin. The Apostle [illegible] Christ [illegible] Adam [illegible] the [illegible] [illegible] [illegible]

16 Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσε· καὶ οὐχ ὡς δι' ἑνὸς
ἁμαρτήσαντος, τὸ δῶρημα· τὸ μὲν γὰρ κρίμα ἐξ ἑνὸς εἰς
κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς
17 δικαίωμα· εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι ὁ θάνατος
ἐβασίλευσε διὰ τοῦ ἑνός, πολλῷ μᾶλλον οἱ τὴν περισσείαν
τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες,
18 ἐν ζωῇ βασιλεύσουσι διὰ τοῦ ἑνὸς, Ἰησοῦ Χριστοῦ. Ἄρα
οὖν ὡς δι' ἑνὸς παραπτώματος, εἰς πάντας ἀνθρώπους, εἰς
κατάκριμα· οὕτω καὶ δι' ἑνὸς δικαιώματος, εἰς πάντας ἀν-
19 θρώπους, εἰς δικαίωσιν ζωῆς. ὥσπερ γὰρ διὰ τῆς παρακοῆς
τοῦ ἑνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτω
καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνὸς δίκαιοι κατασταθήσονται οἱ

[illegible] ἐπὶ πάντας κ.τ.λ.] The sentence is [illegible] so that the Commentators [illegible] to be [illegible] to any [illegible] in the Apostle's two [illegible] and Calvin [illegible] Some [illegible] and may very well be supplied, [illegible] Rückert and Kappe [illegible] Wieseler [illegible] The true [illegible] rather [illegible] from the [illegible] is to be supplied [illegible] the [illegible] ἐπὶ πάντας κ.τ.λ. [illegible] in the [illegible] [illegible] Adam, who [illegible] in the [illegible] The sentence would be [illegible] more clearly worded thus: καὶ οὐχ ὡς δι' ἑνὸς ἁμαρτήσαντος τὸ κρίμα, οὕτω δὲ καὶ δικαιωθέντος τὸ δῶρημα.

τὸ μὲν γὰρ κρίμα κ.τ.λ.] Here there is [illegible] kind of [illegible] as in the preceding [illegible] ἐξ ἑνὸς [illegible] from [illegible] ἀποφάσεως, as [illegible] The [illegible] ἐκ πολλῶν [illegible] is adapted to [illegible] ἐξ of the [illegible] ἑνός, and [illegible] must not be too [illegible] interpreted. We may render, 'on behalf of,' or 'on the part of.' [illegible] general. The [illegible] and χάρισμα, [illegible] are equivalent, and denote [illegible] for, as Theophylact [illegible] Bengel, [illegible] the passage [illegible] not take away [illegible] of Adam [illegible] all, the sins which were committed in the world after it."

17. εἰ γὰρ τῷ τοῦ ἑνὸς κ.τ.λ.] Now is introduced the direct advantageous difference. The γὰρ [illegible] and the [illegible] If [illegible] the case [illegible] to which the [illegible] corresponds. The [illegible] Adam. See Note on v. 15. The words [illegible] "through that one," are emphatical [illegible] Ἐπειδὴ γὰρ [illegible] what is [illegible] The [illegible] for [illegible] the [illegible] is granted by [illegible] By the [illegible] ζωῇ [illegible] Μεσσίᾳ [illegible] "that [illegible] greater [illegible] than their new life, than they had inherited and sorrows in the state in to which they were brought through Adam's disobedience, expressed by an [illegible] of death in this verse and v. 14. The term expresses height of [illegible] with an [illegible] notion of excellent honour in which view Wieseler adduces Alan [illegible] "Longa est et [illegible] et [illegible] Regnum [illegible] sub [illegible] regumque [illegible]." He might have yet more apt [illegible] 2 Tim. [illegible] 10. [illegible] and συμβασιλεύσομεν.

18, 19. The Apostle now turns back to complete the comparison commenced at v. 12, and [illegible] the argument, for ἄρα οὖν is a usual expression with him for such a purpose, and may be rendered "so then." Of these two parts [illegible] the one, as Hodge remarks, [illegible] the one [illegible] of expression. It is to be noticed how very emphatic in the construction [illegible] and the sense can only be gathered from the context. In the first clause, after διὰ [illegible] we must supply [illegible] and in the second after [illegible] we apply to χάρισμα. There is also a verb left to be supplied, as at v. 16, namely ἤλθεν. Δικαίωσις ζωῆς seems to mean such justification as should restore them to the salvation they had forfeited, literally, *justice for life*. So Theophylact: δικαιοσύνη καὶ δικαίωσιν ἀντὶ τῆς ἁμαρτίας, καὶ ζωὴν ἀντὶ τοῦ θανάτου. The [illegible] and [illegible] are [illegible] the [illegible] on which [illegible] and [illegible] in Synon. N. T.

19. This verse is explanatory of the preceding, and οἱ πολλοί should be rendered *the many*, which, as appears from the [illegible] value to [illegible] It is very important to attend to the force of the Article and to bear in mind that throughout this whole passage it is (as Bengel writes) Dr. Whitby observes) "the main drift of the Apostle to set *forth the merits* of the Redemption, as being contrasted with the evil introduced at the fall, which it was designed to remedy." See the *great* [illegible] of his masterly Sermon on Romans (cited by Dr. Whitby, but [illegible]) after quoting what is said at v. 12, and the [illegible] at v. 15, remarks: "Who would not wish that our Translators had kept the Articles in the [illegible] which they saw in the original? Then [illegible] the offence of one [illegible] Adam) the many [illegible] much more

πολλοί. ᵃΝόμος δὲ παρεισῆλθεν, ἵνα πλεονάσῃ τὸ παρά- 20
πτωμα· οὗ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ
χάρις· ἵνα ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, 21
οὕτω καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώ-
νιον, διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

VI. Τί οὖν ἐροῦμεν; ἐπιμενοῦμεν τῇ ἁμαρτίᾳ, ἵνα ἡ 1
χάρις πλεονάσῃ; ᵇΜὴ γένοιτο. οἵτινες ἀπεθάνομεν τῇ 2

the grace of God, by the one man, Jesus Christ, hath abounded unto the many.' In the common version, some hurtful mistakes, about particular redemption and absolute reprobation, had been happily prevented, had English readers had then seen, what several of the Fathers saw and testified, that οἱ πολλοὶ, the many, in an antithesis to the one, are equivalent to πάντες, all, in v. 12, and comprehended the whole multitude, the entire species, of mankind, exclusive only of the one. So again, vv. 18 & 19, our translators have repeated the like mistake. Where, when the Apostle has said, that 'as the offence of one was upon all men (εἰς πάντας ἀνθρώπους) to condemnation, so the righteousness of one was upon all men to justification;' 'for,' adds he, 'as by the one man's disobedience the many (οἱ πολλοὶ) were made sinners, so by the obedience of the one, shall the many (οἱ πολλοὶ) be made righteous.' By this version the reader is admonished and guarded to remark, that the many, in v. 19, are the same as πάντες, all, in v. 18. But our translators, when they render it 'many were made sinners' and 'many were made righteous,' what do they less than lead and draw their unwary readers into error?" I confess, however, I would [illegible] to be hoped that even the more unwise [illegible] have been [illegible] by the [illegible]. Thomson, on the passage, in his Conciliation of [illegible], where, after showing the strength of the [illegible] and [illegible] not [illegible] fairly [illegible] the following remarks, 'The force of [illegible] is entirely destroyed, and [illegible] by [illegible] the passage as to contend that all men are liable to punishment on account of the sin of Adam, and that a few only are enabled to avoid that punishment through the death of Christ. Nay, we are even told, that where sin abounded, grace did much more abound. [illegible] extends to all, and grace is confined to a part only of mankind.'

It is not, however, to be understood as meant, that all mankind are actually [illegible], but only [illegible] of [illegible] χαρίσματος [illegible] ζωὴν [illegible], and [illegible] do not reap the benefit of it, is through their own fault.

20. νόμος δὲ παρεισῆλθεν] The Commentators are not agreed whether by νόμος is meant the Law of Moses, or the Law of nature, or a law [illegible] of [illegible] which Bp. Middl. proposes. Almost all ancient and modern [illegible] adopt the first mentioned interpretation [illegible] however [illegible] supported by Koppe and [illegible], [illegible] because the word [illegible] Greek [illegible]. But the [illegible] these two Commentators make [illegible] to the [illegible], 'entered privily,' [illegible] certainly that is not [illegible] to the introduction of the Law, which was ushered in with [illegible] notoriety. It might [illegible] with Wood, [illegible] 'supervened' [illegible] to the Law of nature, which is very [illegible] to what [illegible], for [illegible] Interpreters are agreed, that [illegible] has not [illegible] but [illegible] the consequence of which was, that the offence [illegible]. After all, however, there is something [illegible] to [illegible] so much [illegible] to a [illegible] composition, and therefore I [illegible] Koppe with Macknight and [illegible], [illegible] the law of nature and of Moses. And [illegible] may mean not 'secretly or [illegible] entered,' as Macknight and [illegible] suppose, but 'was introduced.' And this is confirmed by the Syriac and some modern Versions [illegible]. So Castalio [illegible]. Also De Dieu, Koppe, [illegible] and Schleusner. The law entered in, and [illegible] in the [illegible] of Adam and Eve, and again [illegible] in the promulgation of the Law of Moses.

I agree with Bp. Middl., that τὸ παράπτωμα, [illegible] used to denote [illegible], and here [illegible] the [illegible] of transgression of Adam [illegible] spoken of the consequences of which [illegible] in the [illegible] of his posterity.

— οὗ] This may be taken either of time, or place, each interpretation supported by good Commentators. The former is preferable, but both may be admitted.

21. διὰ δικαιοσύνης] 'by justification.' [illegible] 'The word [illegible] effect [illegible].' Mr. [illegible] remarks that 'looking over [illegible] comparison [illegible] completed, we may observe that the [illegible] are [illegible]:

Sin, Transgression, Condemnation, Death.
Christ, Obedience, Justification, Life.

so that the sense of the [illegible], v. 12, is: Wherefore, as by the offence of Adam condemnation and death came upon all men, even so by the obedience of Christ, the second Adam, justification and eternal life were restored to all men.'

VI. Some Commentators say that the design of this and the [illegible] chapters is to vindicate the [illegible] doctrine of [illegible] from [illegible] consequences, and to prove that it [illegible] the Law. In the present the Apostle shows [illegible] quite consistent with the [illegible] the [illegible]. Others [illegible]

ἁμαρτήσωμεν, τῶν ὅτι οὐκ ἐσμὲν ὑπὸ νόμον, ἀλλὰ ὑπὸ χάριν; μὴ γένοιτο. Οὐκ οἴδατε ὅτι οἷς παρίστανεται δοῦλοι εἰς ὑπακοὴν, δοῦλοί ἐστε οἷς ὑπακούετε, ἤτοι ἁμαρτίας εἰς θάνατον, ἢ ὑπακοῆς εἰς δικαιοσύνην; Χάρις δὲ τῷ Θεῷ, ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας, ὑπακούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς· ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας, ἐδουλώθητε τῇ δικαιοσύνῃ. Ἀνθρωπίνως λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν· ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτω νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν. Ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ. Τίνα οὖν καρπὸν εἴχετε τότε ἐφ' οἷς νῦν ἐπαισχύνεσθε; τὸ γὰρ τέλος ἐκείνων θάνατος. Νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας, δουλωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον. Τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος, τὸ δὲ χάρισμα τοῦ Θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

1 Pet. 2. 1 [illegible] 2

[illegible] as in the foregoing Chapters the Apostle had considered the grace and privilege conferred on the Christian covenant upon his first principles to the Gospel, he now proceeds to treat on the Christian life consequent to baptism, or Christian holiness as subsequent to justification. He considers what obligations are laid upon us, what conditions are required to maintaining our state of grace, and securing our inheritance, and what help of Divine grace is afforded for enabling us to fulfil those conditions. 1. He states the obligations to holiness, under which we are laid as our baptismal vow, and consequent engagements, and also of the different results of a life spent in the service of sin, or the service of God: this he does in chap. vi. 2. He inquires what helps were afforded under the Mosaic dispensation, which he does in Chapters vii. and viii. Of these some the latter seem to be the more correct; but in both the Apostle has been designed to mark the former superiority over the latter. And proceeding to establish the obligations to Christian holiness, he cites one he was in of Mr. Young: "Enough perhaps to do it in the way of answer to the two most potent objections attempted to be grounded upon his doctrine of free grace, and Christian freedom from the law: the first in v. 1, the other chapter. See."

What shall, we then say? Shall we continue in sin, that grace may abound? This was an objection to which the doctrine of free grace in the mouths of no was liable: see ch. 3. Μὴ γένοιτο, ἀλλὰ [illegible] ἀν. What then. Shall we continue in sin because we are not under the law, but under grace? It was an objection which might arise from the free doctrine strenuously preached by St. Paul, the Christian freedom from the law.

1. οἵτινες ἀπεθάνομεν.] This is not, as Schleusner, "a form of transition," nor is it merely, as most Commentators render it, a [illegible] of direction. It is rather a formula by which something that another would possibly urge against the doctrine is adverted to for the purpose of [illegible] it. Not in this use confined to St. Paul, but it sometimes occurs in the Classical writers. See Wetst. Epist. p. 17. [illegible] Ὅ τι δὲ τοῦτο ἐστι τὸ ζῆν, [illegible]

2. οἵτινες ἀπεθάνομεν τῇ ἁμ.] The ancient and the best modern Commentators are agreed that the sense is, "How shall we who have died from sin, who have solemnly renounced it at our baptism, live any longer therein." The sense well represents the inconsistency of such conduct. See Col. ii. 16. It is well observed by Koppe that the entire metaphor rests upon a singular mode of speaking, by which the rite of immersion in the baptismal water, and emersion from it were held to be a symbol of burying the old, and rising to a new and pure one. "As therefore it appears to be, it was usual for those who had been baptized, to call both death and burial, and so not again to a new life, since the Apostle, according to his custom, applies this manner of speaking to the purpose of disciplining the following [illegible] Christian had learnt to whom, every Christian had learnt himself, under the administration of Jesus, who was crucified, dead, every one, but especially that which Jesus Christ had undergone." Elsn. and Wets. accordingly produce passages of the Classical writers which show that to be dead to any thing or person, denotes [illegible] *broken off all connection with them.*

Ζήσομεν ἐν αὐτῇ denotes the *habitual* continuation of it. So Wets. cites examples from the Classical writers of ζῆν ἐν οἴνῳ, ἐν νόσοις, &c.

Mackn. and Burton take τῇ ἁμαρτίᾳ to mean 'by sin,' alleging vv. 10 & 11, and Gal. ii. 19. These passages, however, are not to the purpose. Acc. to the sense they assign (namely, "to be exposed to the punishment of death by the law, effected by sin") is as much less suitable than the common one, as the construction is less natural and usual. It is besides liable to other objections which are stated by Turretin and Stuar, and especially by Mr. Terrot, who shows that his interpretation leaves the antinomian objection in its full force.

3. ἢ ἀγνοεῖτε ὅτι ὅσοι ἐβαπτ. &c. Under the same metaphor the Apostle proceeds to show from the nature of the baptismal covenant, that Christians have made the engagement to be conformed to the death and resurrection of Christ by dying into sin and rising again to a new life.

Ἢ ἀγνοεῖτε occurs also at vii. 1, and is equivalent to "have you forgotten, or are you not aware of this truth?" Βαπτίζειν, *baptizein*, as used is equivalent to βαπτ. εἰς ὄνομα τινος, and denotes to profess oneself any one's disciple by baptism, which was understood to engage the disciple to the profession of the doctrine promulgated by his teacher. Ὅσοι ἐβαπτίσθημεν εἰς ὄνομα, thus be interpreted "have been baptized unto his death." But the sense is not so clear as that of the foregoing phrase. The best Commentators however think that it must mean "to bind oneself by baptism to be into a by same profession," as Christ had bound to it. The expression occurs at Colossians ii. 12. συνταφέντες αὐτῷ διὰ τοῦ βαπτίσματος.

— εἰς τὸν θάνατον.] In similitude or conformity to his death. This seems from the sense and before. Indeed, the context for the Apostle, Διὰ τοῦ βαπτ. [illegible] through the [illegible] power of the baptism. [illegible]

μὲν καὶ τῇ δόξῃ τοῦ πατρὸς, οὕτω καὶ ἡμεῖς ἐν καινότητι
ζωῆς περιπατήσωμεν. Εἰ γὰρ σύμφυτοι γεγόναμεν τῷ 5
ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως
ἐσόμεθα· τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρω- 6
πος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας,
τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ. Ὁ γὰρ ἀποθανὼν 7
δεδικαίωται ἀπὸ τῆς ἁμαρτίας. Εἰ δὲ ἀπεθάνομεν σὺν 8
Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ· εἰδότες ὅτι 9
Χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει· θάνατος

1 Pet. 4. 1. Rom. 6. 2. Col. 2. 20. 3. 3. 4. Rom. 6. 6. 5. Rom. 6. 7. 6. Rom. 6. 8. 7. Rom. 6. 9. 8. Rom. 6. 10.

ζωῆς for ἐν καινῇ τῇ ζωῇ, and now (ὁ) He remarks here, as often, that a moral conduct, and though it be the duty of the Christian, I have in Rectum, by the power of the Spirit from Christ. It is observed by Jerome, that the Apostle has put only the end here of the comparison when there should rather have been four, omitting the 'the pattern and measure in the apostolic life' [illegible] a corrupt state, for says, would be the [illegible] ἡγεῖθη χριστὸν τὸ ἐκείνου καὶ περιπατήσει τὸ κατὰ τὴν ζωὴν τὸν καὶ ἡμεῖς συνεγείρεσθαι αὐτῷ τῷ νεκρῷ, ἐν καινότητι ζωῆς περιπατήσωμεν.

5 Εἰ γὰρ σύμφυτοι γεγόναμεν] i. e. if we have been intimately united with or closely associated to Him in His death, we will also be associated or incorporated with Him in His life, as shown in [illegible]. Grotius, and Kuinoel [illegible] that σύμφυτος is used by the best writers of the closest union and most intimate bond. The ὁμοίωμα is for καθ' ὁμοίωμα. Also ἀλλὰ καὶ was properly rendered in [illegible] but in the original use of [illegible] (comparatively a little more than it may be seen) [illegible] 'nay, nay.' Here we must repeat συνέσεσθαι. Many of the recent Commentators render ἐσόμεθα 'would be,' 'must be.' But the common version seems to be far more suitable. See Theophyl. in Rectum, Bishop.

6 τοῦτο γινώσκοντες] Many Commentators take this as a participle for a verb. But that seems to be an incorrect view, since a participle such as this is also necessary. It is better to read γινώσκω as a Nominat. absolutum, being understood. Thus it is equivalent to a verb with [illegible]. The use of γινώσκειν occurs also in [illegible] Jerom. Augustine, 188 τοῦτο γινώσκων ὅτι &c. Antiphanes in Aristotle τοῦτο γινώσκων ὅτι &c.

ὁ παλαιὸς ἡ. ἄνθρωπος] This seems to denote the corrupt disposition and even nature which man derives from Adam, which is properly applicable only to the man-nature being by personification, applied to a metonymy of the subject for the man [illegible] Eph. iv. 22 and Col. iii. 9 to the corrupt man. This Adam is called by the Talmudists the man of sin. It is opposed the new man, the holy disposition and character required by the Gospel. See Eph. iv. 24 and Col. iii. 10.

καταργηθῇ τὸ σῶμα τ. ἁ.] Τὸ σῶμα τῆς ἁμ. is not, I conceive, to be regarded with many eminent Commentators (especially the recent ones) as put for ἁμαρτία. But (as I suggested in Rectum, Bishop, and as confirmed, chiefly by the following metaphor of a body, possessed, power with the mind as an impulsive or impetuous, a being consisting of many members, a political union, Comp. vi. 24) καταργεῖν, 'to bring to nought, annul, &c.' At the outset, 'to the end that.' Δουλεύειν is used in the sense of to be enslaved to the sway of an evil nature.

7 ὁ γὰρ ἀποθανὼν δεδικαίωται] I agree with Grot., Harm., Wetst., Tittm., Wolf, Kuinoel, Flatt, Rosenm., and Schott, that ἀποθανὼν is to be taken figuratively of him whose corrupt nature has been [illegible] with Christ, 'he who is, has, dead to sin is freed from its power.' For δικαίωσις, see δικαιοῦν τινὰ, delivered from its slavery, as in 2 Cor. iii. 20 v. 20. 1 Pet. v. 1 [illegible] ἁμαρτίας. At the same time there seems to be here, what I have often pointed out, a blending of the proper and the figurative sense of the expression, and that I am [illegible] Aug. who [illegible] the cause [illegible] (and from [illegible]) as follows: 'As a man truly dead is freed from the authority of all those that in his life time had power over him, so he that is thus begun may dare, a fortiori from the power of sin which formerly acted in him.' The [illegible] is used in preference to ἀποθανὼν, in order, as I tell, suggests, to remind us what we may expect, if we not shake off the slavery of sin.

8 εἰ δὲ ἀπεθάνομεν σὺν] Some eminent Commentators regard this as an admonition, 'Since we are dead with Christ, we ought &c.' That, however, is refuted by the [illegible]. Nor ought the εἰ to be taken in what is a somewhat unusual sense without good ground. The common interpretation (all [illegible] by Theophyl. & Wetst.) is, with some slight modification preferable. Render 'Now if we have thus died with Christ (by having our corrupt nature crucified with him) we trust that we shall also live with him (in immortal happiness).' See 2 Tim. ii. 11.

The great verse shows the foundation of that trust.

9 εἰδότες 'since we know that' &c. See Note on v. 6 γινώσκοντες. Ἀποθνήσκει 'is to die.' The sense is, He will, may he can no more. Death has no more power over him.

10 αὐτοῦ οὐκ ἔτι κυριεύει. ᶻ ὃ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέ-
11 θανεν ἐφάπαξ· ὃ δὲ ζῇ, ζῇ τῷ Θεῷ. ᵃ οὕτω καὶ ὑμεῖς λο-
γίζεσθε ἑαυτοὺς νεκροὺς μὲν εἶναι τῇ ἁμαρτίᾳ, ζῶντας δὲ
12 τῷ Θεῷ, ἐν Χριστῷ Ἰησοῦ [τῷ Κυρίῳ ἡμῶν]. Μὴ οὖν
βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι, εἰς τὸ
13 ὑπακούειν [αὐτῇ ἐν] ταῖς ἐπιθυμίαις αὐτοῦ· ᵇ μηδὲ παρι-
στάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ· ἀλλὰ

z Luc. 20. [illegible]
[illegible]
a [illegible]
b [illegible]

10. ὃ γὰρ ἀπέθανε, &c.] The best Commentators are agreed that ὃ is for καθ' ὃ 'quod attinet ad,' 'as to which as.' See Note on [illegible] I have in Recens. Synop. proved that τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ [illegible], 'he died once for all for the expiation of, [illegible] once for all, i. e. so as to complete a perfect and redemption. See Heb. [illegible] At ἁμαρτίᾳ sub. [illegible] of the [illegible]. It is not necessary to be [illegible] here [illegible] several [illegible] are assigned by the Commentators, and [illegible] which [illegible] be not the [illegible]. It [illegible], as the best Commentators are agreed, [illegible] the glory and honour of God, [illegible] was promoted by his resurrection.

11. λογίζεσθε, &c.] The sense seems to be '[illegible] yourselves as persons who have [illegible] whose old nature has been [illegible], but who are [illegible] by living [illegible] service and obedience.' Koppe and Rosenm. [illegible] that it is through Christ's mediation that we are to [illegible] both our death unto sin, and our living [illegible] God.

12, 13. The sense is, "From these considerations, then, let not sin reign &c." By ἁμαρτία is meant, not peccatum but vitiositas, that propensity [illegible] 'The Apostle [illegible] does not say, let not the flesh [illegible], for [illegible] does not bid us destroy our nature, but regulate our passions.' The Apostle is supposed to be [illegible] Sin as a tyrant [illegible] to hold mastery over men. [illegible] but, as the Greek Commentators partly suggest, is used to hint, [illegible] the pleasures of the body are [illegible] to disease and death, very fleeting and temporary, and that therefore [illegible] the true reason to [illegible]. That the [illegible] of yielding [illegible] to vice are but of short continuance, and therefore such as need not be [illegible]. 3dly. To admonish them of the near approach of that period when the connexion of the mind with death [illegible].

Griesb. and Knapp, with the approbation of Koppe, have cancelled the words αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτοῦ, on the authority of some MSS., Versions, and Fathers: but, I conceive, [illegible] without reason. For though some MSS. have not the αὐτῇ ἐν, and others retain the αὐτῇ but cancel the ἐν ταῖς ἐπιθυμίαις αὐτοῦ, yet scarcely any omit both. And if even the majority of MSS. omitted the words, it would be [illegible] to cancel them, since, when removed, they leave the passage so stopped and curtailed [illegible], as no writer would suffer a passage to appear. We should then have to suppose the loss out of some other squadron of ancient MSS., to decorate the sentence of what would then be more than [illegible] namely, the words ὑπακούειν αὐτῇ. With [illegible] prudence [illegible] has restored the whole passage to the text and [illegible] ταῖς ἐπιθυμίαις αὐτοῦ. To me it seems, that although the authority for retaining all the words is so great that none ought to be set to be removed from the text, yet the state of the evidence, as reported by Wets. and Griesb., is such as to justify the supposition that the passage is not as it was left by the Apostle. [illegible] and Rinck are of opinion (as I [illegible] formerly was) that the present reading was formed of two readings, namely, ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ and ὑπακούειν αὐτῇ, the ἐν being added afterwards. But they so far differ [illegible] conceiving that Rinck thinks the true reading is ὑπακούειν αὐτῇ, [illegible] ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ. Rinck will not believe that ταῖς ἐπιθυμίαις αὐτοῦ could have been expressed by the αὐτῇ, but rather αὐτῇ by those words. It is not, however, very likely that any Scholiast would think it necessary to gloss the αὐτῇ. If they had, they would surely have glossed by ταῖς ἐπιθυμίαις αὐτῆς, not αὐτοῦ, as in fact, did Origen, Rufin., and Theodor. And so one MS. of Matthaei. I cannot, therefore, bring myself to believe that we have in the common text two readings, one a gloss upon the other. We have rather, I conceive, the original reading, which I believe was ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ, and mixed up with it the attempts of some scribe not [illegible] to improve it, who thought the words ought to have been accommodated to the principal term ἁμαρτία, not to the subordinate one σώματι. It appears that αὐτῇ was first inserted, and then ἐν, to help out the construction. For the omission of αὐτῇ ἐν there is the authority of several of the most ancient and valuable MSS., many of the best Versions, and very many Fathers. It is not probable that the words αὐτῇ ἐν were removed (as Matthaei fancies) "to clear the sentence," for even with them it is not overloaded. The objection to the other reading, ὑπακούειν αὐτῇ without ἐν ταῖς ἐπιθυμ. αὐτοῦ, is, that, however respectable may be the evidence for it, it leaves the sentiment imperfect. As to the common reading, I conceive that it is at variance both with [illegible] and propriety; for we often read of the lusts of the body and the lusts of the flesh, but in no one passage of the lusts of sin.

13. μηδὲ παριστάνετε &c.] We have here a continuation of the imagery, introductory of a kindred admonition. I have in Recens. Synop. proved that there is not a military allusion, as was thought by Wets. and others, but that ὅπλα is here to be taken [illegible] sense to

παραστήσατε ἑαυτοὺς τῷ Θεῷ, ὡς ἐκ νεκρῶν ζῶντας, καὶ τὰ μέλη ὑμῶν ὅπλα δικαιοσύνης τῷ Θεῷ. ἁμαρτία γὰρ 14
ὑμῶν οὐ κυριεύσει· οὐ γάρ ἐστε ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν.

Τί οὖν; ἁμαρτήσομεν, ὅτι οὐκ ἐσμὲν ὑπὸ νόμον ἀλλ' 15
ὑπὸ χάριν; Μὴ γένοιτο. Οὐκ οἴδατε ὅτι ᾧ παριστάνετε 16
ἑαυτοὺς δούλους εἰς ὑπακοήν, δοῦλοί ἐστε ᾧ ὑπακούετε, ἤτοι
ἁμαρτίας εἰς θάνατον, ἢ ὑπακοῆς εἰς δικαιοσύνην; χάρις δὲ 17
τῷ Θεῷ, ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ ἐκ
καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς· ἐλευθερωθέντες 18

1 Cor. 9. 21. Gal. 4. 19. 1 John 3. 4. 1 Cor. 2. 10.
6 John 8. 34. 1 Pet. 2. 16.

denote tools or instruments (as in Herodot. vii. 23 & ix. 121. Herodian iii. 11.) and have proved that in Greek and many other languages the word denoting limb is derived (as a verb signifying to work. Thus the sense is "neither yield up your members to Sin, for him to use as tools or instruments of wickedness. Compare vv. 13 & 19.

13. ὡς ἐκ νεκρῶν ζῶντας] "as those who, after having been [spiritually] dead, are now alive." An aphoristic brevity not unknown in the Classic writers.

14. ἁμαρτία γὰρ &c.] The γὰρ, as Chrys. and Theophyl. remark, has reference to a clause omitted, q. d. "[Exert yourselves and fear not] for sin shall not [as you may fear] have dominion over you." The next γὰρ assigns a reason why sin shall not work their destruction, namely, that they are not under Law, but under Grace. I entirely agree with Carpz., Doddr., Macknight, and Michel. "that by the νόμος is meant Law in general. "If it be true (says Michel.) that of understood of the law of Moses, the argument will be coherent with respect to the Jews. But it ought to be remarked, that the design of the Apostle is far more comprehensive, and that he means to contrast the nature of all law, i. e. of every rule of life which offers neither mediation nor atonement, and consequently makes no provision for the inevitable weakness of man, with grace (i.e. with a gracious dispensation which requires not an unerring obedience, but only the best exertions of frail creatures, giving assurance of pardon through faith where our obedience has been imperfect."

15. The Apostle takes a somewhat different view of the same subject, and argues that the dispensation of grace vouchsafed to us, so far from encouraging sin, demands a service to righteousness utterly inconsistent with any sinful habit.

— μὴ γένοιτο] Rosenm. here observes, that "the necessity of and obligation to obey remain, although the proofs and arguments vary. They may, he adds, be deduced from common *thought*, *pain*, *shame*, nay even from *pleasure* and *hope*. Arguments of the last kind have most effect in swaying the souls of men." See the able Note of Wetst. and Rec. here.

16. οὐκ οἴδατε ὅτι &c. After solemn admonition the Apostle turns to strong admonition, by placing before them the alternative, that they must serve some master, either Sin who will lead them to death, or righteousness obedience which will conduct them to justification. They who obey Sin are the servants of sin, and must receive the wages of sin—death. Εἰς ὑπακοήν, for ὥστε ὑπακούειν. The ᾧ is by some rendered "whatsoever." But as ὑπακοῆς was just before *personified*, so it should seem that the ᾧ here is meant to be *personified*, in accommodation to it, though, no doubt, by Sin is meant a habit of sin, as by ὑπακοῆς a habit of obedience. The εἰς in εἰς θάνατον and εἰς δικ. denotes *event*, *result*, or *consequence*, as Rom. v. 16. where εἰς κατάκριμα and εἰς δικαίωσιν are similarly opposed. Θάνατον here denotes spiritual and eternal death, the death of the Soul, the awful ὄλεθρον αἰώνιον ἀπὸ προσώπου τοῦ Κυρίου 2 Thess. i. 9. Δικ. should not be rendered *righteousness*; since, as appears from the kindred passage at v. 16, (see also vv. 24) it is for δικαίωσις, which word properly denotes *acquittal*, but in St. Paul *forgiveness of sin*, and consequent acceptance and admission to salvation. A similar mode of explanation is to be adopted at ix. 30 & 31. Gal. iii. 21. and al.

17. "The Apostle (says Koppe) now transfers what has been expressed *generally*, to the case of the Romans."

— χάρις τῷ Θεῷ] Sub. ἐστω. The phrase is scarcely ever found in the Classical writers. The only passage adduced by the Commentators (Arrian Epict. iv. 4. τοτε εἶχε ἀμαρτανον· νυν δ' ουκετι· χαρις τω Θεω &c.) is, no doubt, borrowed from the N. T., which the writer appears to have diligently perused. In ὅτι ἦτε &c. there is a difficulty (arising from the words seeming to express a sense the very reverse of what the Apostle intended) which is not removed by supplying as Heinr. and many others have done, μεν. It is better to suppose, with Grot. and Koppe that ἦτε is put for the participle, which would be equivalent to a verb with ἐστιν, or ἐσμεν. The ἦτε is emphatical, Heinr. "God be thanked that, *though* ye *were* [since] the servants of sin, ye have now (on the contrary) obeyed &c. A Classical author would have written ἐπει ἦτε μου δουλοι &c. νυν &c. Εἰς ὑπακοήν "contrary." In εἰς ὃν πεσεῖν, ἐκ ὑπακοῆς there is a well known *hypallage*, by the figure *attraction* (see Class. Thes. Ind.), which is in the Vulgate "ubique quem statuo, vestra est." Πεσεῖν, ἐκ τοῦ τυπου διδαχης εἰς ὃν τυπον παραδοθητε i. e. to be formed as upon a model. Whether there be, as some maintain, a metaphor taken from *founding*, may be doubted.

19 δὲ ἀπὸ τῆς ἁμαρτίας ἐδουλώθητε τῇ δικαιοσύνῃ. Ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτω νῦν παραστήσατε
20 τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν. ᵃὅτε John 8. 34.
γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιο-

18. Ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμ.] i. e. being liberated from the bondage of. There is no [illegible] as Koppe and Wahl fancy to the manumission, or transfer of slaves, whether by purchase, or otherwise, from the service of one master to that of another. The words ἐλευθ. δὲ ἀπὸ &c. are, I conceive, meant to be (as Grot. has pointed out) suspended in construction on the preceding sentence, though not to be connected with ὑπηκούσατε. The truth is ἐλευθ. is put for καὶ ἐλευθ., 'and that being freed.' Ἐδουλώθητε is for δοῦλοι ἦτε, which, however, is meant to hint that it is their duty so to be. The sense of the term, however, is softened by the context. Obedience to God is proved to be not a slavery, but a service, or at least an ἐθελοδουλεία, such as that treated on by Plutarch T. ii. 780. (cited by Wets.) [illegible] τῶν ἄλλων δεσποτῶν [illegible] ἐλεύθεροι, καὶ ἄφοβοι, [illegible], ἐθελοδουλεία.

19. Ἀνθρώπινον λέγω &c.] On the sense of this phrase the Commentators are not agreed. There are, however, but two interpretations that merit attention. The first is, 1. that of many eminent ancient and modern Commentators, who think that the Apostle wishes to soften the harshness of the term ἐδουλώθητε, and make it more consonant to the doctrine of the freedom of Christians under the Gospel. For to the words [illegible] ἐδουλώθητε &c. they think this expression ἀνθρώπινον λέγω (i. e. κατ' ἄνθρωπον or ἀνθρωπίνως) is to be referred. And Koppe lays down the following as the sense: 'I use that expression of common life, ἐδουλώθητε, though somewhat harsh and not very suitable to the free state of Christians; but you must and ought need to refer every thing to the senses, may the more fully understand in what your duty consists, which is a [illegible] high command.' Or, as Crell states it, 'the Apostle thus in compassion to their unbelief, which feels repugnance to Christianity as a yoke; whereas, in reality, it is perfect freedom, and its burden is light.' 2. Chrys. and some other ancients, and of the moderns, Wets. and Schleus. say, that the Apostle intends by this [illegible] λέγομεν, ἀπὸ [illegible] [illegible]. [illegible] So [illegible], who explains the phrase ob captum humanum accommodate, dicere et docere eos, quoque [illegible] perferre. These interpretations seem in some degree to enter into each other. [illegible] The λέγω may be rendered 'I am speaking,' and thus be referred both to what went before and to what follows, as the [illegible], considering that the portion is parenthetical.

— ὥσπερ γὰρ &c.] The Apostle, having expressed the reason why they should free themselves from the servitude of sin, and answered an objection arising from thence, returns to his admonition (v. 13.). Παρεστ. should be rendered, not 'have yielded,' but '[once] yielded.' This is apparent from the οὕτω νῦν παραστήσατε. It is strange that the Commentators should not have seen that δοῦλα is here not a substantive, but an adjective; which, indeed, I have no doubt, was the primitive use of the term, and that δοῦλος was as much an adjective as ἐλεύθερος. It was originally [illegible], i. e. one bound to the service of another. "So (observes Schleid. ap. Lennep) the German Bote from binden, to bind." Ἀκαθαρσία and ἀνομία are by many recent Commentators accounted synonymous. And they allege 1 Thess. iv. 7.; but without reason: for as ἀκαθαρσία in the sense lasciviousness has at i. 24. been applied to these very persons, so that seems to be the sense here. Thus the word is generally synonymous with ἀσέλγεια and πορνεία. See Tittm. de Synon. p. 15[illegible]. And we may compare a similar passage of 2 Cor. vii. 1. καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκός.

By ἀνομία the Apostle, I conceive, then refers to ἀνομία in general, or every kind of wicked and unlawful conduct. In εἰς τὴν ἀνομίαν and εἰς τὸν ἁγ. there is a peculiar idiom, which has occasioned some difference of opinion as to the full force of the words. The ancient, and almost all modern Commentators think that the εἰς denotes accumulation, i. e. 'vice upon vice.' They however adduce no sufficient proof, and the mode of explanation will not suit the εἰς ἁγιασμόν. I should rather think that the εἰς (like the Hebr. ל) denotes purpose, (which the note of our common version will express), as in Matt. xxvi. 28. and Mark i. 4. and often. See Wahl Clav. in v. § 3. b. a. Thus the sense will be 'for the promotion and dissemination of vice of every kind.' Δικαιοσύνη denotes right conduct in general, as opposed to ἀνομία; and εἰς ἁγιασμόν, 'that you may become holy,' and consequently be blessed and saved.

20. δοῦλοι τῆς ἁμ.] 'enslaved to sin.' See Note on v. 17.

— ἐλεύθεροι ἦτε τῇ δικ.] The Commentators have been not a little perplexed with this curious use of ἐλεύθεροι, and the unprecedented syntax of Dative for Genit. But, in fact, as Mackn. saw, the δικ. is not governed of ἐλεύθ., but of ἐν understood. And Macknt. and Wahl rightly render, 'free with respect to righteousness,' i. e. as to any dependence upon it, or obedience to it. There is, however, a yet greater ingenuity in the sentence, which is, that we have here (as frequently elsewhere in St. Paul) an antithetical clause left to be supplied. This was seen by Chrys. and the Greek Commentators, and afterwards by Crell. and Grot. They paraphrase thus: 'When ye lived in vice, ye

σύνη. τίνα οὖν καρπὸν εἴχετε τότε, ἐφ' οἷς νῦν ἐπαισ- 21
χύνεσθε; τὸ γὰρ τέλος ἐκείνων θάνατος. νυνὶ δὲ, ἐλευ- 22
θερωθέντες ἀπὸ τῆς ἁμαρτίας, δουλωθέντες δὲ τῷ Θεῷ,
ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν· τὸ δὲ τέλος, ζωὴν
αἰώνιον. τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος. τὸ δὲ 23
χάρισμα τοῦ Θεοῦ ζωὴ αἰώνιος, ἐν Χριστῷ Ἰησοῦ τῷ
Κυρίῳ ἡμῶν. VII. Ἢ ἀγνοεῖτε, ἀδελφοὶ, (γινώσκουσι 1

were alienated from all virtue, not only whereby averse to my subjection to it, but free from that subjection. Now therefore they are subject to virtue, and so wholly alienated from subjection to sin.

21. οὖν] This is wrongly rendered *therefore* by Doddr. and Newc. still more improper is the omission of the word in our common version. Bender: "What fruit, then, had ye at that time in *life*?" or "Now what fruit had ye then in those things?" i.e. what advantage, or enjoyment. Tittm. a Lapide, as Wets. observes, *ne* λόγος πτόλις; of which use Lucan and Carpz. adduce examples.

Ἐφ' οἷς νῦν ἐπ. See Note supra v. 2. Δουλω- θέντες &c. engaged to the service of God. It is beautifully observed by Apollinaris, cited by Wets.: "Ut nomen hoc *servitio* mutet *ministerium*, ut jam nunc obsequio religione nostra dedica, et ministerii jugum et in voluntatem. Nam cum servitus *Deum* servire, omnino fructum tum libertatis." Εἰς ἁγιασμὸν the best Commentators seem to mean, "so that ye every day become holier." But the sense should rather seem to be, "by your being in a state of sanctification."

23. τὰ γὰρ ὀψώνια—αἰώνιος] This is a *recapitulation* of what was said at v. 21. τὸ γὰρ τέλος—θάνατος, in order to introduce another circumstance, and to contrast death as the wages of sin, and the desert of a vicious course, and eternal life as the free gift of God, awarded to faith and holiness, through Jesus Christ, and not as the reward of merit. In which too, there is, as Grot., Grotsk., and Wets. have shown, an allusion to military affairs, ὀψώνια being the regular soldier's pay, on which I have fully treated at Luke iii. 14. and χάρισμα the donative freely given, on certain occasions by the emperors.

VII. The Apostle continues the argument advanced at vi. 3., that the Gospel method of Justification does not make void the moral law. And in doing this he engrafts what he has to urge on what was said at vi. 14. "for ye are not under Law, but under Grace," which imparted the greater effectiveness of the Gospel (or the Sanctification he had just mentioned), than the Law of Moses or any Law. He begins with the general and subsequent Chapter showing the unfitness of any law to sanctification, and how the grace of the Holy Spirit under the Gospel supplies that defect. So far from making void the law, he proves that it is the only means of delivering men from the bondage of sin, to which they are subjected while under the Law either of Moses or of Nature, and further shows the nature and benevolence of that deliverance. The first six verses of the present Chapter illustrate by a *parallel* image (not to an too much *general*) derived from the case of matrimony (which is only an obligation till the death of one of the parties) what was said at vi. 14. seqq. And having *before* compared the condition of Christians (especially the Jewish Christians) to that of *slaves*, who have passed into the service of another master, the Apostle here compares the condition of those persons with that of a wife, who, after the decease of her husband, may be married to another, evidently alluding to the *abrogation* of the Law of Moses as being dead, and there are no more to be observed than a dead husband is to be regarded by a surviving wife. The same applies to the Law of Nature.

1. γινώσκουσι νόμον, the Commentators are not agreed whether by νόμον is meant the *Law of Moses* or *Law in general*. The former interpretation is adopted by most Commentators ancient and modern, but the latter is ably maintained by Est., Crell., Schoettg., Koppe, Maran., Wakef., & Middl., who lay down the sense as follows, "to persons who know the nature of Law (wise and human)." The greater part (says Dr. Middl.) of St. Paul's readers probably had not extended their views to the imperfection which must belong to every dispensation not providing an atonement. And he might have said merely that he knew *non omne* the Mosaic law. But as here addresses him with some degree of rhetorical congruance, and takes it for granted that they had made a general application from their own particular experience, and the design of the Epistle (see Note on v. 13.) led him to speak directly or indirectly of the imperfection of all the possible schemes of salvation which offered not a redeemer.

Of these two interpretations the latter seems preferable, and is such as the propriety of the use of the Article requires (from which we must not unnecessarily suppose any deviation). But, at the same time, the difference between the two is more apparent than real, for not only is the Law of Moses of course included, but, as Koppe admits, it is especially intended to by the Apostle in this Chapter, and the law of nature, or that of works, held in a subordinate consideration.

There is, however, another point on the interpretation of this verse on which the Commentators are as little agreed as in the foregoing, namely, whether ἀγνοεῖν is to be referred to a *negative* or *positive* sense. The latter is the general opinion of both ancient and modern Interpreters. But it yields a sense so little accordant with what follows (see Doddr. and Cred. ap. Bezem. Schoettg.) that I am not inclined to prefer the former, which is held by Origen, Ecum., Crell, Grot. Ep. Hall, Doddr., Taylor, Wakef., Newc., Hardy, and Koppe. This assign to ζῆ the sense "is in force," of

γὰρ νόμοις λαλῶ) ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ'
2 ὅσον χρόνον ζῇ. [a] ἡ γὰρ ὑπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ. ἐὰν δὲ ἀποθάνῃ ὁ ἀνήρ, κατήργηται ἀπὸ
3 τοῦ νόμου τοῦ ἀνδρός. [b] ἄρα οὖν ζῶντος τοῦ ἀνδρὸς μοιχαλὶς χρηματίσει, ἐὰν γένηται ἀνδρὶ ἑτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνήρ, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ
4 εἶναι αὐτὴν μοιχαλίδα, γενομένην ἀνδρὶ ἑτέρῳ. [c] ὥστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ· εἰς τὸ γενέσθαι ὑμᾶς ἑτέρῳ, τῷ ἐκ
5 νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ Θεῷ. [d] ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ

[a] 1 Cor. 7. 39.
[b] Num. 5. 20.
[c] Heb. 9. 20. 10. 10. 19. 22.
[d] Gal. 5. 19.

which Kuppe cites as an example Soph. Antig. 215 οὐ γὰρ τι νῦν γε κἀχθές, ἀλλ' ἀεί ποτε ζῇ τοῦτο (scil. τὸ δικαίωμα) θεῶν δ' οὐδεὶς οἶδ' ὅθεν φάνη τοῦτο κατοψόμεθα. There is, indeed, somewhat of harshness in referring ζῇ to νόμος, but not greater than we frequently find in the writings of St. Paul, in which the context and the scope of the reasoning is general by a better grade than the existing construction. Newc. compares Aristoph. Eq. 244. Νόμος τις ἐν βουλευτικοῖς ἐστ' ὀνομαστὸς ὃς ἔστ' ἐν ἰσχύϊ καὶ τοῦ λοιποῦ κύριος. The antecedent, i.e. the person subject to the authority. The γὰρ in the next verse should be retained, for example.

2 ὑπανδρος] one who is engaged (ζῶντι) to obedience and fidelity to a husband. The word is rarely found in the later writers. Τῷ ζῶντι ἀνδρὶ is for τῷ ἀνδρὶ ζῶντι. Also at some sub. ἐστ. This is equivalent to κατὰ νόμον. At κατήργηται the genitive τοῦ ἀνδρὸς must mean the obligation lost upon the wife by the husband's death or her, which, of course, must die with him. At κατήργηται and τοῦ νόμου there is as at Gal. v. 4. an hypallage for κατήργηται ὁ νόμος τοῦ ἀνδρός, 'the law is right over her by her husband is annulled.' For a law is said καταργεῖσθαι when it ceases.

3 χρηματίσει,] 'she will be accounted.' On this sense see Valc. on Acts xi. 26. In ἐὰν γένηται ἀνδρὶ ἑτέρῳ we have a continuo phrase or matrimony or concubinage formed from the Hebr. לקח לאשה, and occurring in Lev. xxi. 13. Deut. xxiii. 2. Judg. xxi. 2. Ezek. xxiii. 4. and sometimes in the later Classical writers, as Achill. Tat. and Heliodorus. Τοῦ μὴ εἶναι, for ὥστε μὴ εἶναι.

4 Now follows the application of this principle to the case in question. Hence, have ye been to old as we for were: the sense being [illegible] 'And so, in the manner.' And Wakef. and Kuppe, 'Ἀδελφοί μου, brethren.' The empire of ὡστε in this sense for ὡς ὡς and ὡς τε, may be seen in Steph. Thes. p. 10. Ed. Nov. Ed. See also Hoogeveen de Part. Thes. I. first, had also occurred to Mr. Carpy. The various readings, indeed, do not present this, but that was I suspect from the carelessness of the readers and copiers. The Peshito Syriac translator (who by read the words separately, though he wrongly renders the ὡς more

With the words following the early modern Commentators have found much difficulty, for the removal of which the only effectual method is with Chrys. and the Greek Commentators, as also Grot., Crell., Whitby, Damm., Taylor, Wakef., Koppe, Newc., Rosenm. and other eminent Commentators) to suppose an *hypallage*, by which ἐθανατώθητε τῷ νόμῳ (ye are dead to the law) is for ὁ νόμος ἐθανατώθη ὑμῖν, i.e. as the scope of the argument requires) ye are freed from the necessity of performing the works of the law in order to justification. "By this mode of expression (says Locke) the prejudice of the Jews is favoured, who might have been disgusted, had the Apostle said, that the law, for which the Jews had so great a veneration, was dead; and yet the sense is the same, because the relation is dissolved, whichsoever of the parties be dead." This is confirmed by the Peshito Syriac.

— διὰ τοῦ σώματος τ. Χ.] 'by the [sacrifice of the] body of Christ [on the cross].' εἰς τὸ γενέσθαι, &c., so that now ye are *another's*, are no longer subject to the abrogated law, but are become Christ's, who was raised from the dead to complete the work of Redemption.

— ἵνα καρποφ. τῷ Θεῷ.] The words are to be referred to all the preceding ones, εἰς τὸ γενέσθαι—ἐγερθ., and the sense seems to be, 'in order that ye should bring forth fruit unto God.' Chrys. and Grot. seem right in supposing the term ἀνθρωπος, to be used in conformity with the foregoing similitude, the offspring of marriage being the fruits. The ἀνθρωπος, of course, is that holy obedience which is agreeable to the will of God.

5. ὅτε γὰρ ἦμεν] This may mean, as some Latin and most of the early modern Commentators suppose) 'in the unregenerate state under the dominion of fleshly lusts,' as at 6. σῶμα της ἁμαρτίας. And this interpretation is ably defended by Wolf. But, from the context (see v. 6.) it should seem that the words are better understood, (with Chrys. and the Greek Commentators, as also Grot., Koett., Hunter, Whitby, Locke, Carpy, and almost all the recent Commentators) *under the carnal ordinances of the Law*,' frequently put in opposition to *an evangelic state*, to be under the Gospel, and partakers of its spiritual blessings. Compare viii. 2 & viii 8 & 9. Every law of works must be more or less carnal, as regarding external and carnal rather than spiritual things, the body rather than the soul. Τὰ παθήματα τῶν ἁμαρ-

τοῦ νόμου ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν εἰς τὸ καρποφο-
5 ρῆσαι τῷ θανάτῳ. Νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου, 6
ἀποθανόντες, ἐν ᾧ κατειχόμεθα· ὥστε δουλεύειν ἡμᾶς ἐν
καινότητι πνεύματος, καὶ οὐ παλαιότητι γράμματος.
Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; Μὴ γένοιτο· 7

τῶν is a Hebrew phrase for πάθη ἁμαρτιῶν, the sinful affections of the unregenerate state. Rather is the word here a thing plural, as Rom. vi. 25. παθήματα. Τῶν διὰ τοῦ νόμου. Here some participle must be supplied. Ἐνηργοῦντο is the most natural one. Two others proposed are too arbitrary. Διὰ τοῦ νόμου is by many rendered 'under the law' (see ὑπὸ τὸν νόμον, as ix. 11, 2 Cor. v. 11, 2 Tim. ii. 15). But it is plain from v. 8, that (as the antient and every modern Commentator saw) more is meant, which seems to be this, that these passions were *generated* by the *forbidding* effect of the law, which rather excited a *desire* for what was forbidden. Since, as the Poet says, "Nititur in vetitum semper, cupimusque negata." Ἐνηργοῦντο, wrought. The verb is here, as in 2 Corinth. 12, a *deponent*, though almost always elsewhere a *passive*. So very rich, "in our bodily organs, the seat of sensuality." See v. 23, and 1 Cor. vi. 15, Col. iii. 5, James iv. 1.

6. εἰς τὸ καρποφορῆσαι &c.] The sense is, 'so as to bring forth fruit which tended unto death.'

6. νυνὶ δὲ &c.] The connexion is—'[And such would have been the natural consequence of sin] but now we are delivered &c.

— ἀποθανόντες] The reading of the textus receptus is ἀποθανόντος. But ἀποθανόντες is found in *very many* MSS. (including Beza's Vaticanus), all the *versions*, and many of the best Versions and Fathers, together with the Greek Commentators; and it has been adopted by almost every Editor from Wetst. to Vater. It also is not a required by the context as supported by MSS. &c., and as Wakef. says, "even clearness to a passage before unexplicable." See Carpz. The sentence may be rendered: "But now we are freed from the law, being dead to that law in which we were held bound, so that we worship God according to a new and spiritual mode, not in the old and literal one, i. e. by the law of Moses. The construction, as Bloomfield observes, is ὥστε τὸ πνεῦμα ἀποθανόντες (ἐκείνου τοῦ νόμου, ἐν ᾧ κατειχόμεθα, which, as Ammon says, is, by hypallage, equivalent to τοῦ νόμου ἐν ᾧ κατειχόμεθα, ἀποθανόντος ἐκείνου ἐν ᾧ κ.τ.λ.). For ἐν ᾧ a Classical writer would have said ᾧ. So Thucyd. iii. 12. ἐστὶ τὸ πλεῖστον ᾧ φίλον κινεῖ ἀεί. Perhaps, however, the pronoun is a *strengthening* one, and not quite of the same nature, there being a reference taken from fastening any one in a pair of stocks. See Note on Acts xvi. 24. Ὥστε, for εἰς τὸ, to the end that. Καινότης πνεύματος means put for "in a new state of the mind of a spiritual character" (the Gospel) not that of mere old and literal, or ceremonial, or the law of works. See Chrys., Grotius, and Locke ap. Rosenm. Synop. Jaspis observes: "Non tollit legem, sed tollit modum adhibendum nostra religio."

7. The Apostle now prevents two objections which might be made from the foregoing expositions, i. e. the *tempting tendency* or *power of the law*. This he overturns, 7-13 by showing that what was said of the power of sin under the law was to be understood as implying that the law was the *cause* of sin. He shows, on the contrary, that it only *corrects* men of sin, *detects* and *probibits* it. That it was only made an occasion of sin by the evil properties of our nature. These were *excited* by the prohibition of the law, and first drew us into sin, and then, by sin, subjected us unto death. 2. *Is the condemning power of sin*, which is answered from v. 14 to 25. See Note there. (Bloomfield, and Young.)

7. ὁ νόμος ἁμαρτία] 'is, then, the law the cause of sin?' Τὴν ἁμαρτ. οὐκ ἔγνων, i. e., as Theophyl. and Theodoret explain, "I should not have fully known the nature of sin in its latent principles and tendencies." Νόμος is taken by Kuppe, Wakef., Rosenm., and Macknight, of law in general. But, as it plainly refers to the *Mosaic* law, because and after it can only be taken of the Mosaic law. And Pp. Middl. shows that the use of the preposition διὰ will permit this license.

The most enlightened Commentators both antient and modern are agreed, that the Apostle here and up to the end of the Chapter is not speaking in his own person, or of his own case, (for that would be contrary to the whole scope of his discourse, and to what is said at vii. 25) but is *personating the character of another*, whether the Jew, or the Gentile (in which μετασχηματισμὸς (as the Rhetoricians call it,) see Hinds., Locke, Schoettg., and Dodd.). It is employed in 1 Cor. iv. 6, Gal. ii. 18, and usually, as here, out of delicacy and to avoid giving offence. The same figure occurs in the Classical writers, and, like the *sermones* is usually attributable to some such cause, as I have shown in various parts of Thucydides. It is well observed, by Dodd., that "the character here assumed is that of a man first ignorant of the law, then under it, and sincerely desiring to please God, but finding, to his sorrow, the weakness of the motives it suggested, and the sad discouragement under which it left him, and last of all, with transport *discovering the Gospel*, and obtaining pardon and strength, peace and joy, by it." At the same time, I agree with Mr Hodgson and Koppe seems to have been sensible of this that the Apostle where represents the state of men who live under any law requiring works or perfect obedience, for justification, consequently he is describing the case of every man who does not possess the righteousness of faith which only Jesus Christ, showing that every man is condemned as a sinner by the law under which he lives, and that, first, with respect to the law of Moses (v. 7-11) and Mr with respect to the law of nature, (v. 14-23).

ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων, εἰ μὴ διὰ νόμου· τήν τε
γὰρ ἐπιθυμίαν οὐκ ἤδειν, εἰ μὴ ὁ νόμος ἔλεγεν· Οὐκ ἐπι-
8 θυμήσεις· Ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία, διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν· χωρὶς
9 γὰρ νόμου ἁμαρτία νεκρά. ἐγὼ δὲ ἔζων χωρὶς νόμου
ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς, ἡ ἁμαρτία ἀνέζησεν, ἐγὼ
10 δὲ ἀπέθανον· καὶ εὑρέθη μοι ἡ ἐντολὴ ἡ εἰς ζωήν,

8 Job, 15. Eccl. 7. 20. Gal. 5. 17.
9 Lev. 18. Deuteron. 30. 15. Ezek. 18. 24.

7. τὸν γὰρ ἐπιθυμίαν οὐκ ἔγνω] 'For I knew not lust.' Ἐπιθυμία ἡδ. 'Wanton and lascivious, rightly explain.' 'I had not known the evil nature of concupiscence.' Crell., however (who has been an elaborate Socinian explanation), 'I had not been sensible of the nature of concupiscence.' Various and laborious, indeed, manifestation, and in proof thereof adduce various citations from the Rabbinic, that the sages Jews recognised evil concupiscence to be a sin. Yet I have in Rosenm. Schol. pointed out is of *[illegible]*. Grot. and some other Commentators say the same thing of the Gentiles. Yet, however, Wolf that by denies' though in the face of so unexceptionable evidence, to which I have in Lex. Syn. added two passages that must decide the point, one from Euripp. Hippol. 317, where, among other frank confessions of guilt for evil concupiscence is this γνωστὸν μὲν οὖν, φῶτα δ' ἐγὼ μίσημά τι. And Ovid (Ep. Me. Ἔγνων μὲν οἷα χρεών, the ἀλλ' ὁ πάθος φέρων). Yet many more of such instances would not prove the Apostle *wrong*, since (as Crell. well observes) he is not speaking de experientia veri, et philosophi, quorum ex numero paucissimos nisi hic in prima non est hominis." And what he says is quite true if he speaks of mankind in every age.

The best Commentators are agreed that οὐκ ἔγνω means, according to a not uncommon usage of the Apostle, (see v. 23 & 27, Heb. xi. 17) an *imperfect* knowledge, meant to suggest to the mind the nature of the commandment. It is, however, strange, however, to call it an *imperfect* knowledge, for there is no proof that the Apostle meant it as a criterion, strictly speaking, as it is, but he brought the words sufficient to indicate the true commandments, the substance of which is, 'Thou shalt not covet [any thing of thy neighbour].'

ἡ ἁμαρτία] i. e., as Theophyl. explains, 'the propensity to sin inherent in our corrupt nature.' Yet, however, is as many Commentators think, here *personified*, as an enemy endeavouring to compass his death by taking every opportunity to urge him to what the law forbids. The ἐν ἐμοὶ ἐργάσατο ἐν ἐμοὶ must be understood with reference to the perversity of human nature by which, as the Poet says, "Nitimur in vetitum semper cupimusque negata" and which verifies the saying of one far wiser, 'Stolen water is sweet, and bread eaten privately is pleasant.' Prov. xx. 17

— χωρὶς νόμου] i. e., (as Theodoret explains) without the existence of the law which enjoins what is to be done, and forbids what is not to be done. Ἀναφέρει νεκρά, sin, i. e. I sat, would be equal to anguish, as Crell. explains, or, would be inoperative, sense without law there is no transgression.

9. ἐγὼ δὲ ἔζων ποτέ] In the and the two next verses the Apostle (as the best Commentators ancient and modern are agreed) expresses the same sentiment, only further extended: and this, taste is the character of a man who, if he knew the law, led a life comparatively innocent, but, yet fell to sin by the law, although most in itself, fell into sin, and thereby sunk into every kind of misery. See Koppe. Usual takes the ἔζων of man universally, referring to 1 Cor. iv. 6, as also to Knapp Misc. p. 431. This cannot, I think, be denied, for as to the attempts of some Commentators (as Pareus, Beza, Pisc., Carpz., Rosenm., and Turrot) to establish that St. Paul here speaks in his own person, and adverts to what he had himself experienced in his youth, that is destitute of any sort proof, and involves the passage in inextricable difficulties. Whether, indeed, we are to suppose (with many of the best Commentators ancient and modern) that the Apostle is here speaking in *the person of the Jewish nation*, may perhaps be doubted. See Recens. Syn. At least the same reasoning applies to the *law of nature*.

Ἔζων seems to have reference to the *state of life*, and comparative *happiness* of man in such a state as is here meant. Ἐλθούσης, 'when it was introduced.' Νεκρά for passive. Ἀνέζησεν, i. e., as Theophyl., Grot., and the best Commentators explain, 'it began to show itself in its true character as sin, thus bringing conviction home to my heart.'

10. ἀπέθανον] i. e. "I felt spiritually dead, as guilty of death." See Theophyl. and the excellent Note of Dr Southwoth on this passage, where he shows the inefficacy of the incantation of the mere science of morals, and the absolute necessity of the Gospel to procure our reconciliation with God. Hence we derive a strong argument against the opponents of the doctrine of our Saviour's Divinity.

Ἀν ἡ εἰς and εἰς εἰς *particles* must be supplied, by ellipsis. The simplest is that of the *verb substantive* accompanied to the sense. Of the two propositions the first denotes *extent* and *scope*, the second *termination*. Newc. paraphrases thus 'And (so) the commandments which, if observed, would have given life, became the occasion of death on account of human infirmity. It is very observed by Bretschneider, that the demonstrative ἡ has an intensive force, as at v. 13, 14 & 1 Cor. iv. 17, vi. 1, xvi. 3. It signifies merely 'each-same.' So that there is no occasion with Koppe and Crell., to read, on conjecture, ἥτις.

αὕτη εἰς θάνατον. ἡ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα, διὰ 11
[illegible] τῆς ἐντολῆς ἐξηπάτησέ με, καὶ δι' αὐτῆς ἀπέκτεινεν. Ὥστε 12
ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ ἁγία καὶ δικαία καὶ ἀγαθή.
Τὸ οὖν ἀγαθὸν ἐμοὶ γέγονε θάνατος; Μὴ γένοιτο· ἀλλὰ 13
ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατερ-
γαζομένη θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς
ἡ ἁμαρτία διὰ τῆς ἐντολῆς. Οἴδαμεν γὰρ ὅτι ὁ νόμος 14
πνευματικός ἐστιν· ἐγὼ δὲ σαρκικός εἰμι, πεπραμένος ὑπὸ

11. ἐξηπάτησέ] 'Lured and tempted me to sin.' Sola certamenta (explains Schöttgen) proventum prædotatem et detractationem animi mitentem et insusurrans, non fecura hæc a Lege vetita, nisi erim angularum ut percent delectationem ac voluptatem, nisi fuse opus [illegible] perhibent' [illegible] 'but the provocations of the law are irresistible and that the thing is pleasant and profitable, and will perhaps go unpunished.' In short, many such sophisms as this by which the Serpent overcame Eve, which was perhaps in the mind of the Apostle. Δι' αὐτῆς τῆς ἐντολῆς i. e. 'by my non observance of it.'

12. ὥστε] 'And so' or 'so then.' The Apostle shows that the fault was not in the commandment, but in the man. Ἅγιος. This is a term properly like the [illegible] applied to God and signifies what demands reverence. So Tittm. de Syn. p. 22. 'Ἅγιος τὸ σεβαστόν, ὅ τι κρεῖττον ἐστὶ καὶ τὸν ἀνθρώπινον ἐκβιάζει.' Or it may mean as Mr Lee explains, *inspiring holiness*. With respect to ἅγιος and ἀγαθὸς, the former signifies 'what is just in itself,' and here implies that the law is not *the cause of the misery of those who violate it*; ἀγαθὸς, 'what is conducive for good.' So Theophylact. [illegible] ἀνθρώπου ἀστρεπτοῦσα. The above explanation is I find, supported by the accurate and masterly disquisition of Tittm. de Syn. p. 14.

13. τὸ οὖν κ. τ. λ.] The Apostle now considers the condemning power of sin under the law. Here is substantially the same sentiment as at v. 7. There is here an objection supposed, q. d., 'What then has this good law been the occasion of death to me? how can a thing lessen the appetite of sin if it tends to encourage?' To the argument which follows the Apostle subjoins what may confirm it. The passage however is interpreted in different ways, chiefly as Theodoret observes from extreme brevity, the scope of the [illegible] be seen, to show the cause of the aforesaid evils. But in giving the construction and determining the sense, the best commentators have pursued two different courses. Beza, Schmid, Wolf, Estius, Menken, and Rosenmüller follow the most of the Latin fathers, Chrysostom, Theophylact, Erasmus and Valcknaer, and regard γένηται as depending on ἵνα. Thus the ἵνα γένηται is to be taken for καταργήσῃ. So φαίνεται καὶ Ἀνεμίνων in Thucyd. and a similar form in the Lord's Prayer. Others, who accept this mode of interpretation, assign to the following as the sense: 'I am then led, in a way which a good been the cause to me of death?' By no means: it was in which was the cause, so that it appears to have effected my death in consequence of the law which is good, having lessened perhaps so that it becomes [illegible] more sinful, because it caused me to transgress a good law.' There is however not a little harshness in the repetition of γένηται θάνατος. There is something frigid in [illegible] interpreted. And how the sense assigned to the [illegible] can be extracted from them I am quite at a loss to imagine. I see no reason to abandon the mode of interpretation almost invariably adopted by the ancient Franciscans and Protestants and most moderns, which is also supported by Lee, Schöttgen, Turner, and Bp. Middl. The Commentator last mentioned has shown how inconsistent the other is with the propriety of the Greek, and in this there is no doubt but that our common version (which is supported by Est of Wakef. see right. At καταργῇ, γένη [illegible] or take it as parenthesis for [illegible] Thus we may render: 'Hath then, the good become death to me? By no means. Nay, no, but it might appear to be so, was working death to me by what is good, that sin might by means of the commandment be [and appear to be] exceedingly sinful [illegible] nature.' 'Just as a [illegible] (Hesychius) which, when it has become worse, may be said to do [illegible] by means of the wanted act, its extreme virulence is not being removed even by that.' Thus the law is cleared of all blame as to its being the cause of sin, yet the Apostle proceeds, v. 14–20, to show the utter inefficacy of the law, whether of Moses or of nature, to sanctification.

14. The Apostle now (as Theodor. and Cyril observe) proceeds to show the cause why the Law cannot keep any one in his duty and make him abstain from sin but rather provokes his desire to sin, and he expects greater the contest of sin and human corruption while a man is struggling ineffectually by his own strength, to obey the law of God.

ὁ νόμος πνευματικός ἐστιν] There are several ways in which this is true. See Estius, Bp. Pearson, Wolf, Cocceius, and especially Chrysos. The context here seems to require that assigned by Valcknaer, Lee, and others, namely, that it is well proportioned by Mr Forster, [illegible]. The law requires men to keep their bodies and body spirits in subjection to the spiritual principle within them, namely, their reason and conscience, which I have shown to be the body appetite overpower and enslave the desires of the mind.

13 τὴν ἁμαρτίαν· ὃ γὰρ κατεργάζομαι, οὐ γινώσκω· οὐ γὰρ ὃ Gen. 4.17
16 ὃ θέλω τοῦτο πράσσω, ἀλλ' ὃ μισῶ τοῦτο ποιῶ. εἰ δὲ
17 ὃ οὐ θέλω τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός. νυνὶ
δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτό, ἀλλ' ἡ οἰκοῦσα ἐν
18 ἐμοὶ ἁμαρτία. Οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τοῦτ- Gen. 6.5
ἔστιν ἐν τῇ σαρκί μου, ἀγαθόν· τὸ γὰρ θέλειν παρά- Gen. 8.21
κειταί μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐχ εὑρίσκω.

13 [illegible]] Augustin and most of the early modern Commentators, especially of the Latin school, maintain that the Apostle here speaks of himself as of regenerate Christian. But the actual Commentators and the most modern scholars are of opinion that he speaks of the unregenerate. And this seems to be now universally admitted. Rosenm., after the best Commentators ancient and modern, summarizes thus: "The object of the Apostle is to show that by the law alone no man can be justified, and the very Mosaic laws themselves were destitute of the power to reform the heart: that a man long accustomed to sin, should under such a supposition assume that when he now wishes and intends to perform the law, he perceives himself so well to the thing, and experiences in his mind so great and so continual a struggle between the animal and the rational desires, that he does not what he would approve and wishes and would do he cannot perform. But this property of regulating and reforming the heart is found only in the Christian religion, which alone can furnish a man with the motive and the power to lead a holy life." See especially vss. 2 & 3, where the Apostle expressly teaches that the [illegible] supplies that which neither the law of Moses nor any other law ever yet did or can.

[illegible]] Most ancient MSS. and some fathers have [illegible], which is edited by Griesb., Knapp and Knapp with the approbation of Griesb. But the new reading is evidently a correction of the early Critics, the Classical writers almost always using [illegible], very rarely [illegible]; though [illegible] is adopted by Matth. as from Eustath. Indeed, I may be [illegible] whether any Greek writer ever used [illegible] to express the idea of the Apostle, or did not have most [illegible]. On the difference between the two words see Ellen. de Synon. p. 5. I find Commentaries and Valet here with reason retained the common reading, as had been done by Wets. and Griesb.

[illegible]] A strong expression, agreeable to the foregoing image, derived from the O. T. as 2 Kings xxi. 20 [illegible] and [illegible]. The Commentators explain this "devotes to sin." The [illegible] however is different, there being a phrase [illegible] compounded of two, i. e. "sold to sin" and "[illegible] deadness." Thus the sense is "one who is wholly and entirely devoted to the service of sin."

15 [illegible]] I am [illegible] to assemble and [illegible] what was said in the preceding one. The sense of ev yoweem Commentators are not agreed. Many from Beza, Crell, and Grot., downward, take it to mean "I approve not." A sense, indeed, very suitable since by disapproving what thus is contrary to the law, they acknowledge that the fault is not in the law, but in themselves. Yet no sufficient authority for this signification has been adduced, and it is not quite agreeable to what follows. It seems better therefore with all the ancient Fathers and some moderns as Wakef. and Valet., to take it in the sense "non intelligo." So Theophyl. explains [illegible]. It is the effect of sin and the natural corruption of the heart thus to darken the understanding. This then, and the passage following prove it separate trains of the spiritual consciousness of the unregenerate, the latter springing out of the former.

16. Here the Apostle himself states an argument which unmistakably flows from the foregoing assertion and which the understanding of every unprejudiced person will verify.

ὃ θέλω properly signifies "to say what another says," "assent to his opinion," but when used of a thing it signifies "to bear concurrent testimony in its favour." Here again and throughout this argumentation, νόμος denotes any law both natural and revealed.

17 νυνὶ δὲ [illegible]] The sense is "Now, then it is not so much I that do it as sin." For this Lexicalist is plainly meant in a sentence thus expressive [illegible]. Mr. Young rightly remarks that "from both the foregoing instances the Apostle draws the same conclusion. That the man thus acting in opposition to his conscience, and best resolutions and endeavours, can hardly deserve the name of a *free agent*, but must labour under the influence of some fatal bias, some inborn, ruling principle of sin. The actual progenitor of human nature and the tyranny of passion, is as it were personified as a despot." Whitby and Macknight observe that "the Apostle here, for the purpose of his argument, considers man as having two distinct natures, the Spiritual and the Carnal. The former he now speaks of as the *real self*, which he calls at v. 17 [illegible], v. 22, [illegible], and v. 23 [illegible], and [illegible], and describes vss. 1. by [illegible], the latter he called [illegible] at v. 5 and [illegible] v. 24, [illegible] at 2 Cor. iv. 16, and [illegible], [illegible] at Rom. vi. 6, Eph. iv. 22, Col. iii. 9. Baphel illustrates this from a passage of Xen. Cyr. v. 28, where Araspas complains of two souls contending within him."

18. [illegible]] "in my flesh," "in man's nature." So 24 or xii. 12. [illegible]. Ὁ γὰρ [illegible] "I find not the means or ability."

οὐ γὰρ ὃ θέλω ποιῶ ἀγαθόν· ἀλλ' ὃ οὐ θέλω κακὸν τοῦτο 19
πράσσω. εἰ δὲ ὃ οὐ θέλω ἐγὼ τοῦτο ποιῶ, οὐκ ἔτι ἐγὼ 20
κατεργάζομαι αὐτό, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. Εὑρίσκω 21
ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν, ὅτι ἐμοὶ τὸ
κακὸν παράκειται. Συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ κατὰ 22
τὸν ἔσω ἄνθρωπον· Βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέ- 23
λεσί μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου, καὶ
αἰχμαλωτίζοντά με τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν
τοῖς μέλεσί μου. Ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με 24
ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου; Εὐχαριστῶ 25

19 οὐ γὰρ ὃ θέλω—πράσσω] A repetition, but more strongly worded, of the verb found in v. 15. It is a sign that so many of the best Commentators assume πράσσω not there meant only of the Mosaic Law. It is surely to be understood as well of the law of nature, i. e. any law or rule of life. See above on 15.

20. Here there is a repetition, with some elucidation, for greater force, of what was said at v. 17.

21. εὑρίσκω ἄρα—παράκειται] There is somewhat of difficulty in the grammatical construction, and as thereon depending, the sense of this passage. Many eminent Commentators lay down the following construction: Κεφάλαιον οὖν (φησὶ) τοῦ νόμου, ὅτι ἐμοὶ τῷ θέλοντι ποιεῖν τὸ καλὸν ἐμοὶ τὸ κακὸν παράκειται. By τὸν νόμον they understand (as do most Commentators) the law of Moses. This, however, is doing violence to the words; and it is better (with Theodoret, Beza, Estius, De Dieu, Grot., Wolf, Newc., Macknight, Wakef., Schleus., Rosenm., Nat., Ammon, and Valck.) to suppose τὸν put for τοῦτον, and to take νόμον in the sense of κανὼν, θεσμὸς, 'a principle of action,' and of our constitution, called the law in our members at v. 23. Thus the sense is: 'I experience this to be the principle of my nature, that when I would do good, evil is at hand and ready to beset me, bringing me into captivity to the law in my members.' This position of ἐμοὶ here adopted makes τῷ θέλοντι more pointed. It is not, however, necessary to suppose the τὸν as put for τοῦτον, but (as I suggested in Hermes. Synop., and, I find, had occurred to Rp. Valck.) the Article is its antecedent force which it has (i. e. the law or principle about to be described as impeding him to evil, when he is anxious to practice good. It is justly observed by Mede, that 'to understand the νόμος of the Mosaic law, will not accord with the argument.' There is somewhat of pleonasm in the expression for the purpose of promoting the strength of the sentiment, and the τῷ before θέλοντι might perhaps have been better omitted.

v. 22. Here verses 22-25 refer to the preceding sentiment and implicitly establish the interpretation above recommended. Συνήδομαι is an expression similar to συνήδομαι τῷ νόμῳ ὅτι καλὸς ἐστι (v. 16) in the strongest. Besides, as Grot. remarks, 'τὸ ἔσω, is the other of the ἐσωτερικὸς, 'the inner part of the heart,' so also κρυπτὸν and κεκρυμμένον. By τὸν νόμον it is meant, as Koppe observes, any Divine law, or rule of life, as opposed to the law or principle just mentioned. On the τοῦ θεοῦ, see Note supra v. 17. Grot. and Carpz. observe that the expression occurs in Plato and Philo. Indeed it had before been used by Pythagoras and perhaps Philo borrowed it not so much from Plato as from the far more ancient Theology of his own countrymen, vestiges of which are found in Joseph. and the Rabbinical writers.

Ἕτερον νόμον, another principle, or impulse. Βλέπω, for ἀφορῶ at v. 21. Ἐν τοῖς μέλεσί μου denotes the seat of sensuality in the various organs of the body. It is sometimes called the νόμος ἐν σαρκὶ, opposed to which is the νόμος τοῦ πνεύματος at v. 2. The following remarkable passage of Plato (Phæd. p. 96.) as illustrative of the subject, has escaped all the Commentators: φησὶν δὲ ἡμᾶς ἐκεῖνος ἐκ τριῶν ἐστον ἐκεῖνος ἀρχόντων καὶ ἀγόντων, οἷς ἑπόμεθα, ἃ δὲ ἤγετον, ἡ μὲν ἐμφυτος οὖσα ἐπιθυμία τοιούτου, ἀλλὰ δὲ δόξαν ἀρίστην τοῦ ἀρίστου. In ἀγόντων, and ἀγεν, we have metaphors derived from military affairs, and the two terms we I designate the conflict between reason and passion. So Ambrosiaster, cited by Schleusn. Lex. ἀρνοῦμαι δεσπόσαντα τῶν ἀνεπιβούλων φίλων. Of the expression νόμος τοῦ νοός μου, perhaps an example from Porphyry, who no doubt, borrowed it from St. Paul. I have in Rerum. Synopsis a passage imitated from Dion Chrysostom. Socrates, too, is said by Philo and Arrian, to have used a very similar mode of expression, Δύο ἔχω ψυχὰς λέγ.

23. ἐκ τοῦ σώματος τοῦ θαν. τ.] A harsh and somewhat ambiguous expression, which, as I have shown in Hermes. Synop.) is best explained by Chrys. and the Greek Commentators, together with many eminent moderns, who take τοῦ θανάτου for θανατηφόρου, 'which subjects us to the death;' 'this deadly evil, and this carcass and bondage to corruption which leads to death temporal and spiritual.'

25. εὐχαριστῶ &c.] A brief and consequently obscure mode of expression. It would have been more plainly phrased thus: Ὁ θεὸς, διὰ Ἰ. Χ. δὲ ὁ εὐχαριστῶ. This clause, I agree with Estius and Rosenm., is for the Apostle to his own person; or, however, the deeper attitude of. Had the sentence been written at full length, then ὁ ἐγὼ might have been prefixed. In the interpretation, the next sense the Apostle perhaps uses αὐτὸς ἐγὼ to lead the return to the μετασχηματισμὸς, or speaking in the person of another, namely, of human nature, as

τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν! Ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῒ δουλεύω νόμῳ Θεοῦ, τῇ δὲ σαρκὶ νόμῳ ἁμαρτίας.

1 VIII. ΟΥΔΕΝ ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ μὴ κατὰ σάρκα περιπατοῦσιν, [ἀλλὰ κατὰ πνεῦμα.]
2 ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσέ με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανά-
3 του. Τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἠσθένει διὰ τῆς σα-

[illegible]

the Greek Commentators saw [illegible] in which, the interest from the [illegible] in this [illegible] v. 25, is [illegible] use the words of M. [illegible] 'the man whether [illegible] rule the law of Moses or [illegible] the law of nature does indeed, reason—that which is good, but such is the force of his corrupt [illegible] of the senses' the law of sin. Now the Gospel delivers him from this [illegible] and therefore, so far from encouraging the practice of sin, forms the only means of delivering him from it, which shows the fallacy of the objection, and makes void the [illegible] Ch. iii. 31 compare v. 7.

VII. Having shown that a man whether under the law of Moses, or of nature, was far from being justified, we proceeded to assess and [illegible] the authority of the law to [illegible] from the want of that supernatural [illegible] which [illegible] to overcome the [illegible] corruption of nature. It is by having at v. 25. pointed to the remedy provided in the Gospel of Christ, the Apostle now proceeds [illegible] and [illegible] be argumentative v. 14 for Christian [illegible] (and which has its [illegible] in the [illegible] of the means of grace [illegible] by the Gospel) and [illegible] the [illegible] of its Gospel [illegible] with the [illegible] of those who might be [illegible] by their own [illegible] in the latter part of the [illegible] Chapter. See Mr Young on tracing the [illegible] of this Chapter with the preceding. Good, Doddridge, Wesley, Locke, Taylor, and most recent Commentators refer to the proposition [illegible] in vv. 25, that God, through Jesus Christ, delivers men from the body of that death. There is, then, a retrospect of the subject treated in v. 5, which in the verses of this Chapter further developed. And this portion also corresponds to the 11 part of the 6th Chapter, which shows the necessity of holiness of life to the Gentile Christians.

1. [illegible] i.e. now that they are delivered by the grace of God, through Christ. Tittmann X. 7. The best Commentators suppose that there is an ellipsis of [illegible] and that εἶναι ἐν Χριστῷ is a periphrasis for 'being to become Christians by baptism [illegible] with Christ. And [illegible] to 1 Cor. 6. vv. 6. v. 20. Job xv. 7. The parenthesis however, of St. John is not [illegible] for that of St. Paul. And indeed these passages are not quite to the purpose. More [illegible] might [illegible] Ephes. ii. 13 [illegible] Jesus from [illegible] [illegible] But in fact the ellipsis will be [illegible] if [illegible] be closely connected with [illegible] as Ch. I. 20 is done by R. Steph., Matthæi, and the recent Italian Editor. This too, is required by the sense, for [illegible] signifies 'who walk, &c., i.e. if they do but walk,' whereas τοῖς περιπ. is as [illegible] v. 4, would be, 'those who are walking.'

— μὴ κατὰ σάρκα, ἀλλὰ κατὰ πνεῦμα.] This clause is rejected by Mill, Griesb., and most Critics, and is cancelled by Griesb., Koppe, Knapp, and others, but only on the authority of some ancient MSS., three of the worst Versions, and some Fathers; and consequently without sufficient reason. Rückert, too, has shown that the MSS., and of the Western recension, which omit it are of that class which often cut out what may be supposed with, or might seem a repetition. And he gives several examples. The words, in truth, are found in all the MSS he has collated. Indeed they cannot well be dispensed with, for they seem to have reference to both what was said in the last verse of the preceding Chapter, and in the 2d verse of the present. Besides, the sense seems to require some limitation. Not to say, that the phraseology would be thus obviously brief. These arguments, however, almost entirely apply to the words μὴ κατὰ σάρκα περιπ. The rest is very probably (as Beza pointed out) an addition from v. 4, for the evidence for the omission of these is all that is alleged for the omission of the whole clause, with the addition of two of the most ancient MSS., A. and D., countenanced by Cod. G., the Syr. Vulg. and Armenian Versions, together with Chrys. and several other of the Fathers. The *reason* for the *addition* is quite obvious, whereas for the *omission* no reason can be assigned.

2. ὁ γὰρ νόμος θανάτου.] The νόμος τοῦ πνεύματος and the νόμος τῆς ἁμαρτίας have reference to the two principles of action mentioned in the preceding Chapter, and by which the carnal mind and the spiritual mind are respectively led. The former is so called as being replaced by the Spirit, the grace of Life. With respect to ζωῆς, the best Commentators take it for ζωοποιοῦν, *abstract for concrete*. But it should, in the sense, mean the force of the Gospel, or ζωὴ, life and happiness, and θανάτου, death and misery, opposite *concretes*. The assertion contained in this verse is confirmed by v. 3 & 4, seq.

3. τὸ γὰρ ἀδύνατον, &c.] This is *confirmatory* and *explanatory* of what was said at v. 2. We are thus made to *foresee* what the law' &c. The construction here is irregular, but not to be [illegible] by taking τὸ ἀδύν. with [illegible], as a Nominat. or Accusat. absolute. The ancient and early modern Interpreters (with Koppe) rightly regard it as an anacoluthon and supply [illegible]

σαρκὸς, ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς
ἁμαρτίας, καὶ περὶ ἁμαρτίας, κατέκρινε τὴν ἁμαρτίαν ἐν τῇ 4
σαρκί· ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν τοῖς
a 1 Cor. 2. 14. μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. [a]Οἱ γὰρ 5
κατὰ σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦσιν· οἱ δὲ κατὰ
b Supr. 6. 22. πνεῦμα τὰ τοῦ πνεύματος. [b]τὸ γὰρ φρόνημα τῆς σαρκὸς 6
Gal. 6. 8. θάνατος· τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη. 7
Διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς Θεόν· τῷ γὰρ
c 1 Cor. 2. 14. νόμῳ τοῦ Θεοῦ οὐχ ὑποτάσσεται· οὐδὲ γὰρ δύναται. [c]οἱ δὲ 8

from the subject matter. The Greek *ὁ νόμος* has the force of a Dative, 'what was impossible for the law to do.' By the law is meant chiefly the law of Moses, but it is often the law of nature. 'Ἐν ᾧ, inasmuch as,' Bretschneider. The sense is, 'was too weak.' An idea found in the Classics as well as the Scriptural writers, and on which I have fully treated on Thucydides. At *τὸ δυνατὸν* sub. *γενόμενον*, which is expressed at Phil. iii. 7 *ἐν ὁμοιώματι ἀνθρώπων γενόμενος*. Jowett thinks the expression equivalent to 'as a fact,' 'at least,' 'for and example.' Κατὰ σάρκα is *ἐν σαρκὶ ἀποστείλας*. The phrase means, 'in a body like that of man,' implying, 1 the substance of human nature, and 2 suffering from it in being without sin. This is well reason accounted as an indirect proof of the two fold nature of our Lord. Περὶ ἁμ. Koppe and others, 'for the expiation of sin,' i. e. as a sacrifice for sin. There is however, I conceive, no allusion of the kind, as Bos imagines, to the ritual of περὶ ἁμαρτίας, or sin offering, as Koppe supposes, so Heb. x. 18 προσφορὰ περὶ ἁμαρτίας. With respect to the thing itself, Koppe adduces that it is the constant doctrine of both the O. T. and N. T., that the sins of men cannot receive pardon without some expiation, see Heb. ix. 22.

4. *κατέκρινε τὴν ἁμ. ἐν τῇ σαρκί*] On the sense here the Commentators are not agreed. Matt. explains it 'punished sin in the flesh,' i. e. the body of Christ. An interpretation somewhat confirmed by what goes before. But it is scarcely allowable to take *σαρκὶ* for *τῷ τοῦ Χριστοῦ σώματι*. The latter with be almost and several modern Commentators, as Grot., Rip., Bull and Schmitz, to interpret *κατέκρινε* 'put to death, or death,' as the lessons write, 'sentenced *condemned*, sentenced it not to reign over us.' A sense of *κατακρίνειν* rare, but found in 1 Tim. v. 6. *κολάζειν*, *κατεκρίνω*. 'This interpretation says Mr. Young) is confirmed by the evident relation which *κατεκρίνεν* v. 3. has to *κατακρίνει* v. 1.' The connection which is taken off from the sinner, and is dwelt upon the Person who was sent to 11 to be *κατακρίνεν* sinfer, and which of 12, is represented as the real author of the sinner's end death. Now, as death is properly and immediately connected with sin, a consummation see v. 13, 10, 17, Sin, we find, as *Lucan* is constituted in the flesh, is equally interpreted in *ἐν σαρκὶ* with *ἐν τῇ σαρκὶ* in the flesh, or the reigning power of sin in the members destroyed.

4. *ἵνα*] 'in order that.' Τὸ δικαίωμα τοῦ νόμου. Several eminent Commentators, as Wetstein and Koppe, explain the reward promised to the righteous, *πληρωθῇ* being taken for *συμπληρωθῇ* and *τοῦ νόμου* a *genitivus relationis*, 'if we do but walk, &c.' But though this signification of *δικαίωμα* is very agreeable to what precedes, yet it requires such harshness in the explanation of the words following as cannot be tolerated. The true interpretation is, doubtless that of most eminent modern Commentators, 'the requisition of the law,' 'what the law requires.' *πληρωθῇ* denoting 'might be fully accomplished.' So Schmeling, 'ipsi ceteri est satisfacere.' This is the sense of explanation is confirmed by Rom. viii. 29 *ἵνα τὸ δικαίωμα τοῦ νόμου φυλάσσῃ*.

5. *οἱ γὰρ κατὰ σάρκα φρονοῦσιν*] The *γὰρ* has reference to a cause omitted. So Vulg. 'And the righteousness cannot be fulfilled in any others.' *φρονεῖν τὰ τινος* (sub. *φρόνημα*) is a phrase occurring in the best writers, but in the sense to take part with a person, not, as here, *heed, care for*, set one's affections on a thing. I have, however, adduced an example from Aristot. Eth. x. 7. *ἀθάνατα φρονεῖν*. I not observe that the word is here transferred from the *intellect* to the *affections* as in Matt. xvi. 23. And the notions of men are carried by the affections. It may be added, that the latter are swayed by sensual appetites.

6. *φρόνημα τῆς σαρκὸς*] The *γὰρ* is for *δὲ*. And *φρόνημα τῆς σάρκος* is equivalent to *τὸ φρονεῖν τὰ τῆς σαρκὸς* just before, i. e. the being devoted to the flesh by the indulgence of the animal propensities. Compare a kindred passage of Gal. v. 19. Θάνατος and ζωὴ are used by metonymy for what causes them. And the words are to be taken as often before, partly in a natural and partly in a figurative sense.

7. *διότι*] 'quippe, since,' for the clause refers to the *τὸ γὰρ φρόνημα—θάνατος* in the preceding verse.

— *ἔχθρα*] Repeat *ἐστὶ*. The most enlightened Commentators ancient and modern are agreed that this must be taken in a *personal* sense so as not to exclude the liberty of human action, or rationing well based a free will, but be taken as the *ἔχθρα* in the next verse.

8. *οἱ δὲ*] 'Now then, or 'so then.' For this is a *conclusion* from the argument of v. 4-7. They cannot please God, i. e. while they continue such, any more than rebellious subjects can please their prince.

9 ἐν σαρκί ὄντες, Θεῷ ἀρέσαι οὐ δύνανται. Ὑμεῖς δὲ οὐκ
ἐστὲ ἐν σαρκί, ἀλλ' ἐν πνεύματι, εἴπερ πνεῦμα Θεοῦ οἰκεῖ
ἐν ὑμῖν. εἰ δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ
10 ἔστιν αὐτοῦ. εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν
11 διὰ ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην. εἰ δὲ
τὸ πνεῦμα τοῦ ἐγείραντος Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν,
ὁ ἐγείρας τὸν Χριστὸν ἐκ νεκρῶν ζωοποιήσει καὶ τὰ θνητὰ
σώματα ὑμῶν διὰ τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος ἐν ὑμῖν.
12 Ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμὲν οὐ τῇ σαρκί, τοῦ

9. The Apostle (says Krigar) now applies what was said generally to the case of the Christians of Rome. It may, however, mean "you (Christians)." So πάντες is explained by Estius, "omnes qui sunt sub gratia" under the flesh, i.e. dispensation of the law. But though ἐστὲ σαρκὶ and ἐστὲ πνεύματι are often opposed to each other, the contrast here, as Mr. Turner observes, will not permit such a sense. He sees that ἐν σαρκὶ ὄντες cannot be taken "to be under the influence of the carnal principle, and that the phrases used at v. 5, 6, 8, are synonymous." This view is confirmed both by the context and the best modern Commentators.

So strongly is by the earlier Commentators expressed or implied, of course, that. By the later ones in general, since. The former sense is certainly not any Versions and the Latin and Greek Commentators, and it seems more suitable to the context, more to the preference. Mr. Young adopts the sense and very paraphrases the whole verse. Rip. Meyer, has here an elaborate Note on the sense of πνεῦμα in the phrases πνεῦμα Θεοῦ and πνεῦμα Χριστοῦ and the sense of Χριστὸς ἐν ὑμῖν. After showing that there is not, as Mr. Barnes is fancied, any allusion of the Christian phrases he learned Pelagius and others, and leads to the opinion that πνεῦμα Θεοῦ must here be understood of the Holy Ghost and also that the three phrases are nearly of the same import, as is evident from the context.

"The sense of πνεῦμα (continues he) in this and in several other places will probably be best derived from Luke xi. 13, εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν. Here πνεῦμα means indisputably spirit, mind, temper, or disposition. In the instances we meet with πνεῦμα ὀλιγόψυχον, πνεῦμα σοφίας, πνεῦμα πορνείας, πνεῦμα ἀκαθάρτου, πνεῦμα ἀσθενείας, in which the Genitive is to be construed as if it were the corresponding adjective agreeing with πνεῦμα." Two of the phrases in question appear to me to be of the same character, so that πνεῦμα Θεοῦ and πνεῦμα Χριστοῦ will signify a godly and a Christian frame of mind. So also 1 Cor. ii. 11, τὸ πνεῦμα Θεοῦ cannot be taken of the Holy Spirit in the personal sense, but must mean divine zeal or inspiration. He proceeds to explain οὐκ ἔστιν αὐτοῦ as to be content. "They who are carnal, says St. Paul, cannot please God; or, however, are not carnal (as spiritual), if indeed a godly spirit dwell in you. If (I say) you have not a Christian spirit, then he is not Christ's. 11. However, Christ be in you, your body, I mean, shall die in consequence of Adam's transgression, but your soul shall live through the righteousness of the Redeemer]." I doubt it, however that in v. 11, τὸ πνεῦμα τοῦ ἐγείραντος Ἰησοῦν can be taken only of the Holy Spirit, for there the Hebraism has no place, and even τὸ πνεῦμα τοῦ Θεοῦ 1 Cor. ii. 11, may be interpreted in the same sense.

10. εἰ δὲ Χριστὸς—δικαιοσύνην] On the sense of this obscure passage see Greens Synop. If πνεῦμα here signify the spiritual part of man, as the antithesis almost demands (and this interpretation is confirmed by Theodoret) the view of the sense taken by Rip. Meyer above may be accepted, though some may prefer to explain τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην with Mr. Turner "the soul is already alive to God and eternal things, because of that just location which the Gospel imports." If, however, πνεῦμα signify the *Holy Spirit*, the sense will be what I have laid down in Greens Synop. And this is confirmed by the next verse. So Mr. Young, who considers the sentiment to be akin to that of Paul, v. 24; taking διὰ as to mean "with respect to," and thus paraphrases, "And whether Christ be in you, or no, by the inhabitation of his Holy Spirit, in that one not dead sin to be ascertained, for if Christ be in you, it will be seen by evident effects in your life and conversation, your carnal affections will die in you, and all things belonging to the spirit will live and grow in you."

11. See Rip. Meyer above and Jol. v. 21, and Note. Τὸ ἐνοικοῦν αὐτοῦ πν. For this the Lat. Vulg., and Lat. (textus receptus) and several MSS. and Fathers have τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος which is adopted by Vater. The other reading, however, is with reason preferred by Griesb., Knapp, Matth., and Fritz., as being the more difficult one and, from the uncommonness of the syntax, likely to be altered by the early critics.

Ἄρα οὖν κ.τ.λ.] These particles have here a conclusive force, "So then," and the sentence contains, as Taylor observes, an inference from the reasoning which occurs in the two foregoing Chapters and up to v. 11 of the present. "This conclusion (says Mr. Young) points out the infinite obligation we Christians are under to a life of holiness and purity, since no less depends upon the fulfilment or non-fulfilment of that condition, than eternal life or eternal death." "Ὀφειλέτης εἶναι here signifies rather "to be bound to perform service for any one." The sense is "we are under a strong obligation." The Commentators adduce some examples from the Classical writers. A remark upon the Latin debere occurs in Virg. Ecl. xi. 51. Grot. thinks

κατὰ σάρκα ζῆν. εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀπο- 13
θνήσκειν· εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανα-
τοῦτε, ζήσεσθε. Ὅσοι γὰρ πνεύματι Θεοῦ ἄγονται, οὗ- 14
τοί εἰσιν υἱοὶ Θεοῦ. Οὐ γὰρ ἐλάβετε πνεῦμα δουλείας 15

Gal. v. 24; vi. 8; 1 Cor. ix. 27. Matt. xvi. 24.

the apodosis ἀλλὰ πνεύματι, for a new sentence ζῆν is left to be supplied. Which may seem countenanced by v. 9, but is not absolutely necessary. The ζῆν is for θνήσκειν.

13. εἰ γὰρ &c.] This is meant to assign the reason why they should not live after the flesh. Κατὰ σάρκα according to the rule of the flesh: Μ. Ἔστιν 'were, or exist.' Ἀποθνήσκειν and ζῆν are used a dense metaphorically: the punishments and the rewards of a future state. Πνεύματι, by the influence of the Holy Spirit: called in the next verse the Spirit of God as sent by Him. Εἰ δὲ Μοδοῖ, however, thinks it a new evidently used in an adversial sense, to mean *spirit-wise*, being opposed to the κατὰ σάρκα in the preceding. And he takes the πνεύματι there in the next verse to mean *Christ-wise*. But this I cannot agree with the learned Fritzsche who, indeed, has on one of the Commentators text support to read as view. All of them, and not merely, *even Christ and Nothing* are agreed, that it is to be understood of the Holy Spirit. It is plain that here, as occasionally elsewhere the Apostle Canon was a rule in his Christ-eye for he, no doubt, thought it would otherwise be broken. Yet without reason *too*, as the best Commentators are not and too are agreed πνεῦμα here denotes not the Holy Spirit, properly, but the *influences graces*, or *operations*. Now according to the Bishop's own Canon p. 166, *the same also was* in the Article. So that, as the Article here be *explained*, it would have been against his Canon. And if even here the Article and been as *expounded* as I *mentioned* here, the Bishop's own system supposes a rule which might remove all temptation to tamper with the interpretation for the sake of saving the bread of Canon. The ex ore Prelate has before forma by appeared the reader that the style of St. Paul differs from that of the Evangelists in the use of the Article, in being of *poetic* or *πνεῦμα* *ἀνεμόφρων*. Paul's when he Middle speaks of *πνεῦμα*. Here meaning but little more than *spirituality*, it might be used *less much more*? Have certainable criticism was matter to Paul's present? The Cobb *matter* the then, that he may explain πνεῦμα in his own way.

— τῶν πράξεων τοῦ σώματος. This expression must denote evil actions, and by implication evil propensities. Schoettg. adduces several similar instances of the Talmudical writers, for. 41. 3. The πράξεις is, as he text Commentators are agreed, a metaphor for πνεῦμα and may be *Paine* *Christ* in which πνεῦμα *death*. See Luke v. 24.

14. ὅσοι γὰρ &c.] In this (ὅσοι ἐν γραφῇ) has the force of the Apostle's proof that they shall *live*. The ὅσοι, however, may only mean *who* and the passage be translated *as here*, and, Θεοῦ ἄγονται is *Christ* received of the most among the heirs of the Rock, i.e. how may, as Mr. Young explains, *take* to them *where* the continuing testimony of the Holy Spirit is *well*. The sense of God's fatherly love is shed abroad in their hearts: they are delivered from slavish fear, and are enabled to address God with filial confidence, as a reconciled Father. Ἄγεσθαι is often used of *moral impulse*, of which examples are adduced by the Commentators. But this is but observes, does not imply compulsion, but rather supposes that we have the power to resist the Holy Spirit. See Chrys. Theophyl., and Theoph. ap. Rivetus. Synop. The expression therefore means *the being habitually guided by the Spirit*.

15. οὐ γὰρ ἐλάβετε πν. δουλ. &c.] This is *confirmatory* of what was said of the Spiritual adoption, and shows the *nature* thereof, in order to point out to Jews its high superiority over that of the Mosaic Law. The γὰρ refers to a clause omitted in it. '[That your Sons of God, is clear from your expiration] for ye have not received, ye do not bear &c.' The ancient and some modern Commentators have wandered from the true sense by interpreting πνεῦμα the *Holy Spirit* whereas as Grot., Crell., and de Best Commentators are agreed, it signifies *spirit*. The word is indeed used of all the stronger emotions of the mind. See Jasp. ap. Rivetus Synop. Δουλείας is said to be put for δουλικόν, by a Hebraism. The phrase however is common to all languages. Bender 'a kind of spirit of bondage.' The best Commentators rightly take the words to that servile spirit that pervades the whole of the Mosaic Law, which dealt in threatening and punishments and required continual expiations of sin, consequently engendering in those subject to it the disposition of *slaves* who abstain from offences not through love of their master but "*metu poenae et poenitentiae habitum*." See more in Grot. Εἰς φόβον, 'so as to produce fear.' Πάλιν again, i.e. under a new Dispensation of Religion, as in the former one. This may refer to Jews alone, since the religion of the heathens dealt much in *fear*. Υἱοθεσία here should, perhaps, be retained, not rendered, (which is another term) but looking Κραζομεν, we cry out [to God]. The first person is used to accommodate what is said to all Christians of all conditions and ages. Ὁ Ἀββᾶ see Note on Mark xiv. 36. Ὁ πατήρ is thought by some to be Synonymous for Creature, Father, as Deut. in Isa. xxv. 11; by others to be a mere explanation of the Abba, which is not very probable. And although as Schoettg. observes the term used, in common discourse, to or in Hebrew and Greek words, yet that perhaps will not apply here. It is better to suppose (with Tell. and Doddr.) that the Apostle intended by this union of Hebrew and Greek terms of expression to prevent the adoption as common to both. And indeed, from the other passage in which this form occurs it would seem that the *Jews* was then the form by which Gentiles commenced their prayers. For the Jews usually with Abba and perhaps formed the first words of the prayer pronounced by persons after having received baptism.

πάλιν εἰς φόβον, ἀλλ' ἐλάβετε πνεῦμα υἱοθεσίας, ἐν ᾧ
16 κράζομεν· Ἀββᾶ, ὁ πατήρ· [a] Αὐτὸ τὸ πνεῦμα συμμαρτυ-
17 ρεῖ τῷ πνεύματι ἡμῶν, ὅτι ἐσμὲν τέκνα Θεοῦ. [b] εἰ δὲ τέκνα,
καὶ κληρονόμοι· κληρονόμοι μὲν Θεοῦ, συγκληρονόμοι δὲ Χρι-
18 στοῦ· εἴπερ συμπάσχομεν, ἵνα καὶ συνδοξασθῶμεν. [c] Λο-
γίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ
19 πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. [d] Ἡ γὰρ
ἀποκαραδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ

[a] Gal. iv. 6.
[b] Gal. iv. 7.
[c] 2 Cor. iv. 17.
[d] Gal. v. 5.

16. αὐτὸ τὸ πνεῦμα] Cyril. Greg. and many modern Commentators take this to mean 'the very spirit (or the holy feeling) we have received from God in the Gospel.' Thus, however, πνεῦμα would be something different from τὸ πνεῦμα, the spirit, we believe, has not ever. There is no reason to abandon the ancient and received interpretation, 'the Holy Spirit.' The τοῦ πνεύματος denotes, as Dr. Mitchell says, the spirit or mind of man, the internal conviction of the mind and conscience. Dr. Sherlock, on this text, remarks that the evidence of God's Spirit is not any extraordinary voice, nor any miraculous conveyance of the mind of the Spirit, but the evidence of works such as by the Spirit we perform: so that there can be *no more sure and certain evidence* of God's love. But I apprehend that the sense meant to be expressed by the Apostle is this, 'The Holy Spirit by His sanctifying graces on our hearts confirms the testimony of our mind and conscience that we are children of God.'

17. εἰ δὲ τέκνα κ.τ.λ.] Here is an inference drawn from the foregoing premises, the consistency of several propositions being shown. The 16th verse, as Mr. Noyes paraphrases it, 'But I cannot doubt that we are truly heirs heirs of God and partakers.' Here the conclusion has the Apostle has attained the principal of his argument, and shown that the temporal Christ suffered, what he undertook to prove, 'the Power of God unto Salvation.' For the end of enabling us to enter the eternal life, the receiving the promises being a sanctified and holy, according to the heavenly doctrine of our Lord Jesus, and the means of [illegible] being ministered unto us, and taught under the Gospel, in the gifts of the Holy Spirit, it is manifest that all Christians are heirs, heirs of God, 'may have their part unto holiness, and the end eternal life.'

κληρονόμοι, as Grot. remarks, to be interpreted [illegible] on the idea of God in heaven, and used to denote that the possession is certain, fixed and inalienable as hereditary property was among the Jews.

συγκληρονόμοι κ.τ.λ.] Many ancient and modern Commentators take the συν to mean association, which may seem more agreeable to the context. But the common interpretation, as being natural and accordant to the use of the N. T. wonder, I am to be ready to adopt it, [illegible] be so.

The Apostle (as Taylor remarks) introduces the subject in a strikingly with address, and not unlikely to have recalled his thoughts to the highest objects and pleasures, the happiness and glory of the [illegible] blessed Son of God. Now this would greatly qualify the transitory afflictions of this world, and dispose them to a tend to the other sequences which he had to offer. "Bearing in mind the fiery trials of faith they would be exposed to, the Apostle says he is going now to bring their patience by several topics of consolation, 1. by the consideration of the greatness of the glory to be revealed in them at the resurrection of the just."

— ἵνα συνδοξ. The ἵνα has, as Cyril. remarks, the *eventual* sense.

18. λογίζομαι γὰρ κ.τ.λ.] This has reference, as the ancient and many modern Commentators have seen, to the συμπάσχομεν just before, q. d. 'Not scruple at the sacrifice for the reward shall greatly exceed the cost.' Λογίζομαι does not, I conceive, signify (as many Commentators imagine) 'I form this conclusion,' but is for οἴομαι, except that it has a stronger sense. Doc. ἄξια, Grot. and others explain the ἄξια as put for ἀντίξια, 'are of no weight as compared with.' Ἄξιος properly signifies "what draws the balance," the balance being supposed to be a sort of sentence of Plato de Rep. lib. p. 336, who observes, that neither the happiness of good men, nor the sufferings of the wicked, are to be compared with that which awaits them both in another state. Τοῦτο—Ὅτιν ἴσως πλείω οὐκ μεγάλα πρὸς αὐτοῦ ἀλλ' ἀνεκφοίτητα ἐκείνου πεφυκότα. Δόξα here signifies exalted dignity. Μελλ. ἀποκαλυφθῆναι is for ἀποκαλυφθησόμενον. The sense is 'which will be manifestly exhibited to us.'

19. ἡ γὰρ ἀποκαρ., τῆς κτίσεως—ἀποκαλ.] There is perhaps no passage of the Apostle more difficult than the present, or on which the opinions of Commentators are more various. The sense depends much on the meaning to be assigned to κτίσις. On which, and the general import of the passage, there are three views which chiefly merit attention. 1. The ancient and many eminent modern Interpreters, especially Luther, Grot., Capel., Dan. [illegible] in a dissertation in Thesaur. Theolog. Dodd., Michaelis, Knapp., and Locaum, take κτίσις to mean the *whole inanimate creation*, which, by a metonymic allegory or prosopopœia, common here in the scriptural and classical writers, is represented as doing what is applicable only to *man*, i.e. *earnestly desiring* and *hoping* *groaning* and *mourning* over the prevalence of sin and misery, and looking with anxious expectation for some deliverance, such a revolution as the Jews expected, a supposed would take place in the age of the Messiah. The above view of the passage is only supported by Carpz., though it has to some appearance a [illegible] beauty, and takes to the place and [illegible] of the Apostle. And, they propose other interpretations which may elude the difficulty. Some (as

Θεοῦ ἀπεκδέχεται. τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, 20
(οὐχ ἑκοῦσα, ἀλλὰ διὰ τὸν ὑποτάξαντα,) ἐπ' ἐλπίδι, ὅτι 21
καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς
φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ.
οἴδαμεν γὰρ ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει 22
ἄχρι τοῦ νῦν. οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν 23

Romans. so Clericus, Wetst., Wahl, Rosenmüller, Schleusner) take as one out of a phrase of but more creation, understanding by it the Christian Church, converted from Judaism or Heathenism, or both. This, however, is liable to insuperable objections, which are very strongly stated by Ammon. The principal one is that this view would require to be supported by some analogous New Eph. iv. 24. 2 Cor. v. 17. Col. iii. 15. Hence a third interpretation has been sought out (and accepted by the most eminent Commentators from Wetstein to Ammon), which covers a middle course between the two former and is probably the true one.

By this κτίσις is supposed to mean *all intelligent and sentient creatures* the whole creation capable of suffering the penalties above mentioned, i.e. the human race, of whom the creation formed the great body. This interpretation is very supported by Wetstein and Ammon. Yet there is no necessity to abandon the ordinary and commonly received one, which, I may observed, includes the last-mentioned, for ἡ κτίσις and πᾶσα ἡ κτίσις may very well be so altered 'the world,' 'the whole world.' So Jaspis annotates: 'Longe Paulus mente suam amplexus et omnes personas, ex sensu Christi, et in Christo perpetuo.' This also is not an improper and the proper sense, the latter, of course, being the more pointed. See Doudt. As to the opinion founded on its being not *sublimity*, that can by no means be admitted, and he can have studied the Apostle to little purpose, it must be utterly destitute of critical acumen, who does not at once that there is not a hint of sublimity in writing to which the Apostle was no *stranger*, and that he is just such a writer in whom we might expect the more daring as well as sublime allegorical imagery.

But to advert to the interpretation of some particular expressions, ματαιότης is best expressed 'vanities, corruption and misery.' The ματαιότης is by some understood of sin, by others, of *Satan*, by others, sense of God, which last view deserves the preference, since (as Mr Holden shows) it includes the other two. On the construction of the next words Commentators are not agreed. Almost all think there should be a parenthesis, which some place at τὴν γὰρ ματαιότητα ἐκοῦσα ὑπετάγη, being connected with ὑπετάγη. Others think it consists of οὐχ ἑκοῦσα—ὑποτάξαντα, merely repeating the ὑπετάγη with emphasis. Hence, again, think there is no parenthesis connecting ἐπ' ἐλπίδι with ὑπετάγη. Thus the sense is clearly brought out. The latter method seems to me the laws of parenthesis, and the 21 yields a fresh and clear sense. The 24 is probable, that in part, the whole portion at vv. 20 & 21 is in some manner, parenthetical, the γὰρ at v. 22, being resumptive and v. 22 an epanalepsis of what was said at v. 19, which is then made to lead to another sentiment suspended on the sense included in ἐλπίδι. Thus the sense will be 'for the world (i.e. God's creatures) was made subject to imperfection, corruption, and misery (not by any act of its own, i.e. not as a punishment for any voluntary demerits of the sufferers, but by him who has subjected it), yet not a hope (on their part) that the very creatures, i.e. these his creatures, will be delivered from the bondage of corruption and a liberty to the glorious liberty which belongs to the children of God.' This sense of κτίσις is confirmed by the syr., and is probably the true one. Κτίσις may perhaps be meant to be taken both in a more and a general sense, to denote both liberty to sin and to misery and death. Nay some Commentators contend it is to be taken in a still more general sense, for the whole world, i.e. all inanimate creatures, and συστενάζει and συνωδίνει constitute a metaphor taken from a woman in travail to denote extreme agony and great anxiety for deliverance. Ἄχρι τοῦ νῦν. Though something had been already done for the deliverance of the heathens, yet it was comparatively little.

24. οὐ μόνον δέ. See the force of the phrase οὐ μόνον δέ, see Note supra v. 3. The sense is: 'And not only have they (i.e. the world at large) most entirely heathenish this feeling, but even we Christians, &c., for many of the best Commentators are agreed that by καὶ αὐτοὶ ἔχοντες is meant all Christians to whom the Spirit had been given as an earnest of their complete deliverance by the Spirit at their baptismal ἐνδύσασθαι. On ἐν ἑαυτοῖς, 'for ourselves,' see Wetst. Gr. Gr. § 17. b. This idiom was originally Greek, but had been gradually introduced, through the medium of the Macedonian dialect, into the common phraseology. Dr Mitchell accounts for it, being a kind of ellipsis, or its being in apposition with τὴν ἀπολύτρωσιν. Αὐτοὶ is rendered 'even we wait for a deliverance from death as our adoption.' But the usual construction rather requires us to suppose (with *and other* Commentators) that τὴν ἀπολ. is in apposition with υἱοθεσίαν. I am not aware that any canon of the Greek is broken by taking τὴν ἀπολυτ. τοῦ σώμ. as in apposition with and explanatory of υἱοθεσίαν. Translate, 'waiting for adoption,' namely, the deliverance of our body from mortality and corruption.' For ἀπολ. must have that sense (see Schleusner, p. 87 (at the Cross) gives the following excellent sketch of the sense, which had Dr Mitchell seen he would have abstained from useless innovation. Τοῦτο δὲ λέγει οὐ τὴν ἐν ἀναστάσεσι νεκρῶν γὰρ πέρι ἐλέγομεν· ἀλλὰ τὴν τελείαν δόξαν τῶν ἀγίων τῶν σωζομένων, ἥτοι γὰρ ἡ τελεία ἀπολύτωσις ἐλευθερία τε καὶ ἀπαλλαγὴ τῶν θνητῶν καὶ τῶν παθῶν, ὅτε

τοῦ πνεύματος ἔχοντες, καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενά-
ζομεν, υἱοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώ-
24 ματος ἡμῶν. Τῇ γὰρ ἐλπίδι ἐσώθημεν. ἐλπὶς δὲ βλε-
πομένη οὐκ ἔστιν ἐλπίς· ὃ γὰρ βλέπει τις, τί καὶ ἐλπί-
25 ζει; Εἰ δὲ ὃ οὐ βλέπομεν, ἐλπίζομεν, δι' ὑπομονῆς ἀπεκ-
26 δεχόμεθα. Ὡσαύτως δὲ καὶ τὸ Πνεῦμα συναντιλαμβάνεται
ταῖς ἀσθενείαις ἡμῶν· τὸ γὰρ τί προσευξώμεθα καθὸ δεῖ
οὐκ οἴδαμεν, ἀλλ' αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει ὑπὲρ
27 ἡμῶν στεναγμοῖς ἀλαλήτοις· ὁ δὲ ἐρευνῶν τὰς καρδίας οἶδε
τί τὸ φρόνημα τοῦ πνεύματος, ὅτι κατὰ Θεὸν ἐντυγχάνει

[illegible] 24 [illegible] 25 [illegible] 26 [illegible] Ἐρευνᾶν τὰς καρδίας Rev. ii. 23. [illegible] 27 [illegible]

[illegible] the expectation and actual fruition of [illegible] 24 [illegible] The conversion of this [illegible] the preceding verse and, See Lessons [illegible] [illegible] and the most eminent Commentators [illegible] but [illegible] and [illegible] 'We have to expect not at present [illegible] The great words are [illegible] and the sense is 'But when the thing hoped for is manifestly possessed, how can it be the object of hope, which must be [illegible]'

[illegible] ἀπεκδεχόμεθα] This also seems [illegible] the Πνεῦμα ἅγιον [illegible] of what is to be done, thus, [illegible] we wait for it. The hope [illegible] (or [illegible]) that we should wait with patience for [illegible] 'And to use the paraphrase of Mr. [illegible] as it is of the [illegible] 'If we [illegible] and always [illegible] we must wait with patience for [illegible] which is yet at a distance.'

[illegible] Πνεῦμα Θεοῦ. Bender [illegible] 'In reply to this, consider of [illegible] the Spirit helps, &c.' Οὐ γὰρ οἴδαμεν [illegible] On the sense of Πνεῦμα [illegible] of commentators are not agreed. The [illegible] and most modern ones take it to mean the Holy Spirit, but many recent ones, as well as [illegible] which, they say, a person [illegible] This however is [illegible] to the extreme. [illegible] to the former interpretation, that the office of intercession which Christ owes to our Saviour, not to the Holy Spirit, is no [illegible] for [illegible] of another kind, which has been well illustrated by Hooker, Beza, and especially Calvin. 'The intercession of the Spirit serves to divide [illegible] on the score of [illegible] as well as respect of person as of office. [illegible] the Holy Spirit is the ἄλλος Παράκλητος spoken of by Christ, John xiv. 16. It [illegible] to [illegible] that the Holy Spirit is our [illegible] Paraclete by virtue of his abiding and dwelling in the heart [illegible], but Christ, by virtue of his office, as Advocate in Heaven (Heb. ix. 24.) 2. That Christ intercedes with the Father formally as God man (Mediator), and our High Priest, by virtue of his own merit (Heb. viii. 25.) But the Holy Spirit, sent by the Father and the Son to the faithful, intercedes effectually in the heart as our Helper, by strengthening us from the ethnicity of Christ's merits, and claiming it for us as our own by faith (2 Cor. iv. 13.) by impelling us to prayer, and suggesting to us how we ought to pray, (Zech. xii. 10.) or exciting in our hearts aspirations most acceptable to the Heavenly Father (Rom. viii. 26.) namely, by himself praying, as it were, in us,—for us, so that we by him cry 'Abba Father!' See also Taylor, ap. Ter. Syn. It may be added, that intercession seems not the right term to apply to this ὑπερεντυγχάνειν, but rather a going between, or interposing for out and, by acting ὑπὲρ ἡμῶν, as a Sponsor acts in various ways, for the help of his client. This it answers to the various offices of the Paraclete enumerated at John xiv. 16., where I have fully discussed the sense of the word.

Συναντιλαμβάνεσθαι signifies literally 'to lay hold of any weight to be raised on the opposite side, and so helping a person to shoulder it.' It seems, very happily, our concurrence with the heavenly aid, Ἀσθενείαις, i.e. those infirmities and frailties of the flesh which lead us to beat the ways of virtue and indispose us even to discern our own good or to form such prayers as may be acceptable to God, which I believe is adverted to in the words following. Καθὸ δεῖ, 'as we ought,' or, as to please God. Στεναγμοῖς ἀλαλήτοις. This is variously interpreted. It may be rendered (as by Bowe and Wall) 'with earnest and unutterable aspirations,' or, as adverbs to τοῖς denote not only what may be, but what is done, it may be rendered, with Wets. and others, 'with low whisperings and secret suggestions.'

Ὁ δὲ ἐρευνῶν] This is variously interpreted, but the most eminent Commentators are nearly agreed that the sense is 'He who searcheth the hearts (i.e. God, ὁ καρδιογνώστης) knoweth and approved what is the mind or intent of the spirit (τὸ suggested on behalf of the pious), for it is according to the will of God that he thus acts on their behalf.' See more from John x. 14.

ὑπὲρ ἁγίων. Οἴδαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν Θεὸν πάντα 28
συνεργεῖ εἰς ἀγαθὸν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν.
ᵇὅτι οὓς προέγνω, καὶ προώρισε συμμόρφους τῆς εἰκόνος 29
τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς
ἀδελφοῖς· οὓς δὲ προώρισε, τούτους καὶ ἐκάλεσε. καὶ οὓς 30
ἐκάλεσε, τούτους καὶ ἐδικαίωσεν· οὓς δὲ ἐδικαίωσε, τούτους

b Joh. 2.
2, [illegible]
Eph. 1. 5.
1
Philipp. 3.
2
Col. 1. 18.

28. St. Paul had said, that Christians enjoy many blessings of the Gospel, although the full fruition is yet to be expected; and that in the present life they are subjected to various evils, alleviated, however, by the influences of the Holy Spirit. (Turner.) "He now excites them to a patient endurance of afflictions, from the consideration, that these things, though for the present they seem grievous, yet are intended by our heavenly Father for the increase of piety and endless felicity. For to them that love God, all things work together for good, *especially sufferings*; this being a part of the Divine economy in the great mystery of our redemption, to bring his Sons to glory through sufferings." See more in Young and Turner.

— τοῖς ἀγαπῶσι τὸν Θεὸν] i. e. not to all who are called, (see Matt. xx. 16,) but to those only who love and obey Him. Πάντα, *all things*, even adversity. By ἀγαθὸν is meant their good *in the end*, i. e. either here or hereafter. Even the heathens were convinced of this truth, as appears from the Classical citations adduced by Wets., and the Rabbinical writings abound with similar sentiments.

The clause τοῖς κατὰ πρόθεσιν κλητοῖς is meant to enlarge on the notion contained in ἀγαπῶσι. At κατὰ πρόθεσιν sub. Θεοῦ from the preceding clause. Πρόθ. signifies *firm purpose*, or design, viz. as Young explains, "of gathering together in one all things in Christ, both Jews and Gentiles, that the Gentiles should be fellow heirs and of the same body, and partakers together with the Jews of his promise in Christ by the Gospel. See Eph. i. 9-11. iii. 3, 5, 6, 11." Τοῖς κλητοῖς, who are called, i. e. taken into covenant. See Note on i. 6.

29. οὓς προέγνω] "whom he foreknew." Many Commentators take the sense thus "fore-approved, or loved." So Young explains "those whom He regarded with especial favour, before the rest of mankind; the same with those whom he chose in Christ before the foundation of the world, Eph. i. 4, i. e. all Christians, all of whatever nation, who should embrace the faith of Christ. Under the law the Jews were God's chosen and peculiar people, whom God foreknew, προέγνω, as St. Paul styles them, xi. 2. his people whom he foreknew; (compare Amos iii. 2. and see Deut. vii. 6, 7, 8.) under the Gospel Christians are God's chosen and peculiar people, οὓς προέγνω." There is however no authority for the above signification; and I see no reason to abandon the common view. As this is connected with the preceding verse, the sense must be "those whom he foreknew would be such," i. e. lovers of God. This view is adopted and well supported by Tittm. and Reiche, the latter of whom shows (what I had asserted in Recens. Synop.) that the common interpretation includes the sense of the other. "For whom did He thus regard? clearly only those who love Him, who obey the calling, and embrace the Gospel." See also Mackn. The best Commentators, ancient and modern, are agreed that προέγνω is to be understood of *prescience of character*; and προώρισε, of *determination* founded on such prescience. Προορίζειν signifies to predetermine; and Mr. Rose justly censures Parkh. for making two senses of the word, when there is but one. Συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ is equivalent to συμμόρφ. τῇ εἰκόνι τ. υἱοῦ. But here the *Dative* is rather required, as Phil. iii. 21; though the Genit. is sometimes so used. It is equivalent to τύπον. Grotius observes, that συμμόρφ. is for [illegible]. The kind of similitude in question is by the best Commentators supposed to consist in the sufferings, with a consequent notion consequent on their constancy to reign and to be exalted with him. See 1 Cor. xv. 49.

— εἰς τὸ εἶναι . . . ἀδελφοῖς] I have in Recens. Synop. proved that the sense is, "that he should be the principal, best beloved, and chief of the redeemed, his brethren, joint inheritors of his glory." Chrys. observes that our Lord is said to be πρωτότοκος &c. by *dispensation*, though in his Godhead he is μονογενής. Koppe here cites a Rabbinical writer who uses the same term of the Messiah, and Hale, of the Jews.

30. οὓς δὲ προώρισε &c.] The sense is, "those whom He preordained and determined to be conformed to the image of his Son, He (explains Young) "in his purpose and counsels of mercy, for the salvation of mankind, (and with design respecting all those who should embrace the faith of Christ, that they should be conformed to the image of his Son: this predestination continued [illegible] is the [illegible] for carrying into effect the merciful purpose of saving mankind through Jesus Christ."

Ἐκάλεσε, i. e. called by the preaching of the Gospel, namely, to have a conformity with Christ on earth, not only in his sufferings, but in his holiness, in order to attain conformity in his glory; or, invited them to partake of the benefits of the Gospel, offering the terms of his covenant to those who conformed to its conditions, by faith and holiness. Thus there is no occasion to suppose, with the Calvinistic Interpreters, two callings, an *external* one, common to all, and an *internal* one, producing faith [illegible]

— ἐδικαίωσε] The best Commentators, ancient and modern, explain this to mean "forgave their sins and admitted them to a state of pardon and grace by baptism, which, if duly improved, will lead to sanctification and final salvation." For they, in general, hold that there are, strictly speaking, *two* justifications, at baptism, and glo

31 καὶ ἐδόξασε. Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ Θεὸς
32 ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν; ὃς γε τοῦ ἰδίου υἱοῦ οὐκ
ἐφείσατο, ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν· πῶς
33 οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται; Τίς ἐγ-
34 καλέσει κατὰ ἐκλεκτῶν Θεοῦ; Θεὸς ὁ δικαιῶν, Τίς ὁ κα-

Num. 14. Deut. 32. 43. 1 Chron. 22. Ps. 44. 22. Isa. 53. 6. Ezek. 34. 23. Zech. 13. 7. Matt. 26. 28. Heb. 1. 2. 6. 1. 8. 12. 2. Eph. 5. 22. 1 John. 4. 1. Job. 34. 29. 37. 23. 36. 26. 42. 24.

[illegible] Whilst others suppose but *we*, the [illegible] being the consummate. But on such the [illegible] of the text is apparent on which the best Commentators are at issue whether [illegible] should be taken as futures or as [illegible]. The latter is greatly preferable, but [illegible] to take them of what is [illegible] [illegible] apart from all particular times. A sense of [illegible] which is frequent in the classics, and [illegible] in the New Testament writers. Contrary thereto, [illegible] is not [illegible] to any portion of the [illegible], but of all Christians [illegible] and was intended to represent [illegible] the point of christian, and the certain [illegible] of it, and has therefore been well termed by [illegible] the *certain* and *unavoidable* result of [illegible]. Yet, being says Taylor, the order and connection of the purpose of God concerning our salvation. Hence the several steps of [illegible] are expressed. But that *holiness* [illegible] the Apostle has been arguing for as essential to our salvation is [illegible] [illegible] The text [illegible] has led many Christians [illegible] a very great [illegible] as of some hard and indeed [illegible] shall be but a saved more few [illegible] predestinated called, justified and glorified [illegible] an [illegible] doctrine without regard to [illegible] which is entirely contrary [illegible] Apostle's [illegible] to v. 14. The absolute necessity of holiness to salvation is the [illegible] which he positively [illegible] [illegible] See also an [illegible] Note of Calvin's Reform. Opp. Comm. [illegible] there is here no sort of [illegible] [illegible] and *reviled* [illegible] that of an [illegible] to save and [illegible] those whom [illegible] would have [illegible] [illegible]

31. τί οὖν ἐροῦμεν πρὸς ταῦτα] The Apostle concludes with a triumphant expression of his confidence of the happy state of those present [illegible] Rhetorically. For God having given such a [illegible] proof of His purpose of love [illegible] as to give His own Son to suffer [illegible], it is [illegible] to think that any thing at [illegible] would turn them out of His hands. But he will support them under all afflictions [illegible] against all enemies, and having [illegible] in them will perform it until the day of Jesus Christ. (Young.)

The best Commentators are agreed that *τί* [illegible] is a form of expressing strongly What difference then, shall be drawn from what has been said?

εἰ] Many [illegible] Commentators render [illegible] that the sense seems to be, 'If as is the case.' [illegible] Hermann [illegible] p. 313. The [illegible] *none*. And [illegible] *τίς* [illegible] opposite. [illegible]

ὑπὲρ ἡμῶν ὑπὲρ τοῦ] The *ὑπὲρ* here is very significant, and may be rendered *especially*. The *τοῦ ἰδίου* is *emphatic*, in opposition to *θεοῦ*, q. d. his own, not an adopted son. Thus strengthens the inference. In *οὐκ ἐφείσατο* there is much elegance, such as we find in the Classical writers (see Wetst.) and probably there is a reference to Gen. xxii. 12.

ὑπὲρ ἡμῶν does not, as the heterodox Interpreters make it, signify 'for our benefit,' but, as Koppe acknowledges, in our stead and for the expiation of our sins. On the various use of Christ's sufferings, which Schoettgen shows is here inculcated, see Asp. Magee on the Atonement, Vol. 1. App. No. [illegible] also No. xxx. In the *τοῦ ἰδίου* there is great spirit, and a strong affirmation implied. See Note on 1 Joh. ii. 18, and on Matt. xxi. 11. By *τὰ πάντα* must be meant all affections which may be of our real good, and consistent with His own wise counsels.

33. τίς ἐγκαλέσει κατὰ ἐκλ. Θ.] It has been debated who are meant by the *accuser* and the *condemner*. The ancient and eminent Commentators understand the *Jews*; the later Commentators, the *Gentiles*. It should seem that neither opinion ought to be held to the exclusion of the other, as that both may be admitted. The accusers might be both *Jews* and *Gentiles*, though on different grounds. This I find confirmed by Chrys. as cited further on. The interrogation implies a strong negation, namely, *never*, which is sometimes expressed.

On the punctuation of this verse there is some difference of opinion. Many of the most eminent Interpreters and Commentators place notes of interrogation at Ἀκάτου, ἀπόλωμεν, ἐγκαλέσει, Θεὸς ὁ δικαιῶν, q. d. 'Who will lay any thing to the charge of God's elect? will God who justifies them do it? Do they think, in more spirited and in the Apostle's manner, but the common punctuation, which is supported by almost all ancient and most modern Commentators, though it may have less of oratorical *bonitas*, has more of Apostolica gravity, nay, yields a better sense, as has been proved by Taylor, Hoek and Atmon.

The sense, then, is 'Since God justifieth us, what matter who accuses or condemns us?' Chrys. well expresses the general meaning of the passage thus: 'Let us not, then, fear the persecutions of the *Heathen*, for God is on our side, and hath a crown ready for us; nor the mockeries of the *Jews*, for He hath chosen us, hath justified us, and, what is more, by the blood of His Son. Who then, we condemn us, if God approve us, if Christ be sacrificed for us, and, what is more, be our Intercessor at the right hand of God?' It is observed by Chrys. and Theophyl. that *τίς* supposes *none*. 'If even a mortal man chooses any material for a certain purpose, who will call in question the choice?' In ὁ θεὸς ὁ δικαιῶν Κ.τ.λ. Grot. thinks there is an allusion to Isa. xxiv. 20

τακρίνων; Χριστὸς ὁ ἀποθανὼν, μᾶλλον δὲ καὶ ἐγερθεὶς, ὃς καί ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν. Τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; 35 θλίψις, ἢ στενοχωρία, ἢ διωγμὸς, ἢ λιμὸς, ἢ γυμνότης, ἢ κίνδυνος, ἢ μάχαιρα; [a]καθὼς γέγραπται· Ὅτι ἕνεκά σοῦ 36 θανατούμεθα ὅλην τὴν ἡμέραν· ἐλογίσθημεν ὡς πρόβατα σφαγῆς. [b]Ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν 37 διὰ τοῦ ἀγαπήσαντος ἡμᾶς. [c]πέπεισμαι γὰρ ὅτι οὔτε θάνατος 38 οὔτε ζωὴ, οὔτε ἄγγελοι οὔτε ἀρχαὶ, οὔτε δυνάμεις, οὔτε ἐνεστῶτα οὔτε μέλλοντα, οὔτε ὕψωμα οὔτε βάθος, 39 οὔτε τις κτίσις ἑτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ, τῆς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

IX. [d]ἈΛΗΘΕΙΑΝ λέγω ἐν Χριστῷ, οὐ ψεύδομαι, 1 συμμαρτυρούσης μοι τῆς συνειδήσεώς μου ἐν Πνεύματι ἁγίῳ,

a Psal. 44. 22.
1 Cor. 4. 9.
2 Cor. 4. 11.
ch. 11. 26.
b 1 Cor. 15. 57.
1 John 4. 4.
& 5. 4. 5.
Rev. 12. 11.
c Eph. 1. 21.
& 6. 12.
1 Pet. 3. 22.
d Rom. 1. 9.
2 Cor. 1. 23.
& 11. 31.
Gal. 1. 20.
Philip. 1. 8.
1 Tim. 2. 7.

Ἐγκαλεῖν is for ἔγκλημα ἔχειν, of which Wets. adduces an example from the Schol. on [illegible] 26. The μᾶλλον δὲ ἐγερθεὶς is added for their more immediate consolation under afflictions.

34. ἐντυγχάνει ὑπὲρ ἡμῶν] 'is continually acting as our Mediator and Intercessor.' See Heb. vii. 25. Examples of which sense (denied by the Unitarians) are adduced by Dr. Burton from Philo.

35. τῆς ἀγάπης τ. Χρ.] This may mean either the love Christ bears to us, or the love we bear to him. Recent Commentators generally prefer the latter interpretation; but the former, which is supported by the ancients and most moderns, is far more agreeable to the context.

— Θλίψις, ἢ στενοχ. &c.] Of these terms θλίψις and διωγμὸς are plainly those of misery arising from persecution. The last is by far the strongest term; and perhaps the two former ones represent, as it were, passive, indirect, and private persecution; διωγμὸς, active and public persecution. The three next terms seem, in a manner, exemplifications of the former; λιμὸς and γυμνότης, which denote want of the necessaries of life, referring to στενοχωρία and θλίψις, and μάχαιρα, which denotes violent death, to διωγμός.

36. καθὼς γέγραπται &c.] q. d. 'even though the words of Scripture (describing the fate of God's servants of old) be applicable to us.' Θανατούμεθα, &c. 'we are being killed,' i. e. some are continually killed, and others daily expecting death. Ἐλογίσθημεν, 'we have been and are regarded.' Πρόβατα σφαγῆς, answering to the Heb. צאן טבחה, exactly signifies sheep of the slaughter, slaughter sheep, sheep put apart and destined for death. This use of the Genit. denoting destination is illustrated by Rosenm. from Ps. cii. 21. בני תמותה sons destined for death.

37. ὑπερνικῶμεν] 'we are triumphantly victorious.' Of this signification of ὑπερνικᾶν examples are adduced by Wets. and Koppe. The sense is, 'Fortified by Divine assistance, we have even more strength than is necessary for us to overcome all obstacles.' See the Note of Taylor. Διὰ, 'through the help of.'

38, 39. Here we have the same sentiment, but repeated in other words, and more expressly enlarged on, and pathetically expressed; being expressed per merismon, i. e. by a mention of the various parts of the universe in which any power to sway the minds of men may be imagined to exist. We are not, therefore, too anxiously to press upon each single term, (not inquire, for instance, how angels can be supposed to derogate from the faith and virtue of men), but regard the words as an enumeration of the parts of the universe. (Koppe.) It should seem, however, that the most powerful things and persons are mentioned here. 1. No thing, no fear of death, no hope of life. 2. No being, however powerful, no not even angels, nor principalities, nor powers. Angels are therefore simply mentioned, as being the most powerful of God's creatures; and thus it is needless to refine upon the manner of the thing. Ἀρχαὶ and δυνάμεις may denote, as some imagine, other orders of angels. See Eph. vi. 12. Col. i. 16. But it is more probable that they denote, as Wets. thinks, human powers, ἀρχαὶ signifying the principal, and δυνάμεις the inferior ones. The first οὔτε ζωὴ is explained by most recent Commentators 'nothing whatever.' This, however, is explaining away the force of the words, which rather mean (as Grot. interprets) no fear of death nor hope of life. See also Wets. and his citations. At οὔτε ἐνεστῶτα οὔτε μέλλοντα, sub. πράγματα. The [illegible] things Grot. and Koppe well interpret, 'neither present nor future evils.'

39. οὔτε ὕψωμα οὔτε βάθος] This may denote, as Theophyl. and others explain, 'neither things in heaven, nor things on earth.' But since, as Koppe observes, ὕψωμα is elsewhere used of height of prosperity, and βάθος sometimes denotes adversity, thus the sense may be, 'neither the height of prosperity nor the depth of adversity.' Κτίσις may be taken, with Grot. and Koppe, for χρῆμα or πρᾶγμα, i. e. whatever exists in rerum natura; not only all substances, but whatever can be imagined.

IX. With the calling of the Gentiles was connected the rejection of the Jews; for if the Jews were still God's elect people, then must all that

2 ὅτι λύπη μοί ἐστι μεγάλη, καὶ ἀδιάλειπτος ὀδύνη τῇ
3 καρδίᾳ μου· ἠηχόμην γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ
τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν μου
4 κατὰ σάρκα· οἵτινές εἰσιν Ἰσραηλῖται, ὧν ἡ υἱοθεσία καὶ

Jer. 31. 8. Isai. 5. 17. 66. 3. 8. Eph. 3. 13.

[illegible] 2 [illegible] 3 [illegible] 4 [illegible] 7. 6. Psal. 147. 19.

[illegible] in Recens. Synop. adduced many examples which had occurred to my own reading. It should seem then, that the Apostle as he hastily observes, does not say εὐχόμην, but ἠηχόμην ἄν, "I could wishes, earnestly, wish, if it were possible and permitted me." I had my choice. Thus far all is clear." But it is not easy to determine the sense of the words which state the *nature* and *object* of this wish, namely, ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ. All the ancient and early modern Commentators (even Erasmus and Koppe) suppose them to denote the being accursed and therefore separated from the society of Christians and consequently excluded from the benefits of salvation. The propriety of this sense is ably maintained by Whitby and Wolf. The expression it may also be observed, is strikingly hyperbolical, as Col. iv. 5. All the other interpretations which have been devised, to avoid what some have thought a considerable harshness, I have shown to be liable to insuperable objections, either on the score of phraseology, or of sense. As to ἀνάθεμα, it corresponds to the Heb. חרם, which signifies to *cut off*, and therefore it means either to consecrate, or to separate from. Thus ἀνάθεμα τάξαι is by the Septuagint used in both these senses. The former was the more ancient acceptation, the other may be supposed to have arisen much later, when it became necessary to resort to ecclesiastical censures, in order to support the declining influence of the Jewish religion, or rather the authority of their Hierarchy. Thus ἀνάθεμα and its cognatives came to be used for excommunication and no wonder, since the persons so anathematized were supposed to be devoted to the wrath of God, and his severest punishments. Thus the expression ἀνάθεμα εἶναι ἀπὸ τοῦ Χ. seems (by allusion to the Jewish excommunication) to mean being an outcast from Christ, and being excluded from the benefits of his religion. The sense, then, meant to be expressed by the Apostle seems to be as follows: "I am ready to make any possible sacrifice, however great, if it may be lawful, in order to prevent the rejection of my brethren and countrymen and accomplish their deliverance." In αὐτὸς ἐγὼ there is a strong emphasis, i.e. even I whom you suppose to be so ill affected to you. The words συγγενῶν μου κατὰ σάρκα are exegetical of ἀδελφῶν. So 1 Sam. xxi. 8. ἔστιν ἀνὴρ ἀδελφὸς μου κατὰ τὴν ψυχήν μου.

4 Ἰσραηλῖται, 'descendants of Israel.' A name of honour, of which the Jews were proud. The Apostle proceeds to speak honourably of his countrymen, enumerating their privileges, thus to show his good will to them, and to awaken their sorrow no to lose that divine favour by which they had been so long distinguished, lest, too, that God should turn them to be saved by favouring them with the acceptance and glory &c.

ὧν ἡ υἱοθ. &c. 1 cons. 'to whom pertains the adoption.' By which, says Bowyer is meant the privilege of being the children of God, and

4 Mat. 1. Luk. 1. Joh. 3. 29. Act. 1. ἡ δόξα, καὶ αἱ διαθῆκαι καὶ ἡ νομοθεσία, καὶ ἡ λατρεία καὶ
Rom. 3. 25. αἱ ἐπαγγελίαι, 5 ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς τὸ
Rom. 1. 3. κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας.

consequently a right to the inheritance of the children of God. Now this privilege the Israelites derived from their progenitor Seth, whose descendants called themselves by the name of the Lord God, v. 8, i.e. the children of God, and they are expressly so termed, Gen. vi. 2. His posterity was reckoned to them the ancestor of the Israelites, after the flood, Gen. ix. 20. This reception was further confirmed to Abraham, Gen. xv. 12-21, and to his natural offspring in the fourth generation, when they were to be put into possession of the earthly Canaan, on which account God called Israel his son, and his first-born, Exod. iv. 22, 23. Jer. xxxi. 9. But more especially when the earthly Canaan is considered as a pledge of the adoption to the everlasting possession of the heavenly Canaan, to which God had adopted Abraham, Gen. xvii. 18.

4 καὶ ἡ δόξα] Some Commentators take this to mean the glory of the adoption. That however would require αὐτῆς, and there would be but an insipid adornament. Others suppose it to mean the glory accruing to them from the miracles wrought by God, and the honour of the Law as preserver. This however is far fetched. Something more particular is seemingly meant, namely, either as Heinsius, Piscator, Tirinus, Grotius, Clemens, and others think, the ark of the covenant, see 1 Sam. iv. 21, Ps. lxxviii. 61; or as Est, Estius, Calmet, Vatinus, Lorenzo Schmidt, Carpz., and Bowyer understand, the Shechinah, or symbol of God's glorious presence, which resided in but a family in the flood, and afterwards appeared occasionally to Moses, Joshua, Samuel, and others, until finally it dwelt among the children of Israel, from the erection of the Tabernacle to the destruction of the Temple, taking up its abode over the ark of the covenant, and called by the Septuagint δόξα Κυρίου.

— αἱ διαθῆκαι] The plural must not be regarded as put for the singular, *per enallagen*, Arbec. nor are we to suppose the covenant spoken of into two parts, the *legal* and the *typical*, but, with De Dieu, Schmidt, Wetst. and Koppe, we must suppose the Apostle uses the plural to favour the complacency of the Jews, by accommodating himself to their mode of speaking, who, as we find from the Jewish writings, used to consider every renewal of the original covenant (of which there was, in fact, but one) from Adam to Christ, as those with Noah, Abraham, Isaac, &c. in the light of a *new covenant*.

— ἡ νομοθεσία] the giving of the law, i.e. the law given from Mount Sinai.

— ἡ λατρεία] The πρωτη λατρεια, the Levitical service or worship mentioned in Exod. xii. 25, and forming a part of the νομοθεσια.

— αἱ ἐπαγγελίαι] This refers to the various divine promises, both those delivered by Moses, and those, after his time, confirmed and repeated by the Prophets, respecting the possession of Palestine, and especially of the Messiah that should appear and proceed from their nation.

5. ὧν οἱ πατέρες] This seems to mean ancestors are the Patriarchs, i.e. Abraham, Isaac, and Jacob, together with some celebrated personages of the early history of the Israelites.

ἐξ ὧν ὁ Χριστὸς κ.τ.λ.] In interpreting a passage on the sense of which there has been much controversy, even among orthodox expositors, it is proper to proceed with such caution as shall make our decisions not a mere matter of opinion, but rising on the foundation of the soundest principles of exegesis. One thing is plain, even from the presented text, that we must be cautioned not to interpose with sense, but to investigate, and that sense must be supplied from the preceding, and to be taken in a proper sense, for it is to be borne. With this is closely connected the sense which the clause or sense τὸ κατὰ σάρκα bears, which words are explained, and a code to the other, of the nature of Christ, agreeably to what the Jews themselves expected from the Messiah, all of whom knew that he would be man, and the more enlightened man also that he would be God. See the passages from the Rabbinical writers collected by Schoettg. Wetst., and Koppe, and *Lettres de quelques Juifs* of M. Voltaire.

But to proceed to the next clause, ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς. He would, as they should not be slightly the Deity of Jesus Christ, that it is no wonder every enthusiastic shouts have been made, and perpetual cries who deny it to come so irresistible an evidence. That he whom shouts have been in some degree detailed even orthodox commentators, may seem matter of wonder, but the cause of it will appear further on. The attempts just adverted to have been made in various ways, 1. by connecting Θεὸς, 2. or interpreting it in a lower sense, as known. 3. by altering the present reading on conjecture, substituting ὢν ἐπὶ πάντων, 4. by altering the punctuation, and making the words be predicated of the Father, thus forming a doxology, viz. either by placing a comma after πάντων (in the sense "May God who is over all be blessed for ever") or by placing it after εὐλογητὸς, in the sense "God be blessed for ever." Now as to the correcting the text, few even of the Socinian Critics venture upon so desperate a method. I say *few even*, for, notwithstanding the ridiculous and mistaken assertions of Schoettg., Clarke, and others, the truth is, that no portion of Scripture contains better evidence for its genuineness, it being found in all the MSS. hitherto collated, in all the ancient Versions, and all the Fathers, with a few of the earliest one, see Mill. In fact the Socinians have, on the unquestionable authority of the word, and have therefore generally assisted the passage of the three other ways, but with as little success. As to taking these for Κυριος that has been completely demolished by the powerful arm of Dr Middl. See also Rec. Synop. As to the alteration or correction of ὢν into ὤν, it is totally unsupported by MSS. authority, insomuch that Mr Wetstein himself grants that it cannot be admitted. To avail such a criticism were therefore like attacking a dead man. Nothing is to

ὁ ἀμήν. [6] Οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ. [7] οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραήλ. [8] οὐδ' ὅτι

[6] Νωμ. 23. 19. Ἰακ. 6. 18. ὡς γρ. V. 28. [7] Γεν. 21. 12. Γαλ. 4. 22. Ἑβρ. 11. 18. [8] Γεν. 21. 12. Γαλ. 4. 22. Ἑβρ. 11. 18.

say that Dr. M'Caul and others have shown that even if so understood, this would introduce an argument inconclusive and (to speak unpolitely) stupid. As to the attempt made to evade the plain sense by a change of punctuation, it is a mere trifle. But the event has so far succeeded in its object, and in both its forms is held to justify Dr. M'Caul, who, together with Jerome, has shown that *all* the world here do not of course and that, if it were otherwise, the passage would require to be avoided by all divines. And so it was by the Scribes to a time, for fear lest by the Apostle's words, however explained, he should seem to have made a mistake. Besides, as Koppe well observes, the pronoun *οὗτοι* is not to be rejected as idly and unnecessarily, otherwise every thing of certainty in interpretation would be destroyed. Indeed so absurdable it is to make that even Sir Isaac Newton and Schöttgen, in spite of it, have felt that the context requires the common interpretation, and that the objection will lie from a misapprehension. Very unusual, to be sure, where applied to the Deity, for rather that is a contradiction of the Deity of Christ, is proved in the Scale there. I may be proper to insert a well deserved proof, given by Koppe, namely, why we know of the Father is employed the passage in proof of the Deity of Christ. Now, even if this were the case, it might be still not lawful, the Fathers were practices of using a passage which was capable of perversion, a fact, however, to be pushed no one of sound understanding, Fathers, but Hippolytus, Cyprian, Athanasius, &c., are and a person ever proposed a different interpretation of after the Socinian controversy begun. See some able remarks on this subject in the Edinburgh and Quarterly Theological Review. Vol. 1. p. 292.

It must, however, be confessed that even of those Commentators who refer the words to God, we are not agreed as their exposition. Many modern divines think *ὁ ὢν ἐπὶ πάντων θεὸς* is equivalent to *ὁ ὢν ὑπεράνω πάντων θεός*, "who is the Supreme God," thus making God the Son, whereas with God the Father, a doctrine not only not hinted in Scripture, but contrary to what is there found. (See 1 Cor. xv. 24, 27, 28. Eph. iv. 6. 1 Tim. vi. 15, 16.) A doctrine, too, against which both the ancient and the most eminent modern Theologians have strenuously contended. See Bp. Bull's immortal Defensio Fid. Nic. c. 4. That therefore cannot be the sense of the passage, to keep out which, some commentators, as Erasm., Grot., Schoettg., and Wetstein, have been led to countenance the Socinian mode of reading and accounting above inverted to. Others and among them the Authors of our Common Version, with far more judgment, place a comma after *πάντων*, taking *ὁ ὢν ἐπὶ πάντων* to signify "who is Lord over all," as in Joh. iii. 31. *ὁ ἄνωθεν ἐρχόμενος ἐπὶ πάντων ἐστί*. Eph. i. 22 sq. Heb. i. 9. Matt. xi. 27. Thus the sense of the passage will be "And of whom, as concerning his flesh, (i.e. as to his human nature) Christ is descended, who is in that capacity) Lord over all [created things], being adored to us, Blessed for ever." For this punctuation, however, there is no confirmation in the ancient authority, and will, we say, support from proper to be lacking, nor and I am now of opinion that there is no occasion to change the common punctuation, only taking care to keep out the of impossible sense given above adverted to. Which may very well be done, for the cyclic *ὢν ἐπὶ πάντων* is given to God the Son will not imply any superiority over God the Father, but only be understood of *ad extra* of *Deus*. And the real sense of the passage will only as Dr. Pearson says, testify the *equality*, or rather the *unity* of Christ's Deity with that of the Father, and thus remain (as Doddridge says) a proof of Christ's *proper Deity*, which all the opposers of Christ's Deity have never been, nor ever will be able to answer. To conclude, in the words of the very learned M'Cheyne, "I, for my part, sincerely believe that St. Paul here delivers the same doctrine of the *Divinity* of Christ which is everywhere unquestionably maintained in the New Testament."

6 οὐχ οἷον δὲ ὅτι] "Not as though." See 9. 1. "I do not say this as though I would insinuate that the word of God, i.e. the promises, had failed of its effect." So far from that, it is in no *contrast*. The rejection of the Jews is agreeable to God's former dealings with them, for all the descendants of Israel are not of the true Israel to whom the promises were made, God having confined them first to Isaac, v. 7-9, and then to Isaac's son Jacob, v. 10-13, rejecting all the other children. Therefore He now acts in the same manner by rejecting the unbelieving Jews, and accepting Gentiles also, by believing, are the true spiritual Israelites." In *ἐκπέπτωκεν* there is a metaphor taken from *ἐκπίπτειν* "to fall out of a sling." See the cyl. xii. 31. *καὶ ἐὰν τοῦ ἐκπεσεῖν ἀδύνατον ἐστιν*. The *οὐ γὰρ* is for *οὐ γὰρ ὅτι οὐκ*.

7 *οὐ γὰρ πάντες* &c. What now follows, up to v. 13, illustrates the sentiment that the being endued with benefits from God does not depend upon birth and descent. In this purpose the Apostle employs examples to which the pride of the Jews, who boasted of their descent from Abraham, could oppose nothing, namely, as drawn 1. from the *posterity* of Abraham himself, not all of whose descendants but only the offspring of Isaac, experienced the particular favour of the Lord, to the neglect, in some degree, of the Israelites, the descendants of Keturah. 2. from Isaac of whom children not Esau, but Jacob was by the Divine Ordination, the destined progenitor and founder of that nation hereafter to be so much favoured. (Koppe.)

εἰσὶ σπέρμα Ἀβραάμ, πάντες τέκνα, ἀλλ' ἐν Ἰσαὰκ
Genesis 21. 12. κληθήσεταί σοι σπέρμα· 8 τουτέστιν, οὐ τὰ τέκνα τῆς
σαρκὸς, ταῦτα τέκνα τοῦ Θεοῦ· ἀλλὰ τὰ τέκνα τῆς ἐπαγ-
Genesis 18. 14. γελίας λογίζεται εἰς σπέρμα. 9 ἐπαγγελίας γὰρ ὁ λόγος
οὗτος· Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι, καὶ
Genesis 18. 10, 14. ἔσται τῇ Σάρρᾳ υἱός. 10 οὐ μόνον δὲ, ἀλλὰ καὶ Ῥε-
βέκκα ἐξ ἑνὸς κοίτην ἔχουσα Ἰσαὰκ τοῦ πατρὸς ἡμῶν·
11 μήπω γὰρ γεννηθέντων, μηδὲ πραξάντων τι ἀγαθὸν ἢ

7 ἀλλ' ἐν Ἰσαὰκ κ.τ.λ. *ἐν σοὶ σπέρμα*] Here we have a popular ellipsis, to be supplied as follows: "For Isaac was it said, these were the words: 'In Isaac shall thy seed be called;' or, in other words, 'it was in and by Isaac that thy seed shall be named, and remain celebrity.'" The Apostle (says Taylor) here and afterwards does not give the whole of the texts, but only a hint, by a way of reference, which to the Jews, who were well conversant in Scripture, would be enough.

8. How it is shown that whatever difference might exist between Isaac and Ishmael that was to be attributed solely to the good pleasure and gracious promise of God. Τὰ τέκνα τῆς σ., for τέκνα ἀπηγγελμένα. The sense is, "those sons to whom pertain the blessings mentionally promised to Abraham." Λογίζεται εἰς is for νομίζεται εἶναι εἰς. See the Note of Macknight.

9. ἐπαγγελίας γὰρ ὁ λόγος οὗτος. Here we have the same sentiment confirmed from Scripture. The passage alluded to is Gen. xviii. 10, which agrees in sense though not quite in words, with the Hebrew and the Sept. A literal translation is intended on which here follows.

10. οὐ μόνον δὲ, κ.τ.λ. Here we have another example, namely, of Isaac, by the sole bounty of God, preferred before his brother Esau, which was calculated to have an much the greater weight on the minds of the Jews, partly since each was born of the same mother, and the same woman, partly because even before they had been born, it was declared that the condition of the one should be superior to that of the other. Κοίτη. See Theophyl. and Theodoret in Hesych. Synop.

With respect to the construction here there is a clause left to be supplied from the context. The words ἀλλὰ καὶ Ῥεβ. κ.τ.λ. "Nay the case of Rebecca too shows this." As the construction of ἔχουσα ἔχουσα (Commentators differ) it is best taken, with Theodoret, by *metaphor* for and *synonym* concerning of bringing forth. It is well remarked in Mr. Slade, that "the Apostle may be supposed to secure this case merely from being yet stronger than the other. In the case of Isaac and Ishmael there were two mothers, but Rebecca had only one husband and her children were twins."

11. μήπω γὰρ γεννηθέντων κ.τ.λ. Taken from Gen. xxv. 23, the words *μηδὲ πραξάντων* κ.τ.λ. being added to show the Jews that Esau lost the honour of being the son of the people of God, on account of his profanity in despising that honour. (Heb. xii. 16.) and thus of merits of individual men of each in obtaining the Divine benefits might be removed, so that there should be no occasion allowed for the Jews to object (Κοππε & Macknight.) The Apostle does not mean, (as Origen and those of the Calvinistic persuasion maintain) that there is decreed to all men individually a state either of eternal happiness or misery, merely not according to the merits of each, but according to the Supreme decree, or on account of the reputation of Adam's sin. But if the subject treated of is concerning the rejection of the Jews, and the election in their place of the Gentiles, who observed the contrary of Christ. Therefore the Apostle is not speaking of the whole human race.—2. If St. Paul had held the opinion of a decree firm, fixed, and absolute, it seemed that it was attacked by nothing that men ever should do, or ever had done. He could not have felt an anxious wish that it might be changed, and that the event might turn out otherwise, as he does ch. x. 1. 2. Or, if before the result was the servitude of Esau's posterity, v. 12. so can there be no reference to the state of men in another life, for three servitude can have no more.—4. The Apostle is speaking, not of individuals, but of the Church, or a congregated body of men, v. 24 & xi. 5. He speaks of the mercies and long suffering of God, v. 22. and one of which is done away, if He leaves nothing to men, but does see to it Himself. He speaks of the justice of the Judge, v. 30 & xiii. 31 assigning rewards and punishments, which cannot have place if no regard is had to what Esau whom he was judge either have done, or have not done. (Wesley.) It is plain from Gen. xxv. 23, "two nations are in thy womb," that Jacob and Esau are not spoken of as individuals, but as representing the two nations springing from them, and that the election of which the Apostle speaks is not an election of Jacob to eternal life, but of his posterity to be the visible church and people of God on earth, and heirs of the promises in their first and literal meaning. (Deut. vii. 6, 7. Acts xiii. 17.) That this is the section here spoken of, appears from the following circumstances. 1. It is neither said, nor is it true, of Jacob and Esau personally, that "the elder served the younger." This is true only of their posterity. 2. Though Esau had sinned Jacob personally and had been inferior to him, in his greatness it would have been no proof at all of Jacob's election to eternal life, nor of Esau's reprobation. As Esau was the subjection of the Idumeans to the Israelites, an Israelite may, a proof of the eternal reprobation of their progenitor.—3. The Apostle's pro

ἐκεῖνον, ἵνα ἡ κατ' ἐκλογὴν τοῦ Θεοῦ πρόθεσις μένῃ, οὐκ
ἐξ ἔργων, ἀλλ' ἐκ τοῦ καλοῦντος, Ἐρρέθη αὐτῇ· Ὅτι ὁ μείζων δουλεύσει τῷ ἐλάσσονι· καθὼς γέγραπται· Τὸν Ἰακὼβ ἠγάπησα, τὸν δὲ Ἠσαῦ ἐμίσησα. Genesis 25. Malachi 1.

14 Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ Θεῷ; μὴ γένοιτο. Τῷ γὰρ Μωσῆ λέγει· Ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτείρω. ἄρα οὖν οὐ τοῦ

[illegible] the purpose in this discourse being to show, [illegible] conclusion, bestowed on Jacob by God's [illegible] be taken from the [illegible] to share them with [illegible] evidently not an exertion of eternal [illegible] power taken away, but to eternal [illegible] 5. He begins an question of the [illegible] of Jacob and a [illegible] of [illegible] of Esau, I can [illegible] that the nation which was to spring from [illegible] should be subdued by the nation which was to spring from Jacob, and that it should [illegible] the [illegible] from Jacob to the [illegible] and people of God, not be [illegible] to [illegible] of Esau, nor give to the [illegible] the [illegible] all the [illegible] of the earth were [illegible] 9. The circumstance of Esau's being older than Jacob was very properly taken [illegible] to show that Jacob's election was [illegible] to the right of primogeniture, because [illegible] ground of it to be from pure [illegible] That if the election had been [illegible] the circumstance of his age ought not to have been mentioned, because it had no relation [illegible] Chrys. Wolf. and Tayler. In the above view even Carpz. concurs, as [illegible] almost every Commentator [illegible]

[illegible] Ac.] "How was it and done in [illegible] &c. Πρόθεσις is as Θεῶν ὡς ἀνθρώπων, Διόδωρος "the bent of choice," the [illegible] purpose. Μένῃ "may stand fast," "to prove being a [illegible]." For you [illegible] on the wall of the river [illegible] or be lower.

12. [illegible] "Like [illegible] note on Isaiah [illegible] 10. The meaning is "the [illegible] Esau [illegible] shall be compelled to [illegible] to the younger." [illegible] the words preceding "two nations are in thy [illegible]

[illegible] Ac.] The sense is [illegible] of the foregoing text may be seen [illegible] passage of Scripture where it is written [illegible] Ac. The best Commentators both ancient and modern are agreed, that in Isaiah and Malachi we are not to consider the two brothers personally, but as the ancestors the one of the Israelites, the other of the Edomites, not in fact as the actual ancestors. This is fully established by [illegible]

Many other unauthorized Commentators are agreed, that the terms which indicate the Supremacy of God towards men are to be interpreted with an allusion to the laws of parts between, not to be understood comparatively, namely, of greater and less favours, or as it is well paraphrased by Carpz. "on the part of Jacob [illegible] greater worldly advantages and spiritual [illegible] on the part of the posterity of Esau, the Edomites. I bestow benefits more sparingly." See Wolf. and Chrys. and Theophyl. ap. Bretschneider.

14. The Apostle, intending to show the liberty of Divine election, brings every [illegible] forward, more Judaico, in the way of an objection, immediately subjoining an answer. His meaning here, then, may be thus expressed. Objection. In having chosen the posterity of Isaac and Jacob for his people, and not the other nations, may God be charged with injustice? Ans. By no means: we must not even entertain such a thought. He then proceeds to prove the position that God may have chosen a certain nation for his people, and reject the others. This he shows, 1. from the testimonies of Moses in which God claims to himself this supreme right, v. 15, 16. 2. From the argument that God, as Creator, has full power over the creatures, v. 19-24. 3. From the prophetic oracles concerning the Jews, v. 25-29. (Schoettg.) In not having bestowed on all the Israelites, but on some only, the blessing of faith in Jesus Christ, the greater part being merely left in unbelief, the Apostle shews that God does not act unjustly, a truth which he had before declared, and variously illustrated and vindicated, and which he now demonstrates, 1. By laying down his general position that whatever the Deity doth, that cannot but be just and favorable. 2. By showing, but this was to other than the usual mode of God's acting, which he exemplifies by the case of Pharaoh, and that it would be unbelief and impiety, on that ground to call God to account, v. 13-21. 3. That the unbelieving Israelites themselves could not complain of the grace of God being withdrawn from them, since he had before exercised himself in long and patient, in bearing with their unbelief and impiety, v. 22-29. Lastly, he shows that by their unbelief they were benefited of God, namely, in bringing other nations in their place to the felicity of true religion, in even more magnified, v. 30 seqq.

Τί οὖν ἐροῦμεν is a form of speaking repelling doubt, objection, or misrepresentation.

15. [illegible] "exceedingly great."

Ἐλεήσω &c.] The sense is, that God is free in the distribution of his favours according to his own pleasure. Κυρίως is thus a phrase used either when we do not come through we can, to give reasons for conferring benefits on another, or when we wish to prevent those upon whom we bestow them, or misconstrued, of their own.

6. ἄρα οὖν &c.] The ἄρα is conclusive, i.e. "From what was said it can not be collected &c. from the above Divine declaration, I feel of course not subject that it is quite superfluous for a man himself to work and use the faculties

θελοντος, οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεοῦντος Θεοῦ.
Λέγει γὰρ ἡ γραφὴ τῷ Φαραώ· Ὅτι εἰς αὐτὸ τοῦτο 17
ἐξήγειρά σε, ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν
μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ
γῇ. ἄρα οὖν ὃν θέλει, ἐλεεῖ· ὃν δὲ θέλει, σκληρύνει. 18
Ἐρεῖς οὖν μοι· Τί ἔτι μέμφεται; τῷ γὰρ βουλήματι 19
αὐτοῦ τίς ἀνθέστηκε; Μενοῦνγε, ὦ ἄνθρωπε, σὺ τίς εἶ 20

and powers granted him by God, in some most [illegible] deduced by certain [illegible] but that the exercise of these powers has not of itself a tendency to be obstructing of a person's wish that that exercise wholly upon the grace and goodness of God, and therefore that it ought not to be ascribed to the mere active exertions of any man, [illegible] be Divine Election is a greater degree than another.

16. τοῦ θελοντος κτλ. ἀλλ' ἔργον ἐστί. In θέλ. see very, the reasons to be a certain quality [illegible] to [illegible] him who [illegible] willing, nor of him who strenuously [illegible] after it. See more in Tayler and Wordsworth, or Scott's Scriptures.

17. λέγει γὰρ &c.] Another example of the position just given, and in the preceding one, taken from Moses, was of [illegible], as in case of [illegible]. God raised Pharaoh up not in [illegible] of his own [illegible] (for he was one of the most [illegible]) but that his Divine power might be more signally displayed in him, and that the preaching might be the [illegible] of the name of God in the [illegible].

ἐξήγειρά σε] to be understood of Pharaoh being brought into being, as instrument of Egypt, by others of his progenitors in carrying the various purposes [illegible] of the times, the sense, however, may be best kept general, thus: raised thee from disease and preserved alive from destruction.

διαγγελῇ τὸ ὄνομά μου] may come to be spread far and wide. And as he then stated the world, whatever was done in Egypt was quickly known to every part of the civilized world.

18. ἄρα οὖν ὃν θέλει σκληρύνει] The sense of this verse has been much disputed. The difficulty lies on the word σκληρύνει, which can be [illegible] maintained. Free interpretations [illegible] Owen, and Doddridge think that God in fact hardens the heart of Pharaoh by his long suffering, and long of provocation, which is the reason or gr. D. of the wonder was increased [illegible] on the measure of his [illegible] to be right, the Divine justice in punishing him might be more manifest. 2. Others, and many other interpretations, suppose it to be or grow hard, thereby leaving him to the exercise of his own free will. 3. Origen, Nyssen, Oecum. explains 'hardens himself.' The earlier modern Commentators adopt chiefly the order of Jewish expositions, brought in the middle of the last century an original one was proposed by Carpzov of Brunswick, and adopted by Barnes and most Commentators down to Wordsworth, but the expression is to be understood by reference to Exo. and Exodus. I would essay and, in the [illegible] proposition, be [illegible] treats with less kindness. And the mode of interpretation [illegible] to the obscure [illegible] of this verse in Chapter [illegible]. But the evidence for that signification of the word is somewhat weak, merely resting on Comm. x. 4, σκληρυνεῖν ἔργον, and Jos. x. 4 [illegible], of which passages only the latter is at all to the purpose. Yet if these were no more to be considered than the general scope of the Chapter, I should not hesitate to adopt this interpretation. But, in fact, the expression [illegible] Pharaoh in the narration of whose story this very word often occurs (as Exod. vii. 3 to 12, x. 2 & 27, xiv. 4, 8, 17, and in the refusal to [illegible] Hooker, as Kuinoel also observes, the words following τὸ ἔτι μέμφεται have no sense, if they are not referred to [illegible]. I would therefore prefer the interpretation of those who [illegible] which may be further confirmed by the observation in Chapter, Pheno. [illegible] 20, that we may not expect within the meaning [illegible] of the expression by [illegible] popular modes of thinking and speaking. 'If we continue [illegible] good and [illegible] modern commentary to servants who have taken [illegible] but kindness to [illegible] themselves in discourse, I have made you [illegible], I am the cause of your offences.' This view too, is also supported by many eminent Commentators from Grot. to Jaspis and adopted by Bp. Burnet in his Sermons.

19. τίς ἀνθέστηκε] This alludes to an objection which might be started by the Jew, viz. How, then, could Pharaoh σκληρυνόμενος be justly punished by God, since God himself is the σκληρυνών? For can God feel wrath against [illegible] no one can resist his will? For if he hardens men the men themselves are not to blame but God. (Rapp. & Schoettgen.) It is plain from the context that we must supply ἀνθρωποκρατεῖν [illegible], or such like. The sense is: 'Why (or by what justice) does he yet, or now, find fault with us for unbelief and perversity?' Τῷ γὰρ βουλ. &c., 'who hath ever resisted his will or purpose?' which carries with it the adjunct sense "who can resist his will?" and consequently we have only *fate* for his will. This is, as Mr. Young observes, the well known reply of men obstinate in wickedness. See Jerem. xl. 25 xviii. 11. Luck. xxiii. 11.

20. μενοῦνγε, ὦ ἄνθρωπε &c. The Apostle does not directly answer the objection, because it was not his object to be prepared but to place parties in the way of [illegible], by showing that it is [illegible] presumptuous [illegible] to canvass the dispensations of God. v. 20 & 21. 1. Ἀλλ' [illegible] God has the same power over

ὁ ἀντικοινωνούμενος τῷ Θεῷ, μὴ ἐρεῖ τὸ πλάσμα τῷ
21 πλάσαντι, Τί με ἐποίησας οὕτως; ἢ οὐκ ἔχει ἐξουσίαν ὁ κεφ. 2. 20.
ὁ κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι
22 ὁ μὲν εἰς τιμὴν σκεῦος, ὁ δὲ εἰς ἀτιμίαν; εἰ δὲ θέλων ὁ Σοφ. 2. 6.
Θεὸς ἐνδείξασθαι τὴν ὀργὴν, καὶ γνωρίσαι τὸ δυνατὸν
αὐτοῦ, ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκεύη ὀργῆς κατηρ-
23 τισμένα εἰς ἀπώλειαν; καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς
δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους, ἃ προητοίμασεν εἰς δόξαν...
24 οὓς καὶ ἐκάλεσεν ἡμᾶς, οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ

[illegible] as the potter over his clay, yet he does not act [illegible] of a heathen, but that God does [illegible] men, and [illegible] justice and mercy, v. 21–24.

Μακροθυμία has the force of a strong negation of a thing and an affirmation of the contrary. See Act. [illegible] In the [illegible] never commonly a [illegible]. That A is here to [illegible] the expression of the apostle, as a [illegible] in 1 Tim. i. 16. [illegible] as [illegible] with [illegible]. So [illegible] as Christ [illegible] the [illegible] of God [illegible] (Eugoor, [illegible]). See also Tit. iii. 4. [illegible] as [illegible] to apply to a [illegible] spirit. It is well [illegible] that St Paul's words [illegible] 2 Pet. [illegible] which passage [illegible] the passage [illegible] passage has an evident reference [illegible] not to [illegible].

In illustration of this use of πλάσμα Wetst. compares Aristid. Ar. 367 πλάσματα πηλοῦ, speaking of men.

εἰ δὲ καὶ ἐθέλων κ.τ.λ.] Ἢ οὐκ ἐθέλων ἀνοῖξαι Ἰω. [illegible] Ἐν εἴκῃ (which he explains [illegible]) [illegible] after ἐξουσία in the same [illegible] Matt. v. 1 and Luke 2. In the [illegible] at [illegible] rare. The only example that I have noted is in Thucyd. v. [illegible] ἐν εἴκῃ τῶν ἐξουσιῶν τῶν ἀγωνιστῶν. Πηλὸς [illegible] (of which we [illegible]) usually [illegible] [illegible] but less [illegible]. The sense is, 'Hath not the potter power over his clay?' The sentiment is [illegible] in Is. xlv. 9. Φυράμα signifies any thing [illegible], the dough. The [illegible] is a general term applied to [illegible] of every sort. The [illegible] and [illegible] are to be taken [illegible] for more, or less honourable uses. The meaning is, that the potter can work up his clay [illegible] pleasure; nay, after [illegible] there in his [illegible], [illegible] from more [illegible] to [illegible] uses. See Wisd. xv. 7. The Apostle had in mind Jerem. xviii. 6. Koppe observes, that we must not push the comparison too far, but only take the sense to be that 'we might not [illegible] as judges of God's dealings with men.' It here shows that the sole point of similitude is as the power of the clay to the potter, so relative being bad in conduct, so that it can have nothing to do with the question of free will. See a most excellent Discourse of Dean Tucker "on the Power and the Law," or the extract from it in Dibdin and Maitland's Bible, and Bp. Van Mildert's Bampton Lectures, p. 381.

22. εἰ δὲ θέλων &c.] Here we have a more direct answer to the objection, v. 19, what has been said being applied to the present case of the Jews and Gentiles, in which, as Koppe (cf. Bretschn. Synop. and Vorst.) [illegible] to the phraseology, some [illegible] would take the εἰ [illegible] relatively, 'for notwithstanding' or supply ἐστὶ after θέλων. See Jonsson. But it is better with the other Commentators to suppose an ἀποδοσιόπησις, supplying [illegible] ἐξουσιάσει. Ὀργὴ here signifies [illegible], as at v. 18, and we [illegible] for τὴν ὀργὴν, Theophyl. well explains φανερῶσαι ἐν τῷ κολάζειν [illegible] τὴν ὀργὴν. By the σκεύη ὀργῆς are, as the best interpreters ancient and modern are agreed, meant the Jews, who by their perversity had so long before that far from having to complain of severity, if now cast off, they would have to acknowledge much of its gentleness and long suffering. The best Commentators, ancient and modern, are agreed that the expression is not to be taken of σκεύη ὀργῆς created by God for eternal punishment. See Chrys. and first. The latter rightly explains κατηρτισμένα to mean not *fitted* or *accepted*, but *fit*, Βεσσαρ. καὶ [illegible], expounding it, which is better than taking it, with Vorst. Schleusn. and others, for [illegible]. The use of the pass. participle for a verbal adjective is an idiom of not unfrequent use, and we [illegible] great [illegible]. The term ἀπώλεια is strong expressive of everlasting wrath and total rejection.

23. τὸν πλοῦτον τῆς δόξης &c.] A Hebraism, for 'the most abundant glory.' See supra v. 4. The σκεύη ἐλέους, as opposed to the σκεύη ὀργῆς, may denote persons merciful, accepted by God, with reference to the whole body of Christians whether Jews or Gentiles. See more on Acts ix. 15. Προητοίμασεν εἰς δόξ., had prepared, destined for glory. The πρό only denotes *destination*, as Philo Jud. cited by Fritz. ἀτρεκὲς τὰ κατὰ πάντα προητοιμάσατο εἰς [illegible] καὶ πάθος αὐτοῦ. The glory here mentioned must be understood, with Morell., not of the glory of eternal life, for the Scripture never speaks of that as bestowed on nations, or bodies of men, collectively (v. 24), but of the glory of being made the Church and people of God.

24. ἐκάλεσεν] This is explained by Grot. 'has invited and brought over to obedience,' yet in of counsel and striving being often so taken as to the one the other. This we are led to introduce as *illustration*. The passage meant is Hos. [illegible] blended with v. 24. The Apostle (as Bp. Hardcastle observes) first alludes two clauses, but in an inverse order from the 25th

Hos. ii. 23. ἐξ ἐθνῶν· ὡς καὶ ἐν τῷ Ὡσηὲ λέγει· Καλέσω τὸν οὐ 25
λαόν μου, λαόν μου· καὶ τὴν οὐκ ἠγαπημένην, ἠγα-
Hos. i. 10. πημένην. Καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρήθη αὐτοῖς, 26
Οὐ λαός μου ὑμεῖς· ἐκεῖ κληθήσονται υἱοὶ Θεοῦ
Hos. ii. 1. ζῶντος. Ἠσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραήλ· Ἐὰν 27
ᾖ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θα-
λάσσης, τὸ κατάλειμμα σωθήσεται· λόγον γὰρ 28
συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ· ὅτι λόγον
Isai. x. 22, 23. συντετμημένον ποιήσει Κύριος ἐπὶ τῆς γῆς. Καὶ 29
καθὼς προείρηκεν Ἠσαΐας· Εἰ μὴ Κύριος Σαβαὼθ ἐγκα-
τέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν,
καὶ ὡς Γόμορρα ἂν ὡμοιώθημεν. Τί οὖν ἐροῦμεν; ὅτι 30

verse of the 24th chapter which seems to relate more immediately to the call of the Gentiles. I will call them my people, &c., and her beloved. See. Applied to the subject, as relating solely to the restoration of the Jews that part of the prophecy of the first chapter which affirms that "in the place where it was said unto them, ye are not my people, there shall they be called, the children of the living God." From these detached passages, thus connected, he derives the certainty of his proposition concerning the great call of Jews and Gentiles to the mercy of God.

There are here some minute differences between the Heb., the Sept., and the Apostle, but no more than the accurate application of the words from the restoration of the Jews to the calling of the new Israel on which we Doddridge, Rosenm., Synop. rendered necessary. On the use of ὡς and a subjunctive at an object see, I have fully treated in Rosenm. Synop. accompanying many examples and references to Classics. The ὡς however, may have reference to some understood. See Winer, Gr. p. 567.

27. Another passage expressive of the same sentiment, of which the sense and connexion are after all down by Suicerus, Rosenm., Synop. Κράζειν is not to be regarded with Schoettg. and Wetst. as a mere, vivid form of expression, but as the usual phrase prefixed, or rather, subjoined, to the lost and solemn texts to which Prophets were wont to be in assuming. Thus, to quote it but once, at John vii. 37 ἱστήκει δὲ ἐν τῇ ἐσχάτῃ ἡμέρᾳ, there is a great propriety in the expression as being expressly applied to the speaking of the Prophets. The very solemn, of which see examples in Schleusn. Lex.

Ἐὰν ᾖ ὁ ἀριθμὸς κ.τ.λ. The ancient Commentators treat the Article as pronominal. By Grot. Wolf. it is taken to denote the remnant of the Israel to convert by the Apostles for the purpose of the conversion. But, as rather inclined to think that τὸ κατάλειμμα was the name given to the tearing of the double reserved for the next bread making, i.e. to one which the seven the day of bell. The Commentators compare Is. xxx. x. 7. Νῦν ἐγὼ θὲ κατα-λειμμα ver. 30. The term usually taken as a usual proverb. Ἀλ. ἀναστελῶ ἀπὸ ἀπὸ ἀπὸ which step see Wetst. for Gr. p. 2. Wahl thinks that ὁ ἀριθμὸς and ἀναστελῶν ἐστιν a bread-maker. But it should rather seem that the latter term is meant to be explanatory of the former. Λόγον is by some expounded account, by others matter, like the Heb. דבר. It should seem that both senses were in the mind of the Apostle, and that he meant to convey the idea of account and cut short the other. There is thought to be a reference to Is. x. 25.

29. Here we have another passage on the same subject with the preceding, namely, that it is to be ascribed to the original goodness of God that a very small portion only of the carcasses of the great body of the Jews possess the promised blessing. (Koppe.) Dr. Lowth and Koppe think there is here a reference to some incursions of Judea made by Ezek. and Pekah, at the latter end of Jotham's reign. Others think it descriptive of the times of Ahaz, when Judea was invaded on all sides by the Syrians and Israelites from the North, by the Edomites from the South, and by the Philistines from the West. (Chron. xxviii. 5-19.) Whether the present may be an accommodation of that of the Prophet (as most recent commentators maintain) may be doubtful, or it is certain that the Prophets had often a two-fold view, and that under an eastern sense referring to political prosperity or adversity, was concealed, and unknown, a secret and spiritual one. As in καταστροφαὶ there is a metaphor taken from bread-making, so in σπέρμα there is one from sowing, since it denotes the small remnant of men in the cold countries of the East, or seed. Ἐγενήθημεν the aor. is a Hebraism of two modes of expression, which are kept separate in the parallelism of Heb. xxx. x.

Ἀλ. τί οὖν ἐροῦμεν κ.τ.λ. It is plain from the context that the sense of the connective conclusion formula, Ἀλ. τί οὖν ἐροῦμεν is to be collected as to be a man from what has been already said. As referring to a recapitulation of the whole of what the Apostle has been treating of in this Chapter, i.e. as Mr. Young traces the plan of the Apostle as follows: "He proceeds from x. 30-33, and x. 1-4, to inquire into the cause of the rejection of the Jews and the adoption of the Gentiles to be God's people in their stead. He commences as usual, from an objection of the Jews, τί οὖν ἐροῦμεν &c. He replying, indeed, and to the effect: 'However strange these things may appear, yet so it is,' and the ground of the acceptance of the Gentiles to God's favour, viz.

ἔθνη τὰ μὴ διώκοντα δικαιοσύνην, κατέλαβε δικαιοσύνην,
31 δικαιοσύνην δὲ τὴν ἐκ πίστεως. b Ἰσραὴλ δὲ διώκων νόμον
32 δικαιοσύνης, εἰς νόμον δικαιοσύνης οὐκ ἔφθασε. c Διατί;
ὅτι οὐκ ἐκ πίστεως, ἀλλ' ὡς ἐξ ἔργων νόμου. προσέκοψαν
33 γὰρ τῷ λίθῳ τοῦ προσκόμματος, d καθὼς γέγραπται·
Ἰδοὺ τίθημι ἐν Σιὼν λίθον προσκόμματος, καὶ πέτραν σκανδάλου· καὶ πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται.

b [illegible] c 1 Cor. 1. 23.

d Isa. 8. 14. & 28. 16. Isa. 8. 14. Matt. 21. 42. [illegible] 1 Pet. 2. 7.

1 X. ΑΔΕΛΦΟΙ, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ
ἡ δέησις ἡ πρὸς τὸν Θεὸν ὑπὲρ τοῦ Ἰσραήλ ἐστιν εἰς σω-

be, (embracing the condition of justification under the Gospel, which is faith in Jesus Christ) being briefly hinted in those few words, thrown in as it were in the middle of the objection, v. 30. δικαιοσύνην δὲ τὴν ἐκ πίστεως. But that justification which is by faith, he goes on (Ch. x. 4. & ch. x. 5.) to state more at length the ground of the Jews' miscarriage. Here he points to that fatal error of theirs concerning the way of justification and acceptance with God, that they sought it by the performance of the Law, whereas it was only to be obtained through the faith of Christ.

Διώκοντα, καταλαμβάνειν, and φθάνειν are considered by Rosenm. and others as agonistic terms. It is however not clear that the Apostle intended any such allusion, any more than the Psalmist in "Seek peace and pursue it;" or Thucyd. [illegible] διώκειν. In such cases the terms only imply eagerness and anxiety. Διώκοντα is a participle Imperf. to be taken in a Pluperfect sense. Κατέλαβε signifies "have found and reached." Δικαιοσύνην here simply denotes a means of obtaining approbation and acceptance with God so as to be regarded by him as righteous. The words δικαιοσύνην δὲ τὴν ἐκ πίστεως (and subsequent) are therefore exegetical of the preceding, and explain the kind of justification unto which they had attained, and how obtained. From what follows it is plain that δικαιοσύνη is for τὴν πίστιν, i. e. faith in Christ, which implies a full acceptance of his Gospel, and obedience to all its requisitions, whether of belief or practice.

31. Ἰσραὴλ δὲ διώκων, &c.] These words have been variously explained. Some would remove the difficulty by supposing a pleonasm, others by supposing an hypallage. Both methods are alike unfounded, unnecessary, and at variance with the best critical canons. [illegible] ἔφθασε. It is plain from the first [illegible] that νόμον must be taken in the [illegible] sense [illegible]. The obscurity here [illegible] from excessive brevity, and the sense is as follows: "Israel, following after the law and a means of justification from it, yet missed of its aim, not having attained unto a law which could give justification, or unto the law which gives justification, namely, that of Christ."

32. Διατί; ὅτι, &c.] Now follows the reason why God excludes the Jews from the benefits of Christ's kingdom; not because it had been so determined by God, by any absolute decree, but because they prided themselves on their adherence to the Law of Moses, and rejected the Gospel of Christ. (Koppe.) The best Commentators are agreed that the Apostle had here in view two passages of the O. T., Is. viii. 14, and xxviii. 16. Between the Hebrew and Sept. there is no material discrepancy. The recent Commentators are generally of opinion that the words do not properly refer to the Messiah, but is applied by accommodation. That principle, however often precarious, is here unnecessary; for the Prophets themselves often intermixed with promises of temporal deliverance circumstances of the spiritual one of that deliverance, both temporal and spiritual, which was to be expected from the Messiah. And this I conceive, at least was the Prophet's meaning here; or rather I am inclined to think that he had in view nothing but the latter. For the expressions cannot well be interpreted of security from the assaults of the Assyrians. Rosenm. in arguing that from the context it cannot apply to the Messiah, seems not aware how fallacious a guide the context is in passages of such [illegible] as often occur in the Prophets. And as he admits that the Rabbins interpret the words of Christ, so ought he to have seen how little reason there is to wonder that they should have been so understood by St. Paul and St. Peter.

On the term καταισχ. see Note supra v. 5.

X. The Apostle now applies himself to correct that fatal error by stating at large the relative nature of the Law and the Gospel as means of Justification. And first he commences with a softening. "It is the anxious wish of my heart;" where, it may be observed, the force of the expression is in the ἐμῆς. On the use of μὲν without the apodosis δὲ, see [illegible] Synops. The sense may be thus represented, "For my part, the wish of my heart is &c."

The reading αὐτῶν for τοῦ Ἰσραὴλ, though edited by Griesb., Vat., and Tittm., merits little attention. It is not correct what Dr. Burton asserts, that most MSS. have that reading. Only nine or ten have it, and none of Matthæi's or Rinck's MSS. Vater indeed thinks it more likely that αὐτῶν should be changed into τοῦ Ἰσραὴλ than vice versa. But I doubt not that it arose from the margin, where it was meant to fill up the ellipsis after σωτηρίαν, and afterwards in some MSS. expelled the τοῦ Ἰ. The αὐτῶν might very well be excepted, because τοῦ Ἰ. is a noun of multitude for "the people of Israel." Whereas αὐτῶν after σωτ. would involve a harshness not easily paralleled in the writings of St. Paul, nay, even of Thucyd. himself.

τυρίαν· μαρτυρῶ γὰρ αὐτοῖς, ὅτι ζῆλον Θεοῦ ἔχουσιν, 2
ἀλλ' οὐ κατ' ἐπίγνωσιν. Ἀγνοοῦντες γὰρ τὴν τοῦ Θεοῦ 3
δικαιοσύνην, καὶ τὴν ἰδίαν δικαιοσύνην ζητοῦντες στῆσαι, τῇ
δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπετάγησαν. Τέλος γὰρ νόμου 4
Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι. Μωσῆς γὰρ 5
γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου, Ὅτι ὁ ποιη-
σας αὐτὰ ἄνθρωπος, ζήσεται ἐν αὐτοῖς· Ἡ δὲ ἐκ πί- 6
στεως δικαιοσύνη οὕτω λέγει· Μὴ εἴπῃς ἐν τῇ καρδίᾳ
σου· Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ' ἔστι
Χριστὸν καταγαγεῖν· ἢ τίς καταβήσεται εἰς τὴν 7
ἄβυσσον; τοῦτ' ἔστι Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν.

2 ζῆλον Θεοῦ. Not great zeal, as some Commentators explain, nor zeal of God, as our Translators, but a zeal for or towards God. Grot. well observes that all means of this sort have a double signification of direct and sometimes of oblique aim. The expression is derived from the Hebrew. Compare 1 Kings xxi. 20, xxii. 3. 2 Chron. xix. 2. The full sense is: They have a zeal, that is one of which is God and his religion. Ou kat' epignosin. I would render not in conformity with sound knowledge.

3. ἀγνοοῦντες γὰρ &c.] This seems to set forth the reason of the preceding words. Δικ. signifies the mode by which God is pleased that justification should be attained. Ἀγν. may imply the not seeking to know, as well as the not knowing. By καὶ τὴν ἰδίαν is meant a justification of their own, resting on the works of the law. The Apostle so terms it because, being a law of works, it made every one's salvation depend upon his own merits; and that such a law was it, is certain enough, be it not a justification of his own. Ἔστησαι is, as Kuinoel observes, the opposite to ἀνατεθεικέναι καταγεῖν. The distinction seems to be the propping up and strengthening of a weak structure, which cannot stand by itself. See Hoeer.

— οὐχ ὑπετάγησαν] 'have not obediently accepted.' Ὑπ. is used in the sense of 'submit' (Philippians), the 'many would have a share' unto wisdom, if they had not thought they had already a share unto it.'

4. τέλος γὰρ νόμου &c.] Here is more plainly indicated the means by which (we are plainly told) man should be brought to salvation by Christ. The term τέλος, however, admits of more than one or two sense. I may, with some ancient and modern respectable Commentators, be explained, 'Christ has put an end to the law in the case of every believer in him.' This interpretation, however, is scarcely agreeable to the context. The true one seems to be that of Chrys. and the Greek Commentators adopted by Bel., Carpz. and Young, 'Christ is the end, perfection and accomplishment, or the scope and end of the law to justification,' as in Acts xiii. 39, sq. The Apostle shows that there is only one justification, and that what the Law attempted, the moral Author and therefore he who claims the one by faith, to the other, will lose he who claims the other, must miss of the. This length of Christ extends not *all believers* Gentiles as less than Jews. The proof of this truth, observes Mr. Young, is expressed in vv. 1–10, where the impossibility of the attainment of Just Justification by the Law, and the necessity of the contrary under the Gospel.

5. The words of this verse are, the Chrys. and Theophyl. observe, meant to confirm what was just said, namely, that what the law did not and could not accomplish, Christ accomplished. Bos. Wheat., indeed, says a man is justified by the works of the law. But then no one was found able to fulfil it. So that it is not possible to be thus justified.

γράφει] writes of, describes. Ἐξ ἔργων. This is generally understood (as also it is supposed by the Jewish interpreters) of the creed and salvation. But some of the best Commentators and Theologians, as Hammond, Whitby, Slade, and Wetstein, explain it of life in this world with an implied notion of happiness and prosperity. Yet it should seem that the words of Moses imply, as the chief and primary sense of life and prosperity in this world, contain an obscure promise of everlasting life. See Note on v. 5.

6—8. The subject of these somewhat obscure verses is just faith by faith, and the salvation meant to be indicated is to believe and doubt not. This the Apostle expresses in words derived from Deut. xxx. 11—14, and as the phrases 'ascending to heaven' and 'descending to Hades' were proverbially applied, like the *in extremis* of Cicero, and the *extrema petere* of Horace (Od. i. 3. 38) to denote a thing of the possibility of at least great difficulty, so here the sense intended is, 'Do not anxiously practise to obtain a knowledge of the law.' And here the Apostle accommodates the words to his present purpose, and applying them to the Gospel by the following τουτέστι Χριστὸν καταγαγεῖν, and τουτέστι Χρ. ἐκ νεκρῶν ἀναγαγεῖν, means to inculcate the facility of overcoming faith, and consequent unfolding salvation, and (to use the words of Mr. Turner) 'The system of the Gospel, in which is compared only easy of acquisition. It does not require from you any thing of vast difficulty, as if the heaven were to be scaled to bring down Christ, or the waves of Hades to be fathomed to bring him up; but it does only what is within the reach of every one, what cannot be withheld without obstinate prejudice, that is a belief in its doctrine.' The above, however, were not

8 [k]ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν τῷ k Deut. 30. 14.
στόματί σου καὶ ἐν τῇ καρδίᾳ σου· τοῦτ᾽ ἔστι τὸ ῥῆμα
9 τῆς πίστεως ὃ κηρύσσομεν. [l]ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ l Matt. 10. 32.
στόματί σου Κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ
10 σου ὅτι ὁ Θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ· καρδίᾳ
γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται
11 εἰς σωτηρίαν. [m]Λέγει γὰρ ἡ γραφή· Πᾶς ὁ πιστεύων m Isa. 28. 16. supr. 9. 33.
12 ἐπ᾽ αὐτῷ, οὐ καταισχυνθήσεται. [n]οὐ γάρ ἐστι δια- n [illegible]
στολὴ Ἰουδαίου τε καὶ Ἕλληνος· ὁ γὰρ αὐτὸς Κύριος πάν-
13 των, πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν. [o]Πᾶς o [illegible] 2. 32. [illegible]
γὰρ ὃς ἂν ἐπικαλέσηται τὸ ὄνομα Κυρίου, σωθήσε-
14 ται. Πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν; πῶς

[illegible] forms of expressing of impossibility or great difficulty, were meant to allude to the points at which the faith of the unbelievers [illegible] staggered. See Theophyl. and Carpz. ap. Recens. Synop. By the abyss is meant, as the Syr. Translator and Mackn. have seen, the place of departed spirits, so called because it was supposed by the Jews to be as far from the surface of the earth as heaven was thought to be above it. See Ps. cxxxix. 8. and Bp. Lowth on Sac. [illegible] p. [illegible]

The words ἐν τῷ στόματι σου καὶ ἐν τῇ καρδίᾳ σου well express that sort of full confidence in which the [illegible] certainty or [illegible].

8. ἐγγύς σου—καρδίᾳ σου] The sense is, 'The word, i.e. the doctrine of justification and faith [illegible] in the text, 'near the word of faith' is easy to be understood and claims our faith.' [illegible] which were by the Hebrews said to be far off; things easy to be [illegible] were said to be nigh.

9, 10. Taken out of the artificial form in which the sentiment is expressed, it would run thus: 'If thou shalt confess and profess with thy mouth, and believe with thy heart, by a vital and influential faith, that Jesus is the Lord, and that God hath raised him from the dead, then shalt thou be saved; thy faith shall be counted for righteousness. For with the heart man believeth, and with the mouth confesseth, unto [illegible] and salvation.' Compare Mark xvi. 16. and Luke xii. 8.

11. πᾶς, 'every one,' whether Jew or Gentile. See Note on v. 5. and [illegible] 17 & 33.

12. οὐ [illegible] διαστολή, 'no distinction.' See Note on iii. 22.

— ὁ γὰρ αὐτὸς Κύριος] The sense is, 'The same person, i.e. one and the same person, is Lord of all, both Jews and Gentiles.' Πλουτῶν [illegible] abundant, i.e. 'in respect to some quality which those who call upon him need,' i.e. [illegible] χάριτι, or [illegible], which is confirmed by Eph. i. 7. πλοῦτον χάριτος, and Rom. ii. 4. πλοῦτος χρηστότητος. The same expression, too, occurs in [illegible] Ap. iv. 8 [illegible]

13. Κυρίου] The original word for this is Jehovah, 'the Jehovah, whereas it is certain that the Prophet speaks there of the true and very God; and yet it is as certain that the Apostle here applies them to our Lord Jesus Christ, from the words following, "How shall they call on him in whom they have not believed?" For the Apostle in this whole Chapter discourseth of faith in Christ, and from the words foregoing, of which these are a proof, and to which they are connected by the particle γάρ, for those words "whosoever believeth on him shall not be ashamed" are spoken by the Prophet Isaiah of Jesus Christ the Cornerstone, (Isaiah xxviii. 16.) And so they are interpreted by St. Peter, 1 Pet. ii. 6, 7. And in the Prophet Joel these words follow [illegible] οὓς Κύριος προσκέκληται, "and the [illegible], whom the Lord shall call shall be saved." Here then we have two arguments for the Divinity of Christ.—1. That what is spoken of Jehovah is ascribed to him.—2. That he is made the object of our religious invocation. (Whitby.) This opinion, too, is ably supported by Bp. Pearson on the Creed, p. [illegible], who there argues that if Christ be not here called Jehovah, the Apostle's argument is quite inconclusive; and by Bp. Bull, [illegible] Apost. [illegible] § 1.

14, 15. πῶς οὖν ἐπικαλέσονται, &c.] On the scope of these and the following verses the Commentators are not agreed. See Recens. Synop. Grot. and Hamm. suppose v. 14 & 15. to contain an objection on the part of the Jews, that they had not had sufficient opportunities of knowing the truth, and that to this the Apostle replies in v. 16 & 17. See, however, Recens. Synop. and Mr. Slade. The scope of the passage is ably traced by Mr. [illegible] as follows: 'And because the Jews were very greatly offended by the preaching of the Gospel to the Gentiles, and were in a more peculiar manner exasperated against St. Paul on that account (see Acts xxii. 22. 1 Thess. ii. 16.) and therefore would be less disposed to listen to his advice, and so to believe and be saved, he takes occasion, from this last text of Scripture, to vindicate his *Divine Commission* of himself, and the rest of the Apostles, to preach the Gospel to the Gentiles. This he does, 1st from the necessity of the case; for if it was God's good pleasure, as the Prophets signified beforehand, to grant repentance unto life to the Gentiles, it must certainly have been his intention that the offer of salvation should be properly made to them. This view is much confirmed by Carpz., who

δὲ πιστεύσουσιν οὗ οὐκ ἤκουσαν; πῶς δὲ ἀκούσουσι χωρὶς
κηρύσσοντος; [15] πῶς δὲ κηρύξουσιν ἐὰν μὴ ἀποσταλῶσι; καθὼς
γέγραπται Ὡς ὡραῖοι οἱ πόδες τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγελιζομένων τὰ ἀγαθά.
[16] Ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ· Ἡσαΐας γὰρ λέγει, Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; [17] ἄρα ἡ
πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος Θεοῦ. [18] Ἀλλὰ λέγω· Μὴ οὐκ ἤκουσαν; μενοῦνγε εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ
φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν. [19] Ἀλλὰ λέγω· Μὴ οὐκ ἔγνω Ἰσραήλ;
πρῶτος Μωσῆς λέγει· Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ

further observes that the sentiment is expressed by an elegant series proceeding from effects to causes, by the aid of four questions, to be expounded hereafter. These are as follows: 1. No one will call upon Christ, not acknowledge him to be the Saviour and Lord, if he does not believe in him. 2. No one will believe in Christ, if he has not heard of him. 3. No one will hear of Christ, unless there be some one to preach him (see xxiv. 47; v. 4). 4. No one will preach Christ, unless ἀπεσταλμένος, εὐαγγελιζόμενος (or not so) except he be regularly called and sent.

The passage see Ἰερεμ. &c. is taken from Isa. lii. 7, and though by most recent Commentators supposed not to have reference to the times of the Messiah, yet since it appears from Jewish critical citations of Weiss that the Jews themselves understood it of the times of the Messiah, there is no reason to lower this to a mere accommodation. But we may suppose that the Prophet here, as in very many other passages, combines under the primary and external a secondary and internal or mystical sense. On the discrepancy between the Hebrew and the Septuagint see Recens Synop. By μόνον is meant greatest acceptance, and by πάντες the opposite. See Soph. Electr. 1426, cited by Wetst.

(9) ἀλλ' οὐ πάντες ὑπήκουσαν τ. ε.] It has been rightly noticed by Grot., Locke and Taylor, that this has had more than one interpretation. Some (Chrys.) take the words as objection, q. d. "But not all, may very few have hearkened to this good news from God, which is so strange and may be thought some disparagement of a Divine commission." Thus the words following will be the Apostle's answer, in which something from the preceding clause must be repeated, q. d. "True, very few have hearkened to the Gospel, inasmuch that we may say, in the words of Isaiah, who hath believed, &c." It should seem, however, that by introducing the passage of Isaiah the Apostle means to imply, that the want of success complained of was predicted by the Prophet, and therefore ought to be no well founded objection to the Divine mission of the Apostles. Δεῦρο πρεσβεύσωμεν, πρὸς. See Valckn. on Diatr. Hebr. 88.

17. ἄρα ἡ πίστις &c.] Commentators are generally agreed that the ἄρα is ὑπόμνησις, and it is well remarked by Koppe and Rosenm. that the passage is similar to Gal. iii. v. 14 & 15, and is meant to illustrate the necessity of the Jewish ritual, and to vindicate the Divine authority of the Christian Institution against the Jews, in the concluding verse, which is still to be supposed either an objection or a reproach.

18. ἀλλὰ λέγω, Μὴ &c.] On the scope of this passage see Recens Synop. Mr Young ably supposes the general sense of the Apostle to be, that "how great soever the mass of incredulity might be, it was to be attributed altogether to the perverseness and malignity of the hearers, and by no means to any want of diligence in the teachers, who had uttered most assuredly full, fitted, and sufficient that what the Psalmist says concerning that universal teaching by which the heavens declare the glory of God, and the firmament showeth his handiwork, was fully to be applied to the preaching of the Apostles." Schoettg. adduces two examples of a similar accommodation of the words of the Psalmist by a Rabbinical writer, and Carpz. one from a passage from Philo. Perhaps, however, the Psalmist meant a secondary and mystical, in addition to the primary and natural sense.

19. πρῶτος Μωσῆς λέγει.] By way of confirming these things to their belief, the Apostle now shows that both the preaching of the Gospel to the Gentiles and their joyful acceptance of it and the rejection of the Jews had been foretold by their own Prophets (Young.)

— ἔγνω.] The sense of this word is somewhat disputed. Grot. and most Commentators are agreed that it is to be taken in the usual sense of the verb, and that it is to be expounded meaning the promulgation of the Gospel not only to the Jews, but to all nations. And the ἵνα negative with the next verb implies a strong assertion, q. d. "Did I say, did not Israel know that upon their unbelief the Gentiles would be admitted and made partakers of the privileges of the Gospel?" Yes, surely they did, or might, for Moses, God, tells them, &c. speaking in the person of God." The words taken from Deut. xxxii. 21 agree with both the Hebrew and Sept. except that ὀργίζω for the imitation make put for excite. In the one place there is καὶ, as Grot. and Koppe insinuate, an ἐπιφορικὸν, and therefore the conjectures drawn up are irrelevant. There is rather an ellipsis of ὅτι. By οὐ λαὸς is meant "not from a people by any peculiar covenant." Ἀνοήτῳ, as Grot. observes, does not mean simply foolish, but affected with the folly of idolatry, the knowledge of the true God being the only true wisdom. Παραζηλόω and παροργίω denote "will excite your jealousy and

20 ἔθνει, ἐπὶ ἔθνει ἀσυνέτῳ παροργιῶ ὑμᾶς. ᵗ Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει· Εὑρέθην τοῖς ἐμὲ μὴ ζητοῦσιν, 21 ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσι. ᵘ πρὸς δὲ τὸν Ἰσραὴλ λέγει· Ὅλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.

ᵗ Esa. 65. 1. ᵘ Esa. 65. 2.

1 XI. ᵃ ΛΕΓΩ οὖν· Μὴ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ; Μὴ γένοιτο· ᵇ καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμί, ἐκ σπέρ-
2 ματος Ἀβραάμ, φυλῆς Βενιαμίν. οὐκ ἀπώσατο ὁ Θεὸς τὸν

ᵃ Jer. 31. 37. ᵇ 2 Cor. 11. 22. Philipp. 3. 5.

with the converting of those heathens which you thought [illegible] [illegible] to you. [illegible] [illegible]. I agree with Mr. Turner [illegible] [illegible] [illegible] of the punishment [illegible] [illegible] [illegible] I observed the prophecy [illegible] [illegible] [illegible] and other [illegible] [illegible] the rejection of the Jews, and the admission of the Gentiles to be God's [illegible] people.

20. [illegible] [illegible] the [illegible] [illegible]. The words of the prophet [illegible] [illegible]. [illegible] [illegible] put as the Latin [illegible] [illegible]. The words [illegible] are from Is. lxv. 1 & 2, [illegible] the two [illegible] of the sentence are taken in inverse order. The [illegible] the rejection of the Jews, and the [illegible] in their place, of the Gentiles. The [illegible] of the prediction [illegible] by [illegible] of comparison. [illegible] Koppe and Rosenm. observe, [illegible] God is said [illegible] and [illegible] when he by his benefits [illegible] worship and obey him; and [illegible] [illegible].

21. [illegible] illustrated by Theophyl. [illegible] have to say, [illegible] found by the Heathens; but with us thou [illegible] to [illegible] [illegible].

— All the long I have stretched forth, &c.

[illegible] the [illegible] of a [illegible], [illegible] with the [illegible], but ἀπειθοῦντα and ἀντιλέγοντα [illegible] only [illegible] corresponding to them in the Hebrew [illegible] [illegible] a double interpretation. But it is more probable that the [illegible] used two words to more accurately represent the force of the Hebrew term, though [illegible] in the Scriptures often denote [illegible] as well as contradiction. [illegible] [illegible], quae perinde [illegible] [illegible].

XI. The Chapter [illegible] to the nature of the judgment which was come upon the Jewish nation, and to the plan and design of the Divine Providence in thus casting off his ancient people. As the Prophets of the O. T. generally close their denunciations of wrath against God's people, with promises of [illegible] and [illegible] in order to keep alive the embers of piety, which the [illegible] of hope would entirely extinguish, so St. Paul closes this gloomy [illegible] of the Jews' [illegible] with a prophecy of their [illegible] and conversion. (Young.) Having shown why the Jews in general were excluded from the kingdom of the Messiah, St. Paul now proceeds to console those of his nation who had embraced the faith of Christ, under the affliction which a consideration of the lamentable state of their countrymen must have produced; and to discourage in the Gentile converts any disposition to inordinate self-complacency, and any tendency to treat the Jews with contempt. He states that, in fact, many Jews had become converts to Christianity; that the unbelief of those that remained [illegible] against the truth, was only [illegible] of God's wisdom and [illegible] to the Gentiles; and lastly, that the time should come when the Jewish nation would acknowledge Jesus as the true Messiah, and receive his Gospel. (Koppe.)

The Apostle likewise takes occasion from God's having rejected the Jews, to warn the Gentiles to take heed, since, if God cast off his ancient people on their unbelief, the Gentiles could not expect to be preserved, if they apostatize. See Note supra xi. 20 [illegible].

1. μὴ ἀπώσατο—τὸν λαὸν [illegible]. With respect to the nature of the rejection, the Apostle, by anticipation of a supposed objection of the Jew, inquires whether it was total and universal, whether God has utterly cast off his people. Ἀπωθεῖσθαι is a very strong term, (as appears from the examples in Wets.) and imports total abandonment. The Apostle answers (Koppe) [illegible] the objection, by experience, since many of the Jews, and, among the rest, Paul himself, were followers of Christ, v. 1, 2, by a [illegible] or example taken from the O. T., and accommodated to the present purpose, v. 2-4. It is well remarked by Grot. that between μὴ γένοιτο and ἐγὼ γὰρ &c. there is a sentence left to be supplied, viz. 'For how then would it fare with myself?' For otherwise I should pronounce reprobation on myself, since I am an Israelite. Ἐκ σπέρματος [illegible] [illegible] and with it all the privileges of that descent.

2. οὐκ ἀπώσατο &c.] The Apostle solemnly repeats his affirmation. The sentiment in this and the three following verses is thus expressed by Mr. Young: 'God has not cast off his chosen and beloved people, either totally or finally: no, they are still his beloved for the Fathers' sakes; (v. 28, and compare Deut. x. 37;) and as in the [illegible] of apostasy in the days of Elias there was [illegible] left a small number who had not bowed the

λαὸν αὐτοῦ, ὃν προέγνω. ἢ οὐκ οἴδατε ἐν Ἠλίᾳ τί λέγει
ἡ γραφή; ὡς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραήλ, λέ-
z 1 Reg. 19. 10. γων· ᶻ Κύριε, τοὺς προφήτας σου ἀπέκτειναν, καὶ 3
τὰ θυσιαστήριά σου κατέσκαψαν· κἀγὼ ὑπελείφθην
a 1 Reg. 19. 18. μόνος, καὶ ζητοῦσι τὴν ψυχήν μου. ᵃ ἀλλὰ τί λέγει 4
αὐτῷ ὁ χρηματισμός; Κατέλιπον ἐμαυτῷ ἑπτακισχι-
λίους ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ.
a Supr. 9. 27. ᵃ οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λεῖμμα κατ' ἐκλογὴν χά- 5
b Deut. 9. 4. [illegible] 4, 5. ρετος γέγονεν. ᵇ εἰ δὲ χάριτι, οὐκ ἔτι ἐξ ἔργων· ἐπεὶ ἡ 6

knew to be his, even so then at this present time also there is a remnant according to the election of grace; i.e. the small number comparatively speaking of converted Jews, who together with the believing Gentiles are chosen to be God's peculiar people out of pure grace and favour through Jesus, without any regard to any merit of works. As to the great body of the nation it has happened to them according to the word of prophecy, they are hardened and blinded [illegible] in consequence of their impenitence and obstinate rejection of the [illegible] sent by God for their conversion. By ὃν προέγνω, he fore-knew, is meant his people. See Note supra viii. 29. [illegible] but this cannot relate to God's fore-knowing his people to be heirs of eternal life; for, in that case, the supposition of [illegible] could hardly be made: but it is God's foreknowledge of the Jews to be his visible church and people on earth. Locke and Taylor, however, render [illegible] and Campb. 'approved'; '[illegible] beloved as his people;' which is preferable.

[illegible] ἐν Ἠλίᾳ [illegible]. As the best modern Commentators are agreed, in that part of the book of Kings which treats of the history of Elijah, namely, the 17th, 18th, and 19th chapters. On this idiom, see Note on Mark xii. 26. — ἐντυγχάνει. This [illegible] properly signifies, with the Dative of person, 'to have an interview with any one;' and [illegible] on behalf of another. So the verb [illegible] that it is also applied to a representation made against any one, as here and in 1 Macc. viii. 32. x. 61. & 63. & xi. 25. with or without κατά.

3. κατέσκαψαν. The use of this verb for [illegible] See [illegible] Synop. and Note on Acts xv. 16 sq.

4. ὁ χρηματισμός, 'the Divine response.' The word is used like χρηματίζω of [illegible] human [illegible] however [illegible] to that [illegible] 1 Kings xix. 12. Κατέλιπον, 'I have left to me,' which is equivalent to 'there are left to me.' But as the best Commentators are agreed, the verb [illegible] to have a future sense, 'I will leave [illegible].' τῇ Βάαλ. The masculine form is generally found in the [illegible] sometimes the feminine. Whence it appears that the God was supposed to be of both sexes, designating either the sun or the moon. In the former capacity it was worshipped by the men, in the latter by the women. The former was that of a Bull. See Selden de Dis Syris.

5. κατ' ἐκλογὴν χάριτος] [illegible] [illegible] election,' i.e. as Dr. [illegible] explains, 'according to that method which God has devised of choosing persons out of his own free will [illegible] of allowing their faith to be accounted as righteousness.'

6. εἰ δὲ χάριτι—χάρις] Mr. [illegible] well paraphrases this: 'Now if his admission into the Gospel covenant is thus freely bestowed, it cannot come from works, from obedience to the law of Moses; for then favour would cease to be favour, and would become just retribution, and not free donation.'

In the next clause, εἰ δὲ ἐξ ἔργων [illegible] [illegible] MSS., the Copt., Arm., Æth. and Vulg. Versions, and in some Greek and most Latin Fathers, it is rejected by [illegible] Knapp, and [illegible]; is bracketed by [illegible] and Vater, and cancelled by Griesb. and [illegible]; but, I think, without reason. The Versions in question are [illegible] to the Syr. and Arab. ones which have the clause: there is no proof that [illegible] (who omit it) had not the words in their copy, since the latter often passes by clauses for brevity, and the former what is not material to the purpose of [illegible]; though it has been shown by Matthæi, that words and clauses are often omitted in MSS. for no better reason than that [illegible] does not touch on them. The authenticity of the clause is attested by its being found in the Peshito Syriac version, and the most ancient [illegible] MSS. [illegible] It is also remarked by Matthæi, 'Merito [illegible] verba [illegible] obscura [illegible] in loco [illegible] causa et occasio fuerit.' It may be added that the MSS. in which it is not found are such as were noted for [illegible] of alterations. The valuable Lamb. MSS. recently collated by [illegible] all have the clause. And the learned [illegible] excellently annotates thus: '[illegible]' As to the cause of the omission, there can be little doubt but that the MSS. in question had [illegible] by mistake [illegible] at the end of the sentence, and thus the clause might easily be

χάρις οὐκ ἔτι γίνεται χάρις. [εἰ δὲ ἐξ ἔργων, οὐκ ἔτι ἐστὶ
χάρις· ἐπεὶ τὸ ἔργον οὐκ ἔτι ἐστὶν ἔργον.] Τί οὖν; ὃ ἐπι-
ζητεῖ Ἰσραήλ, τοῦτο οὐκ ἐπέτυχεν, ἡ δὲ ἐκλογὴ ἐπέ-
τυχεν· οἱ δὲ λοιποὶ ἐπωρώθησαν· καθὼς γέγραπται· Ἔδω-
κεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς
τοῦ μὴ βλέπειν, καὶ ὦτα τοῦ μὴ ἀκούειν, ἕως τῆς
σήμερον ἡμέρας. καὶ Δαβὶδ λέγει· Γενηθήτω ἡ τρά-
πεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν, καὶ εἰς σκάν-
δαλον καὶ εἰς ἀνταπόδομα αὐτοῖς· σκοτισθήτωσαν
οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν νῶτον
αὐτῶν διαπαντὸς σύγκαμψον· Λέγω οὖν· μὴ ἔπται-

Rom. 4. 4, 5.
Acts 28. 26, 27.
Isai. 29. 10.
Deut. 29. 4.
Isai. 6. 10.
John 12. 40.
Acts 28. 26, 27.
Ps. 69. 22, 23.
Acts 13. 46.

stumbled as to justification the preceding clause contains a reason. The sense is well expressed by Theophyl. thus: 'It will be acceptable to God from us, if grace has no longer any place; and if grace have place, works are gone and ceased to be works. For where there is grace, work is not grace; and where there is work, grace is not.'

7. τί οὖν; καὶ τρόπον. 'What conclusion shall we draw from what has been said? but thus.' [illegible] I. The sense is: 'what the greater part of the Jews (as we have [namely, just] [illegible] and accordance with God) it has not obtained.' [illegible] the force of [illegible] Estius, de Sacr. p. 1[illegible]. I have for reason on the testimony of all the ancient Fathers and many of the best Moderns, as adopted by Mill and Wetst., and defended by Matthæi, Griesb., Knapp, Heim., and Vat. and rejected, since no reason can be given for the change of [illegible] into [illegible] by the scribes, which is of course only worthy of observation. [illegible] examples are adduced by Wetst. [illegible] not a little to the purpose. It should seem that the ancient Homeric system had been being perverted in Marcionia and the remote provinces of Greece, and was afterwards [illegible] into the Common and Hellenistic dialect. Thus it is found in Xenophon.

[illegible] for as to [illegible] that for [illegible], [illegible] in 2[illegible] and 8, denoting [illegible] τὸ λεγόμενον [illegible] that very said, but rather and chance portion of the [illegible] which [illegible] in Christ, and thus obtained justification and acceptance.

[illegible] were hardened or hardened [illegible] for the best Commentators ancient and modern are agreed that the Passive is for the Middle, as [illegible] 40. On the form πωρ. see Note on Mark vi. [illegible]. The sense is 'because [illegible] hardened.'

8. καθὼς γέγραπται. 'agreeably to what is said.' Dr. Hales observes that this is not an exact quotation from any part of Scripture, but [illegible] Deut. xxix. 4. and the substance of the [illegible] Isaiah xxix. 9. Jeremiah v. 21. The [illegible] seems to be by the best Commentators [illegible] a [illegible] and does take of [illegible] of God and evil. See Grot. and Hammond. The words [illegible] are taken from Deut. xxix. 4. All the best Commentators ancient and modern are agreed that the verse 8 [illegible] of [illegible] to become [illegible] Chrys. and Theophyl. ap. Œcum.

Knapp. The ὀφθαλμοὺς τοῦ μὴ βλέπειν is well paraphrased by Theophyl. 'having eyes to see the miracles, and ears to hear the instructions of the Lord and the Apostles, yet were not to use either of them to the purpose intended.'

The words [illegible] are a hope conferred, adduced by the Apostle by way of accommodating the passage to his present purpose, q. d. 'And this their obduracy has continued unto this day.'

9. γενηθήτω ἡ τράπεζα κ.τ.λ.] As against those who had perverted [illegible] on him evils are denounced by the Law must [illegible] in kind, so here by accommodation, condign punishment is invoked on the Jews for their incredulous treatment of the Messiah. ἀνταπόδομα, 'for a retribution upon them.' The words εἰς θήραν are neither in the Sept. nor the Hebrew. They are exegetical of the εἰς παγίδα, and τράπεζα αὐτῶν is 'the food put upon the table.' In εἰς παγίδα there is a metaphor taken from birds or beasts being caught by food placed as a trap.

10. σκοτισθήτωσαν—βλέπειν, i.e. may they fall, like blind persons, into the evils prepared for them. καὶ τὸν νῶτον—σύγκαμψον, i.e. make them groan under heavy burdens which bow down the back, as about. A lively image of bondage and misery amply fulfilled in the yet more grievous subjection of the Jews to the Roman yoke, which took place after the death of Jesus Christ. Many eminent Interpreters, ancient and modern, are of opinion that the Hebrew words may be rendered in the future tense, instead of the Imperative, see Winer.

11, 12. The Apostle concludes by saying that God had permitted the Jews for a time to reject the doctrine of the Messiah, not that he felt any satisfaction at their unbelief, and the misery consequent upon it, but in order that the doctrine might so much the more rapidly be transmitted to the Gentiles, especially since he foresaw that this very salvation, which the Jews saw bestowed on the Gentiles might excite them to imitate their faith, that therefore the Gentile Christians ought, indeed, to adore the goodness of God towards them, and by no means to boast over, or insult the Jews, since whatever blessings they themselves experienced they ought to ascribe solely to the Divine goodness, and not to their own merits. Hence, that the Jews themselves if they return to a better mind, may finally experience the same Divine mercy, an event that will really sometime take place. (Koppe.)

σαν, ἵνα πέσωσι; Μὴ γένοιτο· ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ παραζηλῶσαι αὐτούς. εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμου, καὶ τὸ ἥττημα 12
αὐτῶν πλοῦτος ἐθνῶν· πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν; Ὑμῖν γὰρ λέγω τοῖς ἔθνεσιν· ἐφ' ὅσον μέν εἰμι ἐγὼ ἐθ- 13
νῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω· εἴ πως παραζη- 14
λώσω μου τὴν σάρκα, καὶ σώσω τινὰς ἐξ αὐτῶν. εἰ γὰρ 15
ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, τίς ἡ πρόσληψις, εἰ μὴ ζωὴ ἐκ νεκρῶν; εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα 16

See also Carpz. and Lipsius on Rieckh. Synop.

11, 12 μὴ γένοιτο] literally, let it be a metaphor common to the Greek, Hebrew, and Latin, signifying to see and γίνεσθαι often used of utterance. Ἡ σωτηρία only occurs taken from γενέσθαι. The Apostle (says Mr Young) shows that a high mercy accrues to the accomplishment of a plan of the most wonderful and comprehensive goodness, in the rejection of the Gospel by the Jews, which was by their own wilfulness, yet God was by means of it brought to the Gentiles, through the offer of the Gospel to them, and that a blessing to all, but chiefly of the Gentiles, in their general conversion to the Gospel, a case of God's rejecting for the ordinary of the covenant τὸ παραζηλῶσαι αὐτούς v. 11, by provoking them to jealousy and emulation, and so to a desire of obtaining that spiritual state of favour with God, see Ps. 78. 58, 59. And Deut. xxxii. 21. And Isai. xxxiii. the Lord is exalted, for he dwelleth on high, which is here expressed, v. 25—28. and I have taken pleasure, etc. I prove a great lessen of the genuine spirit of Christianity among the Gentiles, and be the means of converting the world, see v. 15. 12 and Koppe) on τῶν a very usual expression in Gr. There is moreover an antithesis between ἐν τῷ παραπτώματι—ἡ σωτηρία and πόσῳ μᾶλλον. For the ἐν τῷ is integral by the former overwhelming of two parts which form a [illegible] whole, the other [illegible] the deficient [illegible] πόσῳ μᾶλλον ἡ σωτηρία αὐτῶν, καὶ τὸ ἥττημα αὐτῶν, καὶ τὸ πλήρωμα αὐτῶν. Again πλοῦτος is for φωτεινόν, blessing and saving. Ἥττημα is in some sense explained parallel [illegible] but [illegible] by Wetst. Carpz. Koppe, and Schleus. [illegible] Thus πλήρωμα will denote a prosperous [illegible] state.

v. 13, 14. Eichh., Lowth, Noes., and Rosenm. would place these verses in a parenthesis, since v. 13 is closely connected in sense with v. 12. And the Latinists [illegible]. But though the parenthesis in some measure interposed, yet there is propriety speaking no parenthesis, as is evident from the γάρ which commences the passage. If we [illegible] the truth to say that he claims εφ' ὅσον—δοξάζω as parenthetical, as it is generally considered by the same translator. And from the sense of the passage it much required [illegible] equivalent to [illegible] 12 [illegible] 13 [illegible] to try it by any means I may. &c. Then the passage was to be rendered 'For I speak this to you Gentiles, and in asmuch as I am the Apostle of the Gentiles I glory in my office, or I avail be honour and dignity of my office) to you, by any means I may excite to emulation, &c.' The sense of ὅσῳ ἐν which I have adopted is supported as most in the best recent Commentators, and by Ἀποστόλου Ἐθνῶν, so Jos. v. 54. ἐφ' ἑαυτῶν, in comparison with itself. Τὴν σάρκα μου, my countrymen. Σώσω may be made or with Ἐθνῶν, yet into the way of [illegible].

15 εἰ γὰρ ἡ ἀπορία, &c. The best commentators are agreed that our version is not correct, but a more [illegible] of the effect for the cause, to denote that observance which caused the rejection of the Jews. The phrase is [illegible] with and is rather [illegible] the sentiment at v. 12. The sense is 'If their sin which occasion the converting world, has been the means of converting the world by bringing about the death of Christ, what will the recovery of them again to be divine favour be, whenever it shall take place, but as happy a change both to themselves and to the Gentiles, as may be said to raise the whole world from death to life.' Ζωὴ ἐκ νεκρῶν. By a metaphor common to most languages, denoting from [illegible] though there may be an allusion to the death and [illegible] to the new or the [illegible] to which it [illegible] by the Christian [illegible]. Thus Ammon has [illegible] the [illegible] as follows: Εἰ γὰρ ἐκ τῆς ἀπωλείας αὐτῶν ἐλέγετο τῶν ἀπολλυμένων, τί ἄν μᾶλλον ἐν τῇ προσλήψει αὐτῶν ζωὴ ἐκ νεκρῶν ἐν ἀπαντᾶν ἐκ [illegible].

16 εἰ δὲ ἡ ἀπαρχὴ ἁγία, &c.] Here we have a continuation of the argument, for ἐν ὁρισμῷ [illegible] 16 on the result of the mystery Commentators are not quite agreed. Ἀπαρχὴ denotes properly the first fruits of the new corn, or the dough first made for bread. See Numb. xv. 17—21. But as Φύραμα means, as some designate, denote the real or the stock, after the first-fruits had been presented, but as arising from φύραν, to mix up and knead flour in bread making, must denote the dough. Bang amongst most think as Mr Turner observes, the only mode of the first mass of dough, and offered a cake of first-fruits, denoting the whole mass of dough out of

16 καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι· εἰ δὲ τινες τῶν κλά- [h] Num. 15. 20.
δων ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης ἐν
αὐτοῖς, καὶ συγκοινωνὸς τῆς ῥίζης καὶ τῆς πιότητος τῆς
ἐλαίας ἐγένου, μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ κατακαυ-
χᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάζεις, ἀλλ' ἡ ῥίζα σέ. 19 Ἐρεῖς
οὖν· Ἐξεκλάσθησαν οἱ κλάδοι, ἵνα ἐγὼ ἐγκεντρισθῶ. 20 κα-
λῶς· τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἕστηκας.
μὴ ὑψηλοφρόνει, ἀλλὰ φοβοῦ· 21 εἰ γὰρ ὁ Θεὸς τῶν κατὰ
φύσιν κλάδων οὐκ ἐφείσατο, μὴ πως οὐδὲ σοῦ φείσηται.
22 Ἴδε οὖν χρηστότητα καὶ ἀποτομίαν Θεοῦ· ἐπὶ μὲν τοὺς

Rom. 21. Lev. 26. 3. Deut. 7. 12. [i] Joh. 5. [k] Isa. 8. 2. Mat. 3. 9.

with the cake was made. And he interprets it, 'Since the cherub cake is holy, so is the whole mass,' meaning that God could if he would have appointed Israel to be not any other nation of the production of the earth, or he might have made Israel a nation of priests, but he did not so appoint. Israel and Caryl, however, take the cake to be the patriarchs, whose descendants, now a great nation, the Jews, of the covenant of the New Covenant, have, in consequence of Christ's great feast, been received into the church, and made partakers of justification and regeneration. Cyril of Alexandria, however, thinks that the remaining mass of the Jews, who are still the object of our hope of salvation, [i] [illegible] the church of Christ, and obtain [illegible] the first fruits [illegible] by faith. But these assertions are quite wrong, for that the Patriarchs, Israel of the Jews, or rather Abraham, the patriarch, and the Israelitish converts, who are first [illegible] are the Christian Church, being represented by them, as were the first fruits positive that that was, [illegible] the church, or the peculiar people [illegible]. He says it here need of that to make it holy whereby any thing holy, or acceptable to God.

17 εἰ δὲ τινες] The Apostle then proceeds to explain, and to set forth, the [illegible] from a good tree, yet when broken off are [illegible], and can never be restored. He states the [illegible] by which, he gives a way [illegible] the unbelieving Israelites. There is a very [illegible] from the engraftings [illegible] for indeed [illegible] the contrary [illegible] the wild olive. But the contrary [illegible] which [illegible] the wild olive [illegible] the garden olive. But the contrary [illegible] which they [illegible] by a [illegible] of the [illegible] of Hyrkanus, namely, that it was [illegible] usual so to engraft, in order to [illegible].

ἐξεκλάσθησαν] [illegible] ἐν τῷ ἐξ [illegible] and [illegible] with [illegible] in order to be engrafted. ἐν αὐτοῖς] Though [illegible] Christ's [illegible] to ἐν the sense of [illegible] yet it seems rather to mean among, [illegible] the sense of the passage [illegible] of some of Abraham's children were cast off for their unbelief, and thus [illegible] being a wild olive branch, were grafted in among them, i. e. the Christians which remained, the believing Jews, and with them partakers of the root and fatness, i. e. the fatness of the root, per Hendiadys, of the olive tree, i. e. of the promises to Abraham, and the privileges of God's Church.

18 μὴ κατακαυχῶ τῶν κ.] 'do not boast against and despise.' In the clause εἰ δὲ κ.τ.λ., [illegible] there is an ellipsis which Koppe supplies by γνώθι κ.τ.λ. And he gives the following explanation of what follows: 'I know that the Jews were nothing to you, but you and to the Jews [illegible] hope of salvation was [illegible] from the Jews to the Gentiles not the reverse.'

19 ἐρεῖς οὖν] 'Now then thou wilt say.' [illegible] may be used to denote the *cause*, *means*, not the *cause*, as some good Greek [illegible] And this is the sense of the 'God, by casting off the Greek Jews, has made room for me.' [illegible] ἀλλ', ἀγαπητέ, we not prove this, since it may be taken *parenthetically* in a concessive sense, as we say 'we granting this to be so.' So in Matt. 12. 7. [illegible] Joh. 6. 17.

20 καὶ σὺ τῇ πίστει ἕστηκας] There is an ellipsis of ὤν, and he so is explained. But it is by faith only that they stand [illegible] in the Divine favour, into which they have been adopted. Grot. compares a similar use of the Heb. עמד.

μὴ ὑψηλοφρόνει] The Greek [illegible] to [illegible], one an [illegible] of [illegible] fear of God, [illegible] for a man [illegible] in his natural state.

21 τῶν κατὰ φύσιν] 'the natural branches,' i. e. the Jews, as [illegible] naturally descended from Abraham, the root of the olive tree. At πρόνοια [illegible] of the like.

22 ἴδε οὖν χρηστότητα—θεοῦ] Here let [illegible] then the goodness, and the severity of God.' The [illegible] for [illegible] not only but.' The Apostle [illegible] not to be [illegible] upon the goodness of God to them, as [illegible] sudden and forgot his severity. The words following show the [illegible] and severity of God's attributes. In ἀποτομία there is not as many Commentators imagine, any particular metaphor in view, and the Gen. in the ἀποτομία τῶν κλάδων cited from Hod. by Schoett. 'Non θεωρεῖν τὴν χρηστ.' [illegible] Vat., Grot. and Wetst. explain, 'if thou remain in that state to which thou hast been

πεσόντας, ἀποτομίαν· ἐπὶ δὲ σέ, χρηστότητα, ἐὰν ἐπι-
ΣΤΟΙΧ. Α΄ μείνῃς τῇ χρηστότητι· ἐπεὶ καὶ σὺ ἐκκοπήσῃ. 22 καὶ ἐκεῖνοι
δέ, ἐὰν μὴ ἐπιμείνωσι τῇ ἀπιστίᾳ, ἐγκεντρισθήσονται·
ΣΤΟΙΧ. Β΄ δυνατὸς γάρ ἐστιν ὁ θεὸς πάλιν ἐγκεντρίσαι αὐτούς. 23 εἰ
γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαίου, καὶ παρὰ
φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον· πόσῳ μᾶλλον οὗτοι
ΣΤΟΙΧ. Γ΄ οἱ κατὰ φύσιν, ἐγκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ; 24 Οὐ
γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα
μὴ ἦτε παρ' ἑαυτοῖς φρόνιμοι· ὅτι πώρωσις ἀπὸ μέρους
ΣΤΟΙΧ. Δ΄ τῷ Ἰσραὴλ γέγονεν, ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν
εἰσέλθῃ. 25 καὶ οὕτω πᾶς Ἰσραὴλ σωθήσεται· καθὼς γέ-

placed in the goodness of God, through faith in Christ, by which this goodness is retained, if that retained God's goodness to them, by continuing a well-doer to be worthy of it, and improving the offering. This explanation is recommended by the Greek Commentators. At all events, the present passage excludes the Calvinistic notion of *irresistible grace*, as the words following are *certainly* against that of *arbitrary and irrespective election or reprobation*.

At *ἐπεί* there is the ellipsis of *ἐν*, which (see *supra* v. 6. in 6. and *infra*) answers that of *ἐλθοῦσι*.

23. The sense of the verse is: 'The heathens may finally be deprived of the benefits now offered or conferred, and on the other hand, the Jews be finally united with them.' *Δυνατός* may be rendered 'will be able to,' which implies what *may* be, not what *must* certainly be. *Δυνατός γάρ ἐστι* be *dunatos* is by Estii, Grot., Mackn., Rosenm., and Koppe supposed to have an *aspect notion of nothing*. For when God is said to be *able* to do a thing there is often understood not so much His power but His will to do that which He is able. Hence it implied that nothing but their unbelief hinders their being again received into the favour of God. "Desunt causa cessat effectus" as Jaspis translates. "Ἔστι, says Cyril, ἀντὶ τοῦ ἀδυνατεῖ, from the impossibility of the thing, as follows."

24. *εἰ γὰρ σὺ ἐκ τῆς κ.τ.λ.*] The sense of this figurative language is: 'That the Gentiles should be brought to the favority of Christ is a thing far more improbable than that the Jews should be brought them to whom it was originally *destined for them*.' The Gentile nations or *tribes* are compared to a wild olive tree, and each of them *nearly* to one of its branches. Πόσῳ φύσει, were interpret the 'contrary to the order of nature' which forbids a wild olive tree to be engrafted on a good stock. (See Note *supra* v. 17 & 18. The sense should rather seem to be, 'not grafted in by nature, but by art.' Καλλιέλαιος is supposed to be a word formed by the Apostle to correspond to ἀγριέλαιος. In Schleusn. also it is found in Xenophon de Plantis 6.

25. The Apostle now by the mouth of Hosea from whom he derived the knowledge of the fact that it *will* actually happen, of which he had before asserted the possibility or probability, (Koppe.)

Παρ' ἑαυτοῖς is here a particle of transition. It is rightly remarked by Schoettg. that *φρόνιμος* denotes in the sacred writers not a *thing* comprehensible, viz. what was *hidden* and *secret* till made known by the revelation of God. The *μυστήριον* here meant is *the future conversion* and *restoration of the Jews*. At first the obstinacy and obstinate unbelief of the Jews was not universal, but it pass and will only continue till the fulness of the Gentiles be come in, i.e. till their conversion is completed. The expression τοῦ μὴ, ἵνα παρ' ἑαυτοῖς φρόνιμοι ὦ (see Gold. quotes ἵνα μὴ παρ' ἐμοὶ φρόνιμοι παρὰ σεαυτοῖς i.e. in your own opinion) and Is. v. 21. *ὑμεῖς οἱ σοφοί*. The sense, which is variously interpreted, may be, 'that ye may not be puffed up by an opinion of your own wisdom,' or favour with God and consequent privileges. At *μέρους* there is an ellipsis of *ἀπὸ* and *ἄχρι οὗ* here denotes continuation, as in Luke v. 5. xi. 8. The expression "a part to Israel" with "a some Israelites" as opposed to the *πᾶν Ἰσραήλ* at v. 26) and signifying the *great bulk* of the heathens, in a manner all. At *εἰσέλθῃ* must be supplied *εἰς τὴν βασιλείαν τοῦ θεοῦ* or *εἰς τὴν πίστιν*.

20. *σωθήσεται*] as the best Commentators are agreed 'shall be put into the way of salvation,' have the means of salvation bestowed on them.' See Note on Matt. i. 21. Whitby has an excellent Dissertation on the conversion of the Jews, as referred to in the word καὶ οὕτω, of which there is a useful abridgement in Hoeven's Synop., together with some further remarks upon this important subject.

καθὼς γέγραπται κ.τ.λ.] The words are from Is. lix. 20. and agree with the LXX., except that *ἕνεκα* there is used for the *ἐκ* here which is retained. Hess and Koppe suspect a corruption from an abbreviation of *ἕνεκεν*. But it were strange that it should have crept into *all* the MSS. And to suppose, with Mr. Turner, that the Apostle has modified the language of the Prophet, to accommodate it to his purpose, involves a principle which should not be resorted to unnecessarily. It seems best to suppose, with Vitringa, that together with this passage of Isaiah the Apostle had in mind Ps. xiv. 7. τίς δώσει ἐκ Σιὼν τὸ σωτήριον, and these com-

γραπται· Ἥξει ἐκ Σιὼν ὁ ῥυόμενος, καὶ ἀποστρέψει
ἀσεβείας ἀπὸ Ἰακώβ· καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ
διαθήκη, ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν.
κατὰ μὲν τὸ εὐαγγέλιον ἐχθροί, δι' ὑμᾶς· κατὰ δὲ τὴν
ἐκλογὴν, ἀγαπητοὶ διὰ τοὺς πατέρας. Ἀμετανόητα γὰρ
τὰ χαρίσματα καὶ ἡ κλῆσις τοῦ Θεοῦ. Ὥσπερ γὰρ καὶ
ὑμεῖς ποτὲ ἠπειθήσατε τῷ Θεῷ, νῦν δὲ ἐλεήθητε τῇ
τούτων ἀπειθείᾳ· οὕτω καὶ οὗτοι νῦν ἠπείθησαν τῷ
ὑμετέρῳ ἐλέει, ἵνα καὶ αὐτοὶ ἐλεηθῶσι. Συνέκλεισε γὰρ
ὁ Θεὸς τοὺς πάντας εἰς ἀπείθειαν, ἵνα τοὺς πάντας ἐλεήσῃ.
Ὦ βάθος πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ· ὡς

Isai. 59. 20. Jer. 31. 33. Heb. 8. 10. 10. 16.

Psal. 14. Gal. 5. 21.

[illegible] changed one from the other. In [illegible] who [illegible] the Spirit. [illegible] nothing of [illegible] but merely a [illegible]

[illegible] Those words are, as [illegible] the same passage of [illegible] in the Jewish [illegible] the passage is not completed, the rest being left to be supplied by the reader. I have [illegible] [illegible] And he [illegible] by Koppe. [illegible] [illegible] the punishment [illegible]

[illegible] These [illegible] be saved and [illegible] God, [illegible] in which [illegible] though in another respect. [illegible] what may have [illegible] offence to [illegible] the Jew [illegible] the Gospel may come [illegible] the word must be [illegible]

[illegible] κατὰ τὸν ἐκλογὴν &c.] 'Let it be [illegible] as the property of a [illegible] God for his people [illegible] in that view they are beloved [illegible] on account of, and [illegible] to their [illegible] [illegible] chapter [illegible] the Gospel [illegible] the Jews were elected [illegible]

[illegible] Let no one the [illegible] even set on their forefathers merit, cause not to be believed, and [illegible] the contrary to the Divine will, that, [illegible] of which the Deity [illegible] Κεφ. [illegible]

may therefore be restored on repentance and faith in the Messiah. It is truly observed by Mr Taylor, that 'this text has no bearing on the inalienability of divine grace.'

33-36. The sense of this portion, which is parallel with v. 11, and to which we the data in Rivetus, Synop. is as follows. 'Angels (Gentiles) who were once disobedient, by idolatry, are consequently without knowledge of God (Neo from a Deo) have at last obtained mercy and [illegible] to God's Church and covenant, through the obstinate unbelief of the Jews, who (on the) feel the loss of the which was the occasion of preaching the Gospel to the Gentiles, even so they also, though now unbelieving may obtain mercy, through your mercy (i.e. through the mercy shewing them) and at length receive the Gospel from them for God hath permitted all both Jews and Gentiles, to be shut up and remain in unbelief, that he may have mercy on all. [illegible] is meant to show that salvation is not of human merit but of divine grace. The words τὸν πάντων ἀνεύθυνον signify, as the best Commentators, ancient and modern, agreed, 'all,' or [illegible] &c.

With respect to the words συνέκλεισε γὰρ [illegible] of these two interpretations are mentioned. The [illegible] with Wets. and Carpz., reject, 'had convicted all of sin, but proved that they are be under it' [illegible] by the holy law. See ch. 10. 20 & 21, [illegible] Gal. iii. 22, of this interpretation be [illegible] [illegible] will be used by Futurists. Other Commentators, however, as Lee and most recent [illegible], with the E. V., interpret [illegible] shut up in disobedience and not subjected [illegible] to the contrary. [illegible] to the passage of Galatians, see Note in loc. There the verse may be put for any, whereas we cannot have be shut for all. By [illegible] it has been shown by Conybeare, Burgh, Lect. p. 130, the Israelites unpitied [illegible] the words. [illegible] a belief charged on the Jews and Gentiles see Taylor, and especially Boldr. and Heland ap. Recens. Synop.

33-36. Filled with a deep sense of human demerit and Divine mercy, the Apostle concludes by breaking forth into admiration at the unfathomable depth and ample abundance of the wisdom of God, or need it looking first the exclusion of the Jews a means of calling the

ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ
αὐτοῦ! 34 Τίς γὰρ ἔγνω νοῦν Κυρίου; ἢ τίς σύμ-
βουλος αὐτοῦ ἐγένετο; 35 ἢ τίς προέδωκεν αὐτῷ, καὶ
ἀνταποδοθήσεται αὐτῷ; 36 ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ
εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας! ἀμήν.

XII. Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκ- 1
τιρμῶν τοῦ Θεοῦ, παραστῆσαι τὰ σώματα ὑμῶν θυσίαν
ζῶσαν, ἁγίαν, εὐάρεστον τῷ Θεῷ, τὴν λογικὴν λατρείαν

[illegible] and then working upon the contu[illegible] macious, [illegible] by his interviewers to the Gentiles. On this noble *epiphonema* see Bp. Jeremy Taylor [illegible] p. 117 seq. [illegible] upon the Apostle to have [illegible] ὁ ἀνεξεύρετος [illegible] Job xi. 7, 8; v. 9; xxxvi. 22, 23; Jeremiah xxiii. 19; [illegible] 16; xxxii. 19; xli. 2. See also Wisd. xi. 17; Ecclus. xvi. 2-5. The learned Prelate, with his accustomed taste, remarks that "the best language possible is subject. The notion of depth (βάθος) is here as a quality attributed to God's riches and wisdom and knowledge, is first expanded in the next ringing *how* [illegible] *shadow* and *knowledge* are then, in a fine *epanodos*, enlarged upon in an inverted order [illegible] at any to [illegible] strange that here parts that should have been thus made, when our authorized Version, in common with almost every other, ancient and modern, and most Commentators, makes but two, [illegible] being rendered as only [illegible] of *riches* and as standing for πλούσιον. But the method of quotation is supported by Chrys. Theophyl. and Thomas and accepted by some modern critics, as Schoettgen and Rose ap. Pyle. And it is quite almost beyond doubt by Eph. i. 8 [illegible] τοῦ πλούτου, or χρηστότητος, and Phil. iv. 19 κατὰ τὸ πλοῦτος αὐτοῦ, and by Philo in two passages adduced by Schöttgen. The sense, however, in all these passages and no doubt in the present, is best explained, not *riches*, but *abundant goodness*, and grace.

By the κρίματα the most ancient Commentators understand the *governance* of God's providence, and in the ὁδοί the means by which these are carried into effect. [illegible] of the best ancient and modern Commentators supposed to refute especially to what has just been said, namely of the Divine sovereignty in effecting the salvation of the Gentiles and the final conversion of the Jews. "[illegible] and ways (says Dr. [illegible]) are far above their comprehension and will they take upon them to be adviser [illegible] what to do?" which is the sense of v. 34. "Ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ; expressed by Isaiah "Is God in their debt? let them say for what, and He will repay it them."

36. This verse is superadded upon a negative clause, inserted in the interrogatories of the previous one, i.e. Strong reason, for of Him &c., and consequently He may expect of all according to his sovereign will. The whole verse may be thus paraphrased: "For from Him, as their original Creator and Prince are derived, through Him, as their continual preserver and constant conductor, all things present and subsist, and to Him as their ultimate end all things and all actions tend, so as to contribute to his praise and glory. Celebrate his perfections and many accomplish his wise and benevolent purposes. Let him be honoured, worshipped, and glorified as magnified and adored for ever. Amen."

XII. Having now completed the doctrinal and argumentative part of his Epistle, the Apostle proceeds, in conclusion, (as it seems in all his Epistles) to the practical part, urging for the benefit of both the Jewish and Gentile converts exhortations to the moral duties of practical Christians. This Excursus covers [illegible] contents of these [illegible]. The first recalls the *general duties* of Christians which respect all (1) but are of whatever rank or degree, stated or digested (vv. 1-12). The *second* treats of particular or social duties such as are to be observed with respect to their superiors and inferiors (vv. 13-16). It concludes with a brief of *private duties*, or moral and religious such as are to be observed by Christians in their mutual intercourse with each other, especially towards those who have not yet been converted, or are as yet weak in the faith. For it he beseeches the believers to lead a life worthy of such an [illegible] and benefits, to present their bodies to God a living sacrifice, as opposed to the dead ones under the Law, *holy* as opposed to ceremonial and legal ones, and *acceptable* to God in consequence of the selection of the victims for a new which in order to be acceptable to God, were exposed to be immaculate.

Ἐν παρεκβάσει. The best commentators are agreed that there is here a [illegible] metaphor for [illegible] per [illegible] Δικαιοσύνη is used in accommodation to the preceding metaphor, Δικαιοσ. [illegible] the Christian moral explanation is perhaps nearer to that of Theophylact, who supposes the expression to mean the moral [illegible] and spiritual sacrifice of the Christian, in opposition to the corporeal and ceremonial one of the Law. Theodoret says on the [illegible].

τὴν λογικὴν λατρ. The best mode of construing is to regard these words as put in apposition with the preceding, by an [illegible] of [illegible] for this is a [illegible] service. On the sense, however, of λογικὸς the commentators are not agreed. By Grotius, Estius, Zeg. [illegible] Macknight, Schöttgen, and others it is explained rational as opposed to the irrational rites of heathenism, or the corporeal ones of Judaism. This interpretation, however, is liable to various objections stated in Bloomfield's Synop., and the preference seems to be due to that of the ancients, and of the moderns, Est. Mich. Bruning, Christ. Wolf, Pelagius, Carp., Koppe

ὑμῶν. ² καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ
μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοὸς ὑμῶν, εἰς τὸ δοκι-
μάζειν ὑμᾶς τί τὸ θέλημα τοῦ Θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεσ-
3 τον καὶ τέλειον. ³ Λέγω γὰρ, διὰ τῆς χάριτος τῆς δοθείσης
μοι, παντὶ τῷ ὄντι ἐν ὑμῖν, μὴ ὑπερφρονεῖν παρ' ὃ δεῖ
φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἑκάστῳ ὡς ὁ
4 Θεὸς ἐμέρισε μέτρον πίστεως. ⁴ Καθάπερ γὰρ ἐν ἑνὶ
σώματι μέλη πολλὰ ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν
5 αὐτὴν ἔχει πρᾶξιν· ⁵ οὕτως οἱ πολλοὶ ἓν σῶμά ἐσμεν ἐν
6 Χριστῷ, ὁ δὲ καθ' εἷς ἀλλήλων μέλη. ⁶ Ἔχοντες δὲ

[illegible]

[illegible]

Koppe, Wahl, Jaspis, and Rosenmüller, who [illegible] of 'spiritual worship with the spirit and heart,' as opposed to [illegible] rites and ceremonies. Perhaps, however, the two interpretations, which in some measure merge into each other, may be combined.

2. μὴ συσχηματίζεσθε, μεταμ.] These verbs may be taken in the reciprocal sense, 'do not conform to.' We may compare [illegible] The μεταμ. [illegible] the exercise of our own [illegible] to obtain this transformation, in dependence on the aids of the Holy Spirit, without which the work will never be effected. In the words of Cowper:

'[illegible] can be [illegible]
[illegible]
'The breath of heaven must swell the sail,
'Or all the toil is lost.'

— εἰς τὸ δοκιμάζειν &c.] The Apostle, [illegible] now means to point out the most [illegible] according to the [illegible] interpretation of [illegible] the proving, trying, and approving what is the will of God, (or what he would have us both believe and practise) what is good and acceptable to Him, and perfect; perhaps as [illegible] to the [illegible] ceremonies of the Law. See Locke ap. Recens. Synop.

3. λέγω, for παραγγέλλω, 'I charge or enjoin.' — διὰ τῆς χάρ. τῆς δοθ. &c. Most modern Commentators explain this 'by virtue of the Apostolical office and authority.' But since [illegible] it should seem to denote, as the Greek Commentators explain, the Divine grace [illegible] and [illegible] a popular expression, for [illegible] which we find in Eph. [illegible] and elsewhere. [illegible] by the paronomasia between ὑπερφρονεῖν, φρονεῖν and σωφρονεῖν. The words [illegible] φρονεῖν are meant to strengthen the sense. [illegible] compare [illegible] and [illegible] 2 Macc. ix. 12. [illegible] So also [illegible] In φρονεῖν εἰς τὸ σωφρ. we have an [illegible] [illegible] The [illegible] is explained by the antient and many eminent Interpreters of the χαρίσματα at v. 6, namely the extraordinary gifts and graces of the Holy Spirit. So Eph. iv. 7, ἑνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. By others it is understood of the measure of religious faith and knowledge allotted to each. Both senses may in some measure be conjoined. See Carpz. ap. Recens. Synop.

4, 5. καθάπερ γὰρ ἐν ἑνὶ σώματι &c.] A familiar illustration of the subject from a comparison [illegible] of the natural body with the body politic or social, as in the well known Apologue of Menenius Agrippa in Livy ii. 32, and other passages cited by the Commentators.

— οἱ πολλοί] Not, as Koppe [illegible] for πάντες, but signifying 'we the many,' being [illegible] οἱ ὄντες πολλοί, we who are many. See [illegible] The sense is, '[illegible] we Christians, though many, are one body, have been united into, form one body [illegible] of Christ, considered with a reference to him as the head of the whole society.' [illegible] An anomalous [illegible] found also at 2 Macc. [illegible] borrowed [illegible] and standing for [illegible]

6. ἔχοντες δὲ χαρίσματα &c.] The construction in this and many of the subsequent verses is [illegible], and the Commentators [illegible] in vain to reduce it to any regularity. Some join the words with the preceding, taking the δὲ for καθώς. [illegible] has been most approved, [illegible] Recens. Synop. [illegible] must be [illegible] of each member [illegible] being adapted to [illegible] that the general intent of the Apostle is [illegible] and graces [illegible] however, [illegible] those who enjoyed the higher [illegible] not [illegible] with one another. By these χαρίσματα are to be understood not only the extraordinary gifts, but the ordinary graces of the Spirit. See v. 8 and 1 Cor. xii. 4. At [illegible] On the nature of this προφητεία there has been much discussion. See Recens. Synop. It would seem that the προφητεία denotes not merely [illegible] of Scripture [illegible] but one who, by Divine inspiration and therefore authoritatively, explained and set forth all the mysteries of the

χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα· εἴτε προφητείαν, κατὰ τὴν ἀναλογίαν τῆς πίστεως· [c]εἴτε 7 διακονίαν, ἐν τῇ διακονίᾳ· εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ· [d]εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει. ὁ μετα- 8 διδοὺς, ἐν ἁπλότητι· ὁ προϊστάμενος, ἐν σπουδῇ· ὁ ἐλεῶν, ἐν ἱλαρότητι.

[e]Ἡ ἀγάπη ἀνυπόκριτος· ἀποστυγοῦντες τὸ πονηρὸν, 9 κολλώμενοι τῷ ἀγαθῷ· [f]τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόσ- 10

c 1 Cor. 12. 28. Eph. 4. 11. 1 Pet. 4. 10, 11. d Deut. 15. [illegible] e 1 Tim. 1. 5. f Psalm 34. 14. [illegible] Amos 5. 15. 1 Tim. 1. 5. 1 Pet. [illegible] & 4. 8. f Eph. 4. 3. Heb. 13. 1. Philipp. 2. 3. 1 Pet. 1. 22. & 2. 17.

Gospel, and publicly preached and exhorted for the purposes of Christian edification and consolation. See 1 Cor. xiv. 3.

This is directed to be done κατὰ τὴν ἀναλογίαν τῆς πίστεως, which is not to be taken, as the phrase is used by Theological writers, of the general plan of revealed truth (on which see Bp. Van Mildert's Bampton Lectures, p. 370, and Mr. Horne's Introduction, vol. iii. p. [illegible]) which is not to be supposed to serve as a test or rule of faith. On the exact sense, however, Commentators differ. See Recens. Synop. and Dr. Hampden's Dissertation, iv. § [illegible]. One thing is clear, and admitted, that κατὰ τὴν ἀναλογίαν means pro ratâ parte, pro portione, in proportion to. And τῆς πίστεως may be interpreted, with some eminent Commentators, of the χάρισμα, the gift of grace just before mentioned; or rather, with the antients and some moderns, 'the measure of faith' at v. 3. The complete sense, however, intended by the Apostle seems to be that expressed by Dr. Burton: 'According to the proportion in which he has received the gift, which is in proportion to his faith.' See Doddr., ap. Recens. Synop. The Apostle (as Elsner, Beza, and Crell. observe) first lays down προφητεία and διακονία each as a genus, and then enumerates their species; of the former two, of the latter three.

7. διακονίαν] The words διάκονος, διακονεῖν, διακονία, though general terms, and used of the Apostles themselves, are often in the N. T. taken of some certain kind of office undertaken in the cause of the Christian religion, (compare 1 Cor. xvi. 15. 2 Cor. viii. 4.) and appropriated to those Christians who did not so much employ themselves in explaining the doctrines of the Gospel as in managing the external affairs of the Church, and of individuals. On the kinds of Deacons see Suicer Thes. i. 863, and Bingh. Eccl. Ant. ii. 20.

At ἐν τῇ διδασκαλίᾳ the simplest ellipsis (and that confirmed by the Syriac Version) is ἔστω, as 1 Tim. iv. 15, and Phil. [illegible] [illegible]

8. ὁ παρακαλῶν] This is explained by Koppe 'qui afflatu Spiritus Sancti incitatus, populum admonet, hortatur, consolatur,' as Acts xiii. 15. 1 Cor. xiv. 3. It, however, [illegible] the [illegible] and [illegible] as united in the same persons. Ὁ μεταδιδοὺς is taken by Schleusner and Koppe to denote the person who collected the alms in the Church, and distributed among the Christian poor; ὁ προϊστάμενος, him who was the [illegible], whether Bishop, Presbyter, or Pastor; ὁ ἐλεῶν, he who took care of the sick (literally 'the doer of mercy.') See also Mackn. Koppe observes that if the three terms be thus distinguished, a difficulty will be removed which otherwise can hardly be got over; namely, how προϊστάμενος should be mentioned in a passage which might seem to treat not of ecclesiastical functions, but of the general duties of Christians.

— ἐν ἁπλότητι] This term is susceptible of several senses. The 'simplicity' of our common version is too vague and not sufficiently definite. By the antients and many eminent moderns it is explained liberality, a sense occurring in 2 Cor. viii. 2, and ix. 11 & 13, and very applicable here, if the passage have reference to private charity; but if to the office of distributing common contributions, then some other sense will be required, namely, 'singleness of mind, integrity, uprightness, and impartiality,' which is of frequent occurrence in the best writers. Ἱλαρότητι. If this have reference to the exercise of charity by the giver himself, the sense will be as in 2 Cor. ix. 7. but if to the exercise of a public office, such can have no place but to [illegible] that of [illegible] under the inconveniences of such an office, and a steady demeanour very suitable to one who had to visit the sick or afflicted.

9. Now follow the private virtues to be cultivated by all Christians. Ἀγάπη denotes the Christian philanthropy described at 1 Cor. xiii. 1. seqq. 1 Tim. i. 5. 'Ἀνυπόκριτος,' undissembled; for (as Theophyl. observes) then alone it is really love. See [illegible]

— ἀποστυγοῦντες, &c.] The construction here and in the following verses is very irregular, and (as that at Hebr. xiii. 5.) to take the participles with Koppe and others, for verbs is explaining nothing. It is better to suppose an anacoluthon; the participles being used as if suspended on some verb which occurred in the preceding sentence. Had the Apostle written ἀγαπᾶτε ἀνυποκρίτως, the construction would have been regular. The terms ἀποστυγ. and κολλώμενοι are very strong. Theophyl. explains the former by ἐκ ψυχῆς μισοῦντες, and Pareus the latter 'non bonum tepide probantes, sed [illegible] complectentes.'

10. τῇ φιλαδελφίᾳ — φιλόστοργοι] Subaud. [illegible] From philanthropy (which is [illegible] exercised in [illegible]) the Apostle rises to something higher, and exhorts them to be φιλόστοργοι τῇ φιλαδελφίᾳ, where τῇ φιλ. is a Dative of instrument denoting the mode in which we ought to be φιλόστοργοι. Φιλο-

11 στοργοι· τῇ τιμῇ ἀλλήλους προηγούμενοι· [f] τῇ σπουδῇ
μὴ ὀκνηροὶ, τῷ πνεύματι ζέοντες, τῷ [g] Κυρίῳ δουλεύοντες·
12 [h] τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ προσ-
13 ευχῇ προσκαρτεροῦντες· [i] ταῖς χρείαις τῶν ἁγίων κοινω-
14 νοῦντες, τὴν φιλοξενίαν διώκοντες. [k] εὐλογεῖτε τοὺς διώ-
15 κοντας ὑμᾶς· εὐλογεῖτε, καὶ μὴ καταρᾶσθε. Χαίρειν

f Phil. 2. 3. g [illegible] h Luc. 10. 20. [illegible] i [illegible] Hebr. 13. 2. [illegible] Rom. 15. 25, 26. 1 Pet. 4. 9. k Matt. 5. 44. Luc. 6. 28. 1 Cor. 4. 12. 1 Pet. 3. 9.

[illegible] is properly used of the natural affection existing between parents and children, but is here employed to designate tender affection.

Τῇ τιμῇ ἀλλήλους προηγούμενοι] The force of [illegible] seems to be best expressed by a word [illegible] some take it who understand [illegible], which means here [illegible] of [illegible]. For [illegible] the idea of a [illegible] to lead [illegible] with respect and courtesy, each anticipating each other; a sense of [illegible] frequent in the N. T., of which many examples are adduced [illegible] among the rest the pro[illegible]. This interpretation, too, is supported by the authority of Chrys., together with the Greek Commentators. I would here compare Xen. Cyr. [illegible] 21. [illegible]. See more in my Notes on Ernesti [illegible] 19, No. 4. The kind of respect or courtesy will of course vary according to the station of the person to whom it is shown; but even to men in very humble stations may and should be done such other [illegible] to the exercise of [illegible].

11. There is some diversity of interpretation in the three clauses of this verse. Koppe thinks that the sense meant to be expressed in the whole is, 'Consecrate your whole powers to religion.' Thus the two first will be referred to the third. It would rather seem, however, that these clauses are, with the ancient and many modern interpreters, better referred to the foregoing verses, and have respect to the exercise of [illegible], fraternal affection and kindness [illegible]. [illegible] among other reasons, it may be urged, that the [illegible] and [illegible] are more appropriate to the service of men than of God, of which latter use there is scarcely any example. [illegible] is rightly understood by most Commentators of [illegible]. So Acts xviii. 25 [illegible], ζέων τῷ πνεύματι. This is [illegible] to the business of [illegible] life and our worldly calling. But that view is now admitted to be ill founded. Much, indeed, depends upon the reading of the clause, where [illegible] δουλεύοντες [illegible] and [illegible], with the [illegible] ones which follow them, [illegible], have καιρῷ, which [illegible] which was adopted by [illegible] and [illegible] and that [illegible] was adopted by [illegible] and [illegible]. Καιρῷ, however, was [illegible] by Griesb. and Koppe; but Κυρίῳ has been [illegible] restored by [illegible] and Knapp, [illegible], I think upon good grounds. For [illegible] for καιρῷ is very [illegible] only [illegible] MSS., and a few [illegible] Versions and Latin Fathers. Κυρίῳ has been well defended by [illegible], Wets., [illegible], and [illegible] an abbreviation of Κυρίῳ; and [illegible] that the former [illegible] neither is suitable to the context, (see Wets.) nor would the sentiment be worthy of the Apostle. See Koppe [illegible] τῷ Κυρίῳ or Χριστῷ [illegible] occurs in the N. T. I suspect that [illegible] a mistake of an abbreviation [illegible] those who adopted that [illegible] view of the [illegible] of the foregoing [illegible] adverted to. As to the [illegible] by [illegible] for καιρῷ, [illegible] precept τῷ Κυρίῳ [illegible] is too general and [illegible] toward [illegible], it may be answered, that the words, as they are [illegible] by the ancient and some modern Commentators, do not inculcate a general precept, but are only meant to enforce the observance of the former, on this account, that the service was to be done, as done unto the Lord, commanded by him, or rewarded by him. See Chrys., Theophyl., and Wets.

12. τῇ ἐλπίδι χαίροντες, &c.] Of this passage various views have been taken. See [illegible] Synop. I am now inclined to think that it has no connection with the preceding, but treats of a separate subject, the bearing up under affliction in the power of hope, and the support and comfort of earnest prayer. A view of the passage [illegible] by Chrys. and Theophyl. Προσκαρτερεῖν is a very strong term occurring also in Acts i. 14 and vi. 4.

13. ταῖς χρείαις κοινωνοῦντες] Here is enjoined charity to the poorer Christians, and hospitality to strangers, [illegible] as we may suppose, preachers of the Gospel, (see Hebr. xiii. 2,) a kindness which the want of inns and the [illegible] of [illegible] would make particularly acceptable. Διώκω is a strong term, which may be rendered 'studiously cultivating.'

14. After treating of brotherly love, charity, and hospitality, the Apostle proceeds to lay down his duties of patience under injurious treatment, [illegible] to the [illegible] duties of [illegible], and the cultivation of concord and peace with all men. The terms εὐλογεῖν and καταρᾶσθαι are of the strongest sort, and the emphasis arising from the same thing being expressed affirmatively and negatively, imparts much energy to the sentiment. [illegible], with more [illegible] than elegance, renders εὐλογεῖν 'give good words to;' which [illegible] to [illegible] of [illegible].

15. χαίρειν &c.] [illegible] attempted to construe [illegible] the [illegible] to [illegible] participles [illegible] syntax [illegible]." [illegible]. On this [illegible] see Winer Gr. § 37. 7, who would supply δεῖ. On the [illegible] see [illegible] Synop. [illegible] the [illegible] passages [illegible] by Wets. from [illegible] and [illegible] others.

μετὰ χαιρόντων, καὶ κλαίειν μετὰ κλαιόντων. Τὸ αὐτὸ 16
εἰς ἀλλήλους φρονοῦντες· μὴ τὰ ὑψηλὰ φρονοῦντες, ἀλλὰ
τοῖς ταπεινοῖς συναπαγόμενοι· μὴ γίνεσθε φρόνιμοι παρ'
ἑαυτοῖς. [10] Μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες. προνοού- 17
μενοι καλὰ ἐνώπιον πάντων ἀνθρώπων. [11] εἰ δυνατόν, τὸ ἐξ 18
ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες. [12] μὴ ἑαυτοὺς 19
ἐκδικοῦντες, ἀγαπητοί, ἀλλὰ δότε τόπον τῇ ὀργῇ· γέγραπ-
ται γάρ· Ἐμοὶ ἐκδίκησις· ἐγὼ ἀνταποδώσω, λέγει
Κύριος. [13] Ἐὰν οὖν πεινᾷ ὁ ἐχθρός σου, ψώμιζε αὐτόν· 20

Ps. 34. 14. Job 30. 25. Rom. 14. 19. 1 Pet. 3. 11. Prov. 20. 22. Exod. 23. 4. Prov. 24. 29. Lev. 19. 18. Matt. 5. 44. Luke 6. 27. 1 Cor. 6. 7. 1 Thess. 5. 15. 1 Pet. 3. 9. Heb. 10. 30. Deut. 32. 35. Exod. 23. 4. Prov. 25. 21. Luke 6. 35. Matt. 5. 44. Luke 6. 29. Heb. 13. 5. 1 Sam. 24. 19. Matt. 5. 44. Luke 23. 34. Acts 7. 60. Matt. 5. 44. Luke 6. 27. Exod. 23. 4. Prov. 25. 21. Matt. 5. 44.

16 τὸ αὐτὸ φρονοῦντες] This, as apart from the context, relates not to unity of sentiment, but of disposition. See Heinr., Stengl. Μὴ τὰ ὑψηλὰ φρονοῦντες is equivalent to μὴ ὑψηλοφρονοῦντες ch. 11. 20 and is not renered by Eyalas, 'be not high minded.' With respect to the words τοῖς ταπεινοῖς συναπαγόμενοι, the sense in which it is quoted they seem to mean 'Hold company with the lowly, do not merely stand aloof from them.' The verb συναπάγειν has this sense, a rare but it is well explained by Corn. συμπεριφέρεσθαι. The talmudic metaphor is the 'A person is said to συναπάγεσθαι when he is met with by a crowd and is carried away with them in the direction they are going.' But as ταπεινοῖς is also often used in a reciprocal sense, as ταπεινοῦν ἑαυτὸν may signify to humble oneself to a neighbour, the go with them. And the sense of a good as well as a bad sense, in the forms of which it is here taken and translated, is noted in connexion with which will cause him to be taken as a 'humble disposition.' The clause following μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς has the sense that will amount when excluded all charity. It is founded on Prov. 3. 7 and is v. 21.

17. The Apostle, having shown how studiously Christians ought to cultivate peace and concord among each other, proceeds to tell how they ought to act with other men. Cyril. He at the same time gives rules for conduct towards enemies and persons in opposition to the Gospel, which only were to be perpetuated here, and manifestly applicable to those of modern times, who are actuated by a like disposition from the Christian world.

— προνοούμενοι καλὰ ἐνώπιον] The sense is, 'taking care to do good in the sight of all men.' Comp. Matt. 5. 16 and Heb. iv. 8. Ἐνώπιον πάντων occurs at 1 Tim. v. 8 and Sept. Deut. xxi. 16. Καλὰ ἐνώπιον τοῦ θεοῦ and καλὰ ἐνώπιον τῶν ἀνθρώπων occurs in the Apocrypha. Καλὰ ἐνώπιον is lost in Κυρίου Ἰησοῦ. The syntax with the Vulg. is the right one. Ἐνώπιον πάντων, as may be seen in places, Sept. This accounts for its parenthetical, and has relation to what precedes and what follows.

18. εἰ δυνατόν, κ.τ.λ.] An injunction of a vague nature is added to that of forbearance, striving to live in peace with all men, Christians and non Christians. In εἰ δυνατόν and τὸ ἐξ ὑμῶν which supply some an

μέρους, 'as far as you are concerned,' the latter qualifies and explains the former. In εἰρηνεύοντες the construction is to be understood. 'The so being, have (well) that may be always peace on your part.' Τὸ ἐξ ὑμῶν.

19. In the verse the pronouns are emphatic, and the scope of the whole is to forbid private revenge, assuming the injured party to have recourse to God as to the supreme judge of right for trial. The clause ἀνταποδώσω, however, admits of two senses. The verb may be referred to the person injured; in which case the sense, 'I will take vengeance,' or 'I will mete out to the offender what he deserves,' which is a fair one, and may thus have stood in the Arabic Version, Ἀνταποδώσω. De Dieu, Surenh. But no such sense can be used in the context to the words. Rather would it be certainly a wise formula, 'for it is written.' Neither the one nor the other, with the subject not earlier modern commentators, to refer the days to them, or to leave it to the wisdom of God to avenge you, or to him who is properly the minister of vengeance as representative of God. Indeed the Gothic Version uses the Greek and French but omits that it has escaped from the text of the Greek exactly as in the N. T. He urges that to the Greek Church. Which is very true, but there is no reason to suppose any such reply. For τοῦ ἀνταποδίδοντος τὴν ὀργὴν (God is his representative) may be supplied from the preceding context, and thus the sense will be 'the wrath is taken out of the overture.' [illegible] Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος. [illegible] Ἐὰν οὖν πεινᾷ ὁ ἐχθρός σου, ψώμιζε αὐτόν. [illegible]

In the quotation just made the Apostle follows the Sept., which is here very different from the Hebrew, but gives something far more to God, and which represents the following. The pronouns are highly emphatic.

20. ἐὰν οὖν πεινᾷ, κ.τ.λ.] Taken verbatim from Prov. xxv. 21, 22. The ancient Commentators have well remarked that there is here a union of clemency, of which not only extends you to commiserate and striving after peace, abandoning private resentment, but I enjoin you to

ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν ἄνθρακας πυρὸς
21 σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ. Μὴ νικῶ ὑπὸ τοῦ
κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.

1 XIII. [a]ΠΑΣΑ ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασ-
σέσθω. οὐ γάρ ἐστιν ἐξουσία εἰ μὴ ἀπὸ Θεοῦ· αἱ δὲ
2 οὖσαι ἐξουσίαι, ὑπὸ τοῦ Θεοῦ τεταγμέναι εἰσίν. ὥστε ὁ
ἀντιτασσόμενος τῇ ἐξουσίᾳ, τῇ τοῦ Θεοῦ διαταγῇ ἀνθέσ-
3 τηκεν· οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρίμα λήψονται. [b]οἱ γὰρ
ἄρχοντες οὐκ εἰσὶ φόβος τῶν ἀγαθῶν ἔργων, ἀλλὰ τῶν
κακῶν. θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν

a [illegible] Tit. 3. 1. 1 Pet. 2. 13. [illegible]

b [illegible]

[illegible] good [illegible], by performing the [illegible] he should [illegible]. Of the words following τοῦτο γὰρ ποιῶν [illegible] there are two interpretations [illegible] to be adopted. 1. That of the Greek Fathers and most of the earlier modern Commentators [illegible] Koppe, [illegible] By so doing thou wilt [illegible] the sense of the phrase [illegible] occurs in the O. T., [illegible] preceding [illegible] of the same [illegible] it is very [illegible] any objection, when properly understood [illegible] Locke [illegible] adopted [illegible] up to the present time [illegible] taken from [illegible] signifying [illegible] enmity and [illegible] him to [illegible] by covering the [illegible] with hot burning coals. And this may [illegible] view [illegible] that the [illegible] is a [illegible] separate and independent [illegible] Indeed the [illegible] to be an independent [illegible] giving a step higher in the climax, and [illegible] any [illegible] as giving [illegible]

XIII. [illegible] forms the second [illegible] the practical part of the Epistle, [illegible] which are [illegible] the moral duties of [illegible] Christians, commencing with those towards the civil [illegible], the [illegible] of which, [illegible] the [illegible] spirit of the Jews and Jewish Christians, was very necessary. Thus, after explaining the nature and Divine origin of government, [illegible] that all governments [illegible] though [illegible] the form of the government [illegible] faithfully and [illegible] their [illegible] duty [illegible] Similar admonitions are found at [illegible] Tit. iii. 1. 1 Pet. ii. 13, 14. Carpz. & Koppe. [illegible]

1. πᾶσα ψυχή,] So the Heb. [illegible], every individual without exception, of whatever rank [illegible] 'Ἐξουσίαις ὑπερεχ.,' the magistrates [illegible] ὑπερεχούσαις at v. 3. [illegible] ἐν ὑπεροχῇ ὄντων at 1 Tim. ii. 2.

— αἱ δὲ οὖσαι ἐξουσίαι] Including rulers and sovereigns not only *de jure*, but *de facto*. The ἐξουσίαι is not found in six MSS., the Vulg. and some other Versions and Latin Fathers, and is cancelled by Griesb. But rashly; for though it has been thought that the word was [illegible] by the [illegible], yet it is more probable that [illegible] have been omitted in [illegible] MSS. [illegible] for the most part a common [illegible] that the Apostle should [illegible] which would [illegible] great [illegible]. As to the [illegible] they are no [illegible] of the Latin would rather [illegible] of the word; and the other Versions are [illegible] the Vulg. [illegible] By this it is only meant that they are [illegible] by the [illegible] Providence of God, [illegible] merely appointed by the authority, or [illegible] by the consent of men.

2. ὁ ἀντιτασσόμενος,] 'he who sets himself in array against.' See Note on Acts xviii. 6. The metaphor seems accommodated to the τεταγμ. just before [illegible] [illegible] διαταγή, 'constitution or ordinance.' So Ezra [illegible] and διάταγμα at Heb. xi. 23. Κρίμα signifies condemnation, implying punishment, not temporal (as some ancient and modern Commentators explain), for that is at variance with the context; but [illegible] from the [illegible] of the [illegible] by [illegible], it appears [illegible] pleonasm, [illegible] but it is expressed to strengthen the sense.

3. φόβος] 'terrible,' [illegible] a cause of fear, [illegible] frequent both in the Scriptural and Classical writers. [illegible] Wets. [illegible] And so [illegible] in Latin [illegible]. The Apostle describes what is [illegible], and what ought always to be [illegible].

— μὴ φοβεῖσθαι] [illegible] Hooker [illegible] here [illegible] the whole of the sentence, [illegible] θέλεις [illegible] from the fear of the power?' [illegible] Implying [illegible] and, as [illegible] may be [illegible]

ποίει, καὶ ἕξεις ἔπαινον ἐξ αὐτῆς· Θεοῦ γὰρ διάκονός ἐστί 4
σοὶ εἰς τὸ ἀγαθόν. ἐὰν δὲ τὸ κακὸν ποιῇς, φοβοῦ· οὐ
γὰρ εἰκῇ τὴν μάχαιραν φορεῖ· Θεοῦ γὰρ διάκονός ἐστιν,
ἔκδικος εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι. διὸ ἀνάγκη ὑπο- 5
τάσσεσθαι, οὐ μόνον διὰ τὴν ὀργήν, ἀλλὰ καὶ διὰ τὴν
συνείδησιν. διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε· λειτουργοὶ 6
a Matt. 22. 21. Mark 12. 17. Luke 20. 25. γὰρ Θεοῦ εἰσιν, εἰς αὐτὸ τοῦτο προσκαρτεροῦντες. ᵃἀπό- 7
δοτε οὖν πᾶσι τὰς ὀφειλάς· τῷ τὸν φόρον, τὸν φόρον·
τῷ τὸ τέλος, τὸ τέλος· τῷ τὸν φόβον, τὸν φόβον· τῷ
b Gal. 5. 14. 1 Tim. 1. 5. τὴν τιμήν, τὴν τιμήν. ᵇΜηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ 8
ἀγαπᾷν ἀλλήλους· ὁ γὰρ ἀγαπῶν τὸν ἕτερον, νόμον
c Exod. 20. [illegible] πεπλήρωκε. ᶜτὸ γάρ· Οὐ μοιχεύσεις, οὐ φονεύσεις· 9
Lev. 19. 18. Deut. 5. 18. Matt. 19. 18. & 22. 39.

4. εἰς τὸ ἀγαθὸν] This suggests another reason, namely, that he is not only the appointed Minister of God to us, but is for good, i.e. both natural, civil, and moral, as the Commentators shew. The γὰρ has reference to a clause omitted, [illegible] for &c.

τὴν μάχαιραν φορεῖ] i.e. "possesses the power of life and death," which was represented by the Governor having a sword carried before them. Ἔκδικος "an avenger." The word is scarcely found elsewhere except in the Greek translators of the O. T. and in Xenophon. Εἰς ὀργὴν. The words are not, as Koppe imagines, redundant, but correspond to εἰς τὸ ἀγαθόν.

5. ἀνάγκη] The necessity to be understood is not absolute, but hypothetical, as Schleusner explains [illegible] animus. Thus it is equivalent to [illegible]. Of this idiom several examples are adduced by Wets. from the Classical writers. The obedience in question is plainly political, not ecclesiastical, and the words following suggest the motives, viz. not only the apprehension of the pain or penalty attached to disobedience, but διὰ τὴν συνείδησιν, "for conscience sake," through a religious motive. Thus conscience, as [illegible] says, involves not only [illegible].

6. Of the two γὰρ's, assigning the reason why taxes should be paid them, the first refers to the legal authority of rulers; the second urges that they are appointed by God to an administration which, upon the whole, is very beneficial to men. At [illegible] must be supplied, [illegible] and the Commentators almost all are agreed, the αὐτὸ τοῦτο must be referred not to φόρους τελεῖτε (as is commonly supposed, and as Koppe absurdly explains) but to [illegible] which is involved in [illegible]. On the sense of [illegible] see Note on Acts 13. 2. Now without the payment of taxes the duties of the [illegible] could not be [illegible], as Tacitus well says [illegible]. Nec quies [illegible] "But it is God's will that the λειτουργία should be performed, and consequently that the taxes necessary to that purpose should be paid."

7. ἀπόδοτε ὀφειλὰς] whatever is due, both physically and morally. At τῷ some supply ἀπαιτοῦντι, others ὀφείλετε, taking the τῷ for ᾧ; both methods involving some harshness. With respect to the difference between φόρον and τέλος, it may be observed that the former denoted the land tax and the capitation tax, and is nearly the same with the census at [illegible]. The τέλη were the vectigalia, and the customs levied on the imports and exports. As to the difference between φόβον and τιμὴν, the former may denote the reverential homage due to kings and governors; τιμὴ the respect due to all who are in authority.

8. μηδενὶ … ἀλλήλους] The Apostle takes occasion from the word ὀφειλὰς, to pass from what respects the positive law to that which regards morals and the mutual offices of Christians one to another, and shows that these precepts, as they had been valid before Moses, so now also had they remained, yet with the glorious improvements of the Christian dispensation (Crell.). The general scope of the sentence is plain, but there has been some doubt as to the [illegible]. Dr. [illegible], Koppe, and Rosenm. take ὀφείλετε in the Indicative. But this is at variance with the context, which is wholly occupied with exhortations; and therefore the common interpretation (adopted by the ancient and almost all moderns) is preferable. "Christian charity," as [illegible] observes, "is here described as a debt which is ever being paid, but is always owing, and a very [illegible]." This has been [illegible], as Wets. observes, imitated by Milton in his Paradise Lost, B. iv. 55.

———— "A grateful mind
By owing owes not, but still pays, at once
Indebted and discharged."

τὸν ἕτερον] for τὸν πλησίον, i.e. any person with whom we have any connexion. So our Lord in his parable of the good Samaritan, has taught us thus to extend the [illegible] of the word, making thereby the command as universal as the benevolence of the Deity, and coextensive with the sphere of human action. [illegible] νόμον πεπλήρωκε, [illegible] the Moral [illegible] law in general, and not, as some Interpreters suppose, the second table of the Law.

9. τὸ γὰρ] On the idiom here and at [illegible]

οὐ κλέψεις· [οὐ ψευδομαρτυρήσεις] οὐκ ἐπιθυμήσεις· καὶ εἴ τις ἑτέρα ἐντολή, ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιοῦται, ἐν τῷ· Ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν. Ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.

11 Καὶ τοῦτο, εἰδότες τὸν καιρόν, ὅτι ὥρα ἡμᾶς ἤδη ἐξ ὕπνου ἐγερθῆναι· νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία, ἢ ὅτε ἐπιστεύσαμεν. Ἡ νὺξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν.

[illegible]

[illegible] the Apostle now proceeds to inculcate, up to the end of this Chapter, the duties of Christians towards their neighbours, and to exhort them to the practice of those virtues of these and the above mentioned kinds, he adds this new reason, that the return of Christ to the earth to enter upon his kingdom is an event not far distant. And that now it lie is contrasted to the conduct of men in the broad day light and in view of the fellow creatures and who are therefore held in a strong moral restraint. (Koppe.)

— ὡς ἐν ἡμέρᾳ. In all words we have a form of exhortation, and using an ellip. The mode is expressed in moreover. And this admonition especially observe. [illegible] The sense is (Commentators seem to be knowing but take in the critical sense (for an man) The words to low up are exercised of the preceding "that now it is time to be roused from the sleep of inactivity, [illegible], &c., to be awake to a sense of duty. The *reason* of this is suggested in the next clause. Hence is considered by Dr Burton as an interpolation. But it is not omitted in any one MS or Versions and its insertion would deprive the passage of its pointed application.

— νῦν γὰρ ἐγγύτερον ἡμῶν. On the sense of these words the Commentators are divided in opinion. Of the [illegible] interpretations (heated) and reviewed in the Synop., two are worth [illegible] to attention. 1. that of Grot., Macki, Rosenm., Semler, and most Commentators for the last century who write, "Now is our knowledge of the doctrine of salvation greater than when we were first converted." This is an unobjectionable sense, yet such as cannot be proved to exist in the words there being no authority for it. It is better with Locke and Koppe, to take over of the *[illegible]* effect of time. That some however [illegible] of any good authority and is [illegible] to much serious objection stand is Whitby. The best detailed interpretation is that of Dr Barnes and some other Commentators, as Erasm., who by καιρὸς understand the *period of death* which will be the commencement of eternal salvation to the righteous, meaning that every day will bring them nearer to their final salvation. They are to be saved. With respect to ἐπιστεύσαμεν, it is used elsewhere of Christ. It is worth [illegible] of those verbs which denote action either in commencement, progress or completion. [illegible] The sense is well expressed by the Syr. "than when we were converted to the Christian [illegible]

12 ἡ νὺξ προέκοψεν, ἤγγικεν. The metaphor here is plainly founded on the appearance of the morning star and the approach to day.

ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους, καὶ ἐνδυσώμεθα τὰ
ὅπλα τοῦ φωτός. [a] ὡς ἐν ἡμέρᾳ, εὐσχημόνως περιπατή- 13
σωμεν· μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ
ἔριδι καὶ ζήλῳ· [b] ἀλλ' ἐνδύσασθε τὸν Κύριον Ἰησοῦν Χρι- 14
στὸν, καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας.

XIV. [c] ΤΟΝ δὲ ἀσθενοῦντα τῇ πίστει προσλαμβά- 1
νεσθε, μὴ εἰς διακρίσεις διαλογισμῶν. [d] Ὃς μὲν πιστεύει φα- 2
γεῖν πάντα, ὁ δὲ ἀσθενῶν λάχανα ἐσθίει. [e] ὁ ἐσθίων τὸν 3
μὴ ἐσθίοντα μὴ ἐξουθενείτω· καὶ ὁ μὴ ἐσθίων τὸν ἐσθίοντα
μὴ κρινέτω· ὁ Θεὸς γὰρ αὐτὸν προσελάβετο. [f] σὺ τίς εἶ 4
ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει, ἢ πίπ-
τει· σταθήσεται δέ· δυνατὸς γάρ ἐστιν ὁ Θεὸς στῆσαι

[illegible] and space will depend on the mode of interpretation [illegible]. [illegible] will be [illegible] to [illegible] drawing, [illegible] the dark [illegible] state of [illegible] advanced, and the day of eternity [illegible]. According [illegible] interpretation, the following [illegible] will be very [illegible].

[illegible] The Commentators are [illegible] whether [illegible] The latter [illegible] adopted by [illegible] but there seems no good reason to [illegible] the other and more general view.

13. [illegible] 'Let [illegible] conduct [illegible] decorously, as men in the full blaze of day [illegible].' Agreeably to which metaphor, the Apostle then [illegible] committed almost exclusively in the night [illegible] time of darkness [illegible] from the former.

14. [illegible] following his example. [illegible] found also in the Classical writers. So [illegible]

— [illegible] Notwithstanding the [illegible] of [illegible] Commentators, the most natural interpretation of the passage is that of the ancient and most modern ones, [illegible] the body so as to gratify its lusts.' [illegible] purpose.

XIV. Now commences the third Section of the practical part of the [illegible] throughout this Chapter, and up to the 13th verse of the next, in which [illegible] various duties, private and [illegible], to be performed [illegible], especially towards those who, not fully satisfied as to the abrogation of the ceremonies of the Mosaic Law, [illegible] respect, either doubted or hesitated concerning the eating of certain foods, and the regarding of seasons. Then he shows the use of Christian liberty in [illegible]. Lastly, [illegible] both among Jews and Gentiles recently converted to Christianity. [illegible]

1. [illegible] and [illegible] and by [illegible] the [illegible] that has been shown by [illegible] and [illegible]. The best [illegible] explain [illegible] who is doubtful or not fully persuaded of the propriety or impropriety of certain things in themselves indifferent, and is not [illegible] as to the liberty which Christianity allows in those [illegible] the word properly [illegible] to [illegible] any thing or person [illegible] See [illegible] ver. 7. and [illegible] The sense of the words [illegible] is best expressed [illegible] not with a view to the agitation of the decision of doubtful questions.

2. The Apostle now illustrates the thing by an example, and shows why he has given the precept. [illegible] which is found in the later writers [illegible] This seems a popular idiom [illegible] those forbidden by the Mosaic Law.

3. [illegible] Supply [illegible], or [illegible]. [illegible] 'has accepted him, admitted him to the benefits of the Christian religion.'

4. σὺ τίς εἶ &c.] 'Who art thou that thou holdest judgment over another's servant?' The use of the phrase [illegible] occurs also in the Classical writers. [illegible] are forensic terms, and [illegible] to stand or fall in judgment, to be acquitted, or be condemned. [illegible] best expressed by [illegible] As, however, there is a continuation of the former metaphor I would render, 'he shall be held acquitted in judgment [illegible] is also [illegible], which passage defends the [illegible] having [illegible]

5 αὐτῶν. [a]Ὃς μὲν κρίνει ἡμέραν παρ' ἡμέραν, ὃς δὲ κρίνει
6 πᾶσαν ἡμέραν. ἕκαστος ἐν τῷ ἰδίῳ νοὶ πληροφορείσθω. [b]Ὁ
φρονῶν τὴν ἡμέραν, Κυρίῳ φρονεῖ· καὶ ὁ μὴ φρονῶν τὴν
ἡμέραν, Κυρίῳ οὐ φρονεῖ. καὶ ὁ ἐσθίων, Κυρίῳ ἐσθίει, εὐ-
χαριστεῖ γὰρ τῷ Θεῷ· καὶ ὁ μὴ ἐσθίων, Κυρίῳ οὐκ ἐσθίει,
καὶ εὐχαριστεῖ τῷ Θεῷ. [b]Οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, καὶ
7 οὐδεὶς ἑαυτῷ ἀποθνήσκει. ἐάν τε γὰρ ζῶμεν, τῷ Κυρίῳ
ζῶμεν· ἐάν τε ἀποθνήσκωμεν, τῷ Κυρίῳ ἀποθνήσκομεν. ἐάν
τε οὖν ζῶμεν, ἐάν τε ἀποθνήσκωμεν, τοῦ Κυρίου ἐσμέν.
9 [c]εἰς τοῦτο γὰρ Χριστὸς καὶ ἀπέθανε [καὶ ἀνέστη] καὶ
10 [ἀν]ἔζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ. [d]Σὺ δὲ
τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί ἐξουθενεῖς τὸν

1 Cor. 4. 10. Col. 2. 16. 2 Cor. 5. 20. 21. 1 Thes. 4. 3.

1 2 Cor. 5. 15. Gal. 2. 20. 1 Thes. 5. 10. 1 Pet. 4. 2.

1 Acc. 10. 42. 2 Cor. 5. 15. 1 Mat. 25. 31. 2 Cor. 5. 10.

which is received by Griesb. and the critics here.

5. κρίνει] such as the Sabbath. *Passover*, *Pentecost*, &c. which some maintained should be kept holy. The παρὰ seems to mean *better than*. That being implied in the comparison denoted by παρά. In the antithetical clause ὑπερ is in the sense equally appropriate to religious purposes.' In ἕκαστος—πληροφορείσθω there is a brevity of expression which requires that there should be supplied from the context (as Koppe suggests) ἀφίεσθω ἑκάστῳ, ἀρέσκου καὶ μὴ κρίνου τοῦτον. On the general sense of the passage there has been a difference of opinion. Many take it to mean to be 'let every man freely enjoy his own opinion. See Grot. and Doder. This, however, is scarce y warranted by the context. It is better with the ancient and some eminent modern Commentators, to render, quoque de ea re sentiat a certus sum in illo' or, 'let every one act with fulness of persuasion that he doth what is lawful' let him act according to the conviction of his own mind.

9. The Apostle now gives examples of both the discrepant sentiments, as well in respect of days, and meats, and shows, by a new reason that those who in this instance think differently, ought not to feel contempt for each other.

— ὁ φρονῶν] literally, 'he who minds, observes.' Κυρίῳ, for εἰς τὸν Κύριον, 'with a reference to the Lord, and in obedience to his commands' or II. Εὐχαριστεῖ τῷ Θεῷ must be so accommodated as to apply both to the ἐσθίων and the μὴ ἐσθίων. In the former case it relates here to the returning thanks for the food, and to the Christian liberty of unrestricted use. In the latter case the sense is supposed by the best Commentators to be 'returns thanks to God for the gift of abstinence.' Καὶ before ὁ ἐσθίων I have inserted on the authority of most of the best MSS. and Versions, and many Fathers, as one of the early Edd. except the Ismanian. It was after being cancelled in the third Ed. of Stephens that of Beza, and the Elzevir, restored by Beng., Math., Griesb., Knapp., Tittm., and Vat. and rightly, since it is required by propriety, and might easily have been omitted by the scribes.

7. οὐδεὶς γὰρ—ζῇ.] By οὐδεὶς is meant no Christian. With respect to the ἑαυτῷ ζῇ and ἑαυτῷ ἀποθνήσκει, the general sense may be, as Grot. and Koppe explain, that whether al ve or dead we are in the power of God. But to consider it more particularly, it may be observed that ἑαυτῷ ζῇ signifies 'liveth after his own will and pleasure,' so as to give no account of his actions to any one but himself, and, *ex opposito*, οὐδεὶς ἑαυτῷ ἀποθνήσκει seems to mean 'no one has, at death, any power over himself and be falv in another state of existence nor cease to depend for every thing upon the Lord, by whom he is to be judged. See more in Carpz. ap Rosem. Synop. The clause following is a continuation of what was before said, and that by way of inference.

10. εἰς τοῦτο γὰρ—ἀνέστη.] The sense is 'For to this end and purpose Christ died and after his resurrection, rose again unto glory, and yet liveth that he might be sovereign of the whole human race both the quick and the dead.' Hence it is inferred that we live unto *Christ* and not for men. In καὶ ἀπέθανε—ἀνέζησεν the reading is disputed. Some MSS. omit the first καὶ, others, the καὶ ἀνέστη. Both are cancelled by Griesb. and Dr. Burton. Many MSS., with several Versions and early Edd., for ἀνέζησεν read ἔζησεν which is preferred by Mill and Wetst., and edited by Beng., Math., Griesb., and Vat. Agam. 1 prin edits καὶ ἀπέθανε καὶ ἀνέζησεν, while Knock would read ἀπέθανε καὶ ἀνέστη. Under all the circumstances, I see no sufficient authority to cancel any thing, especially as the sense of the context admits, any requires, the whole. And the καὶ ἀνέστη might be omitted by reason of the two καὶ s. That ἔζησεν ought to be read for ἀνέζησεν, there is no doubt. The ἀνα might arise from the ἀν preceding, or come from those Critics who rejected the καὶ ἀνέστη as useless, a very unsafe principle in a writer who, like Thucydides, is occasionally as verbose as he is at other times obscurely brief. *Here* however, there is nothing verbose or pleonastic. Ἀνέστη καὶ ἔζησε is for ἀνέστησε ἔζησε. So Ammon renders, 'et post resurrectionem ad gloriam ere eatem evectus est.' Ἔζησε signifies *lived, liveth, and will live to all eternity*, denoting that immortal life whereon "he ever liveth to make intercession for the faithful." See Heb. vii. 25.

10. τί δὲ, τί κρίνεις &c.] Here the Apostle urges a new reason to dissuade them from ener-

ἀδελφόν σου; πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ
Χριστοῦ. γέγραπται γάρ· Ζῶ ἐγώ, λέγει Κύριος· 11
ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ πᾶσα γλῶσσα ἐξο-
μολογήσεται τῷ Θεῷ. ἄρα οὖν ἕκαστος ἡμῶν περὶ 12
ἑαυτοῦ λόγον δώσει τῷ Θεῷ. Μηκέτι οὖν ἀλλήλους κρί- 13
νωμεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι πρόσ-
κομμα τῷ ἀδελφῷ ἢ σκάνδαλον. οἶδα καὶ πέπεισμαι ἐν 14
Κυρίῳ Ἰησοῦ, ὅτι οὐδὲν κοινὸν δι' ἑαυτοῦ· εἰ μή, τῷ λο-
γιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν. εἰ δὲ διὰ βρῶμα 15
ὁ ἀδελφός σου λυπεῖται, οὐκέτι κατὰ ἀγάπην περιπατεῖς.
μὴ τῷ βρώματί σου ἐκεῖνον ἀπόλλυε, ὑπὲρ οὗ Χριστὸς
ἀπέθανε. Μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν. οὐ 16
γὰρ ἐστιν ἡ βασιλεία τοῦ Θεοῦ βρῶσις καὶ πόσις, ἀλλὰ 17

1 Kor. 4. 5. 2 Cor. 5. 10. Philip. 2. 10. 11 Isai. 45. 23. 12 Rom. 12. 36. 1 Cor. 3. 8. 2 Cor. 5. 10. 13 Rom. 2. 1. 1 Cor. 4. 5. 14 Mark. 7. 15. 15 Acts. 10. 15. 1 Cor. 8. 4. 7. 10. 1 Pet. 4. 8. 16 1 Cor. 8. 9. 17 1 Cor. 8. 8.

coming rash judgment, or entertaining undue contempt; and that is suggested partly in the word ἀδελφ., which is emphatic, but chiefly in the words following, πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ Χρ., which import that we are all equally amenable to this judgment, and therefore are not warranted in judging, much less condemning and despising each other: all must be left to the judgment of one great and true Lawgiver and none ought to presume to intrude upon his province.

11. γέγρ. γαρ.] Agreeably to what is said in Scripture, namely in Is. xlv 23, with some slight diversity, among it should seem, from some variation from the present reading of the Hebrew, (see my Note in Kecens. Synop.) together with such a freedom of version as an Apostle was justified in exercising. At all events the sense is faithfully expressed. What is there said of *Jehovah*, is here ascribed to *Christ*, "and no wonder, remarks Koppe, "since that he is united with *Him most closely* is an opinion inured perpetually expressed by the *Jewish writers* (as often as they speak of the Messiah) as well as by the *Apostles*, as St. Paul and St. John."

13. μηκέτι οὖν ἀλλήλους κρ. &c.] In these words (which contain a conclusion drawn from the preceding) is an injunction not only to abstain from unjustly judging those who entertain different sentiments in matters of conscience, but to beware lest the weaker party be, by our actions and sentiments, aggrieved, and thus be led into error. Koppe.

The Commentators notice the *anastrophe* in κρίνωμεν and κρίνατε, the word being first used in the sense "to pass sentence and impute judgment upon," and then that of "censure." A similar use of ἀναστρέφω is adduced by Raphel from Herodotus. Προσκομμα and σκάνδαλον are nearly synonymous, the latter being generical of the former. See Matth. xviii. 7 and Note. Some, however, think that the former, signifying a trip, is a less forcible term than the latter, which signifies an utter fall or fault.

14. οἶδα καὶ πεπ. &c.] The Apostle here anticipates an objection. Οἶδα καὶ πεπ. is a strong expression to denote full persuasion from complete knowledge. Ἐν Κυρίῳ Ἰ. i.e. by the teaching of Jesus Christ himself, and not by human reasonings. See Theophyl. Ὅτι οὐδὲν κοινὸν. By the term κοινὸν is suggested by the context, the sense is "no kind of meat is, in its own nature, impure (i.e. unlawful), but to him who accounts it to be unlawful" to him it is unlawful, i.e. as Grot. and others explain, "the persuasion of any food being forbidden is to a Christian Jew as long as he is so persuaded, sufficient to make it unlawful for him to use that liberty which Christ has given him from the yoke of the Mosaic ordinances." This is, however, rightly extended by Theologians to all other cases, so as to form a general rule. The εἰ μὴ is said to be put for ἀλλ. But it is, in fact, used in its ordinary sense, and is only introductory of another and an explanatory clause.

15. διὰ βρῶμα "through food," i.e. the eating of food, and, as appears by the context, the eating of food. See the next verse. Λυπεῖται is explained by the older Commentators "is grieved and hurt," by the more recent ones, "brought into grief," i.e. self-condemnation, by being induced to do what he believed to be unlawful, Πεπατεῖν, to act. Κατὰ ἀγάπην, "agreeably to Christian charity" which requires us, for the sake of a weaker brother, to suffer our own liberty to be circumscribed in any matter not unlawful. Ἀπόλλυε does not imply final perdition, but a present falling from a state of salvation.

16. ὑμῶν τὸ ἀγαθόν.] The earlier Commentators take this to mean "your Christian liberty, which is in itself so good." But it is better explained by the ancient and the recent moderns (Commentators) "your holy religion, which is your chief good."

17. οὐ γὰρ ἐστιν—πόσις.] A popular and familiar mode of expression for "In the Christian religion and he who stop prescribed by it, it is not meats and drinks that are considered but virtue, peace, spiritual joy, &c. i.e. in order to the attainment of the kingdom of Heaven, we have no need of abstinence from meats but of righteousness, peace, &c." See Theophyl., in Recens. Synop. Χαρὰ ἐν πνεύματι ἁγ. signifies an inward joy from the consolations of the Holy Spirit.

18 δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ· ὁ γὰρ
19 ἐν τούτοις δουλεύων τῷ Χριστῷ εὐάρεστος τῷ Θεῷ καὶ
δόκιμος τοῖς ἀνθρώποις. ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν,
20 καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους. Μὴ ἕνεκεν βρώ- [1 Mac. 13. 37.]
ματος κατάλυε τὸ ἔργον τοῦ Θεοῦ. πάντα μὲν καθαρά· [Luc. 1. 18. Rev. 1. 15.]
ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίοντι.
21 καλὸν τὸ μὴ φαγεῖν κρέα, μηδὲ πιεῖν οἶνον, μηδὲ ἐν ᾧ ὁ [1 Cor. 8. 13.]
22 ἀδελφός σου προσκόπτει ἢ σκανδαλίζεται ἢ ἀσθενεῖ. Σὺ
πίστιν ἔχεις· κατὰ σαυτὸν ἔχε ἐνώπιον τοῦ Θεοῦ· μακάριος
23 ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει. ὁ δὲ διακρινόμενος, ἐὰν
φάγῃ, κατακέκριται, ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὃ οὐκ ἐκ
πίστεως, ἁμαρτία ἐστίν. [Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ
εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου
χρόνοις αἰωνίοις σεσιγημένου, φανερωθέντος δὲ νῦν διά τε γραφῶν προφητικῶν,
κατ' ἐπιταγὴν τοῦ αἰωνίου Θεοῦ εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνω-
ρισθέντος, μόνῳ σοφῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.] [1 Cor. 2. 7. Eph. 3. 5. Col. 2. 2. 1 Cor. 2. 14. 16. 1 Tim. 3. 16. Tit. 1. 2. 3. Tit. 1. 3. Rom. 16. 25. 26. Jude 24. 25.]

1 XV. Ὀφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα
2 τῶν ἀδυνάτων βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν· ἕκα-

[18. ἐν τούτοις] these disposed (see and Εὐοῖτε ἐν ἀνθρώποις. This seems to be a form of expression (with which Schoettg. compares a very similar passage in a Italian) which ἐν τούτοις is to be in favour with God and man.

19. ἄρα οὖν τὰ τῆς &c. A conclusion drawn from the preceding: 'Let us pursue a peaceful spirit in all we do, pleasing to God, let us study peace and what tends to mutual edification.' See Note on Acts ix. 31.

20. τὰ ἔργα τοῦ Θεοῦ] i. e. the propagation of the Christian religion, the faith and Christian piety of the person in question.

— πάντα μὲν καθαρά &c. The words may be referred either to the weak Christian, who, if he eateth ὁ ἀσθενῶν, ἐν συνειδήσεσι πονηρᾷ καὶ ἀπίστῳ, with an uncertain and dubious mind, [illegible] to the more learned and advanced Christian, who, if, by eating, he offends and causes another to sin (ὁ ἀνθρωπος, for πάντα ἀνθρωπος ἐστι, i. e. occasioning an offence to him), is also guilty.

21. καλὸν τὸ μὴ φαγεῖν &c.] The sense is, 'It were good if one were never to eat meat' &c. The use of the plural κρέα for the singular occurs in several other writers. Ἐν ᾧ ὁ ἀδελφός σου προσκόπτει is for σκανδαλίζεται. The words ἢ σκανδαλίζεται ἢ ἀσθενεῖ are omitted in three MSS. and many Versions and Fathers, and even rejected by Mill and Hoppe as being a gloss. This however can hardly be true of ἢ ἀσθενεῖ, and if that clause be genuine, so probably must the preceding one.

22. σὺ πίστιν ἔχεις] The tenant and early readers (commentators and interpreters), the more recent ones disagreed, which latter seems to confirmed by the Peshito Syriac, and is more agreeable to the style of the Apostle. By faith is meant a persuasion that what one is doing is right and lawful, or in other words, the assent of the conscience. Κατὰ σαυτὸν ἔχε 'keep this persuasion to yourself, and your God, use it when you have no other witness, and do not employ it so as to offend your fellow Christian, and weaker brother.

— μακάριος &c. The sense is, 'happy is he who doth not condemn himself in the use he has made of what he allows to be right.' It is truly remarked by Chrysostom, that this must be confined to the subject in question, that of meats.

23. ὁ δὲ διακρινόμενος—κατακέκριται] The sense is 'And he who doubteth (whether it be right to eat) is condemned, i. e. whatever he is condemned (nay, is self condemned) if he eat, because he doth it not from faith.' After πιστεως supply ποιεῖ.

— πᾶν δὲ &c.] The sense is, 'Whatever is done not with a full persuasion that it is lawful is sinful.' Wets. and Grot. compare similar sentiments from the Classical writers, and Schoettg. some from the Rabbinical ones.

I have, on the authority of almost all the MSS. and many Versions and Fathers, and after the example of Mill, Wets., Matth., Griesb., &c., here inserted the doxology which in the common text is placed at the end of the Chapter. As, however, the thing is not certain, I have, in addition to expressing the insertion in small characters, added it in brackets. The late editions of MSS. are said to confirm the evidence for its insertion. I cannot add anything to the reasonings of Mill, Wets., Matth., and Griesb., and I entirely acquiesce in what Mr. Slade has urged, who has so well treated the subject as to render it unnecessary for me to enter into it minutely.

XV. 1. Here the Apostle, examining the subject, more enters into the forbearance and condescension on other motives also particularly from the example of Christ.

— βαστάζειν τὰ ἀδυνατήματα as opposed to καὶ ἀσθενεῖ, [illegible] as Hoppe and Rosenm. re-

στος [γάρ] ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς
οἰκοδομήν. 2 καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρεσεν, ἀλλά, 3
καθὼς γέγραπται· Οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων
σε, ἐπέπεσον ἐπ' ἐμέ. 4 ὅσα γὰρ προεγράφη, εἰς τὴν
ἡμετέραν διδασκαλίαν προεγράφη· ἵνα διὰ τῆς ὑπομονῆς καὶ
τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν. 5 ὁ δὲ
Θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δώη ὑμῖν τὸ αὐτὸ
φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν· ἵνα ὁμοθυμαδὸν 6

mark) be understood the more abundant in knowledge, and the stronger in faith (ver. 22, compared with 1 Co. xxiv. 29, and Acts xv. 24, δυνατοὶ δὲ λόγῳ), and by the *ἀσθενήματα*, those less skilled and knowing, and therefore in hesitation and doubt as to the awfulness or unlawfulness of any thing. Both the physical and moral sense of δυνατοὶ is amply illustrated by Wets. By the *ἀσθενήματα* are meant superstitious *ὀρθοῦν*. And *βαστάζειν* signifies to bear with, a metaphor taken from strong persons helping weak fellow travellers by occasionally carrying for them their burdens. Αἰ ἑαυτοῖς ἡδ. *μόνον*.

2 ἕκαστον ἡμῶν &c.] For after ἕκαστον is absent from many and the best MSS., many Versions and Fathers, and the Ed. Princ. It was introduced by Stephens from the Erasmian Edition, and though expunged by Beza in his first Edition afterwards crept into the subsequent ones, and so was introduced into the textus receptus, but was again cancelled by Griesb., Matth., Scholz, and Lachm., and rightly Tischd.

— *ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκ.*] By adding *εἰς τὸ ἀγαθὸν πρὸς οἰκ.* (i. e. so far as may be for his good and edification, and that of the Church) the Apostle means to limit his precept that complaisance might not be carried to abject subservience. Εἰς τὸ ἀγαθὸν and πρὸς οἰκ. must be closely connected, the latter serving to qualify and explain the former, and prevent a misunderstanding of the sense. See Chrys. and Theophyl. ap. Recens. Synop. Scaliger (Recount. observes on the εἰς τὸ ἀγαθὸν that ἐστι γὰρ δυνατὸν καὶ ἐπὶ κακῷ καὶ ἐπὶ τῷ ἀγαθῷ. To which purpose there is an apposite passage in Theophr. Char. Eth. 5 περὶ ἀρεσκείας· ἡ δὲ ἀρεσκεία ἐστὶν ἐπὶ τὸ βέλτιστον ἡδονὴν παρασκευάζειν.

3 οὐχ ἑαυτῷ ἤρεσεν] 'sought not his own gratification [but the good of others],' which latter clause is implied in the act of the former.

The next sentence, 'nay, he bore patiently the insults of men,' is noticed in the words of Ps. lxix. 10., which even Rosenm. admits to be an highly applicable to Christ, though he denies it to be primarily meant of the Messiah. But as Mr. Turner observes, it is for him to prove that the application varies from the intention of the original author. Besides, he (and admits that various other sentences of the O. T. were by the Jews of that time (nay, even are by those of the present day) conceived to treat of the Messiah. And whence could have arisen such an opinion, unless it had had its foundation in tradition handed down from the times of the Prophets themselves? Moreover, the Apostle himself, in the words following, refers to those numerous passages which occurred in the O. T., as written for the instruction and consolation of believers in the Messiah. For (has been well pointed out by Grot. and Crell) lest the words ὅσα γὰρ προεγράφη are meant to anticipate an objection, namely, that the passage has reference to David not to Christ, or Christians. In which then is the answer, part of which is contained in a subjoined clause dependent on γάρ, q. d. (It does indeed pertain to David, but it is typical of Christ) or at least may serve for our example and instruction.

4. διὰ τῆς ὑπομονῆς καὶ τῆς παρ. &c.] It is not clear, nor determined by the Commentators, whether τῆς ὑπομονῆς is to be construed with τῶν γραφῶν, or not. The former is the more probable, and then the sense will be 'through the patience which they recommend and exemplify, and by the (motives for) consolation which they supply.' In ἔχωμεν is implied κατέχωμεν.

5. ὁ δὲ Θεὸς &c.] God is said to be "the God of patience and consolation," because he produces them in us, by supplying various means whereby that virtue may be attained, and in order to enable us to meet all sorts of evils with unbroken courage, and unshaken constancy, supplies us with various sources of consolation (Calv.). We are not, however, to consider only the means by which all things are made to work for good to believers, and the motives where to be found in Scripture, but also the supporting assistances, and comforts of the Holy Spirit, a very high degree of whose graces were vouchsafed to the primitive Christians, but fewer whom Christians of every age may expect such "manifestations of the Spirit" (1 Co. xii. 7) as are given to every man to profit withal." Compare the expression Θεὸς τῆς εἰρήνης ver. 33. Φρονεῖν and τῆς εἰρήνης xv. 13. On the formation of these, see Wr. Gr. § 10, 2 c.

— τὸ αὐτὸ φρονεῖν] Crell., Turn., and others take this not as much the second mean as optimum, quam maximum ac vehementissime, i. e. to have mutual forbearance and kind affection. Κατὰ Χ. Ἰ., 'according to the example of Christ Jesus.'

6. ἵνα ὁμοθυμαδὸν &c.] Quod is emphatical, and the sense is, that when ye praise God ye may do it, as with one mind, so also with one mind, with unanimity, without strife, hatred, or contentions.' On the form of ὁμοθ., see Note on Acts i. 14. Τὸν Θεὸν καὶ Πατέρα κ. τ. λ. [Ἰ. Χ.] should (as the best Commentators and Critics are agreed) be rendered 'the God and Father of our Lord Jesus Christ.' Compare 2 Co. xi. 31. Eph. i. 3. 1 Pet. i. 3. For as Whitby and Hp. Pearson remark from the Fathers, "the first Person in the Trinity is the God and Father of

* Rom. xv. 10.
† Comp. 4. xv. 1 Cor. xv. 11.
‡ 2 Tim. 3. 16.
§ Comp. 11. 16.
‖ 1 Cor. 1. 10.
¶ Comp. v. 2. ch. 3. 16.

ἐν ἑνὶ στόματι δοξάζητε τὸν Θεὸν καὶ πατέρα τοῦ Κυρίου
7 ἡμῶν Ἰησοῦ Χριστοῦ. Διὸ προσλαμβάνεσθε ἀλλήλους, Ps. 119. 14.
καθὼς καὶ ὁ Χριστὸς προσελάβετο ἡμᾶς εἰς δόξαν Θεοῦ.
8 Λέγω δέ, Ἰησοῦν Χριστὸν διάκονον γεγενῆσθαι περιτομῆς Mark. 15.
ὑπὲρ ἀλήθειας Θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν Acts 3. 26.
πατέρων· Ps. 98.
9 τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν Θεόν, καθὼς γέγραπται· Διὰ τοῦτο ἐξομολογήσομαί σοι ἐν 2 Sam. 22. 50.
ἔθνεσι, καὶ τῷ ὀνόματί σου ψαλῶ. Ps. 18. 49.
10 καὶ πάλιν λέγει· Εὐφράνθητε ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ. Deut. 32. 43.
11 καὶ πάλιν· Αἰνεῖτε τὸν Κύριον πάντα τὰ ἔθνη, καὶ ἐπαι- Ps. 117.
12 νέσατε αὐτὸν πάντες οἱ λαοί. Ps. 117. 1.
καὶ πάλιν Ἠσαΐας λέγει· Ἔσται ἡ ῥίζα τοῦ Ἰεσσαί, καὶ ὁ ἀνιστάμενος Isai. 11. 10.
ἄρχειν ἐθνῶν, ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν. Rev. 22. 16.
13 ὁ δὲ Θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσῃ χαρᾷ καὶ εἰρήνῃ ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει Πνεύματος ἁγίου.
14 Πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ 2 Pet. 1. 12.
ὑμῶν, ὅτι καὶ αὐτοὶ μεστοί ἐστε ἀγαθωσύνης, πεπληρωμέ- 1 Joh. 2. 21.

Christ in respect to the latter's manhood, and eternal Son of God, his Father in respect of his Divinity, or as He is the Word.'

7. διὸ προσλαμβάνεσθε ἀλλήλους] This consent would be especially enjoined, if the Gentile and the Jewish Christians (the persons, no doubt, here meant) should mutually reverse and show kindness to each. On the force of προσλαμβάνεσθαι, see Note supra on c. 1. 5. e. g. d. 'since these things are so, show the essence of Christianity in mutual love.' Εἰς δόξαν Θεοῦ either signifies 'to worship God,' or (with some recent Commentators) referred to what just preceded, 'to the honour of that God who has placed you in a state of salvation by which you may finally attain to the glory of God.'

8. Λέγω δὲ Ἰησοῦν &c.] This supplies a reason for the preceding position. The Apostle's argument, to persuade why brethren, of whatever nation, should live in mutual harmony and good offices, is (as Rosenm. observes) this, 'that the Gentile might to respect the Jew, since Christ came and his ministry among the Jews, and was personally the Messiah of the Jews, thereby fulfilling the predictions of their Prophets, and the promises made to Abraham, (and through him to the Patriarchs) that "in his seed should all the nations of the earth be blessed;" that therefore the Jews and the Gentiles had reason to glorify God for his mercy imparted to both.'

Λέγω δὲ here and at Gal. iv. 1. & v. 19. is rendered by Schleus. as a formula of connexion. But I agree with Mr. Rose ap. Parkh. p. 400, that it gives peculiar force to what the Apostle brings forward. Περιτομῆς. Abstract for concrete, 'a minister to the circumcised,' i. e. the Jews. Ὑπὲρ ἀληθείας Θεοῦ, 'for the establishment of the truth of God,' i. e. his faithfulness in keeping his promises. In ἐπαγγ. τῶν πατέρων the Genitive is one of object. Βεβαιῶσαι τὰς ἐπαγγ., 'to confirm the promises,' i. e. by doing what had been promised.

9. Koppe here recognizes an *anacoluthon*, for τῶν δὲ ἐθνῶν Θεόν. But most Commentators supply λέγω and ὅρα λόγ., referring to a similar comp. at iv. 13. "The Apostle (says Taylor) is persuading the converts to a cordial union in public worship, and is giving each party a substantial reason why they ought to unite their hearts as well as voices." That, as it would be more difficult to persuade the *Jew*, he applies to him several quotations out of Scripture, Ps. xviii. 49. Deut. xxxii. 43. Ps. cxvii. [Isa. xi. 10, the first and last of which, as Whitby shows, the Jews interpreted of the Messiah. All of them agree in sense with the Hebrew, and tend to prove, that the Gospel promises were to be extended to both Jews and Gentiles.

13. Now commences the *epilogus* or conclusion, forming the 4th and last portion of the Epistle, and consisting of two parts, in the former of which up to the end of this Chapter, the Apostle, after good wishes and prayers for their spiritual welfare, addresses them in endearing language, and apologizes for what might be taken by them as a fault, in the latter (which occupies the last Chapter) he resumes and continues the same endearing language to the end.

— ὁ Θεὸς τῆς ἐλπ.] 'the God who is the source of all hope, in this life and in the next.' Εἰς τὸ περισσεύειν—ἁγίου. The sense is, 'that ye by the powerful aids of the Holy Spirit shed abroad in your hearts, may abound more and more in his hope.' See Theophyl.

14. ἐγὼ καὶ αὐτὸς &c.] 'ye yourselves also,' which, as Fisc. observes, involves the further sense, 'even without my admonition.' Here Beza compares the Homeric τὸ μὲ σπεύδοντα καὶ αὐτὸν ἐπορσαι, the expression κ. νόεις

a Supra, 1. 4. 15 νοι πάσης γνώσεως, δυνάμενοι καὶ ἀλλήλους νουθετεῖν. [b] τολ-
b Infra, 15. 15. μηρότερον δὲ ἔγραψα ὑμῖν, ἀδελφοί, ἀπὸ μέρους, ὡς ἐπα-
c Infra, 1. 11. d Infra, 15. 31. e Gal. 2. 7, 8. f 1 Thes. 2. 4. g 1 Tim. 1. 11. h Infra, 3. 5. i Infra, 15. 16. k Infra, 1. 2. 16 νιστὰς ὑμᾶς, διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ
Θεοῦ, [c] εἰς τὸ εἶναί με λειτουργὸν Ἰησοῦ Χριστοῦ εἰς τὰ 16
ἔθνη, ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ, ἵνα γένηται
ἡ προσφορὰ τῶν ἐθνῶν εὐπροσδέκτος, ἡγιασμένη ἐν πνεύ-
ματι ἁγίῳ. [d] ἔχω οὖν καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς 17
Θεόν· [e] οὐ γὰρ τολμήσω λαλεῖν τι ὧν οὐ κατειργάσατο 18
Χριστὸς δι' ἐμοῦ, εἰς ὑπακοὴν ἐθνῶν, λόγῳ καὶ ἔργῳ, ἐν 19
δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει Πνεύματος Θεοῦ· [f] ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ
l Gen. 10. 23. 1 Chr. 1. 17. πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ. [g] οὕτω δὲ φι- 20

γνώσεως must not be too rigidly interpreted. Its sense is determined by the words following, δυνάμενοι καὶ ἀλλήλους νουθετεῖν, and therefore may be explained, fitted with all knowledge necessary for the purpose of mutual instruction. Carpz. aptly compares 1 Joh. ii. 20 & 27.

15. τολμηρότερον ἔγραψα κτλ.] This apologetic(?) language was, as Macknight observes, necessary, since he had opposed some of their strongest prejudices, and rebuked them for certain irregularities of conduct. He excuses his freedom by pleading the strong obligation and sacred duty imposed on him as an Apostle and the Apostle of the Gentiles. This (observes Koppe) gives him an occasion of adverting to his own office in converting the heathens and to mention what he further meant to do in that cause. Ἀπὸ μέρους, 'in some respect,' may be construed either with ἔγραψα or with τολμ.

16. εἰς τὸ εἶναι—εἰς τὰ ἔθνη. The sense is, 'That I should bestow my especial attention on the conversion of the Gentiles to the religion of Christ.' The Apostle however, uses a formula derived from the Jewish religion, in order the more strongly to express on the Jewish Christians the dignity of his Apostleship, and he calls himself, not διάκονος, but λειτουργός, a sacred minister, see Note on Acts xxiv. 16, and says his office is, not κηρύσσειν, but ἱερουργεῖν τὸ εὐαγγέλιον, i.e. to preach the Gospel as a priest of the New Covenant, by which men are made θυσία ζῶσα. So προσφορὰ and ἡγιασμένη, a little after, are likewise terms borrowed from the Temple service. See more in Carpz. and Koppe, the latter of whom and Bloomf. pass over the important words ἐν πνεύματι ἁγίῳ, by means of the gifts and graces of the Holy Spirit.

17. καύχησιν] 'a reason for boasting,' as Phil. iii. 4. Πρὸς τὸν Θεόν κτλ. ἀληθινῶς.

18. οὐ γὰρ τολμήσω κτλ. On the sense of this passage (obscure from brevity, and still more from the modesty of the Apostle, some difference of opinion exists. See Rosenm. Synop. Carpz. assigns the following as the sense: 'For I can scarce dare to say or speak of what Christ has not done, how much Christ has done by me, as well in words as in works, nay, miracles.' This is, however, too harsh. The true sense seems alone to be that given in Rosenm. Synop. from the ancient Commentators: 'Having been thus employed by Christ Jesus on the service of God, I might boast of what has been done.' [But I will not do it] for I would not venture (non ausim). See Wint. Gr. § 41. 5. a. to boast of any thing which not so much I myself have effected, as what Christ has effected by me as an instrument, for the conversion of the heathen, both in words and works by virtue of signs and wonders wrought by the power of the Spirit of God. There is more than one passage of *Hiperbaton* of which the sense is only obscure (indeed from the same cause) and easy to be explained by supplying what is, from modesty omitted.

19. πνεύματος Θεοῦ] Πνεῦμα, ἅγιον is found in several MSS. some later Versions and Fathers, and is preferred by Mill and others, and edited by Griesb., Koppe, and Tittm., but rashly. The common reading is justly retained and defended by Wets. and Matth., who have well remarked that the new one was merely a gloss, the vulg. being a somewhat rare expression. Yates, well accredited witness would cannot then, on the authority of one MS. It was doubtless omitted from an open space being left in the text of the original, the scribe being doubtful which to take of the two readings, θεοῦ or ἁγίου, (probably placed one above another, as was often the case) and deferred filling up the vacancy until after he had consulted other MSS.

— ἀπὸ Ἱερουσαλὴμ κτλ.] 'from Jerusalem and the neighbourhood.' The term κύκλῳ may, by the usage of the best Greek writers, have great latitude, and comprehend a very extensive circuit of country about Jerusalem, including Palestine, Syria, and the adjacent parts of Arabia. But Jerusalem is especially mentioned from its being the centre whence the rays of Divine knowledge beamed. Πεπληρωκέναι τὸ εὐαγγ. τ. Χ. is an expression deviating from Classical usage and proceeding Hellenistic, and partaking to that of Col. i. 25 τὸν λόγον τοῦ Θεοῦ. The early Commentators explain it 'to fully evangelize,' the latter more regard it as a *Hebraism* derived from a similar use of the correspondent term מלא to *complete, perfect*, which especially in the Chaldee dialect often signifies to teach. And this interpretation is confirmed by the authority of the Syriac Version.

20. οὕτω δὲ φιλο-] The participle depends upon a verb preceding, ὥστε πεπληρωκέναι.

λοιμούμενον εὐαγγελίζεσθαι, οὐχ ὅπου ὠνομάσθη Χριστός,
21 ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ· [10] ἀλλὰ καθὼς
γέγραπται· Οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ, ὄψον-
22 ται· καὶ οἱ οὐκ ἀκηκόασι, συνήσουσι. [11] Διὸ καὶ ἐνε-
κοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς. [12] νυνὶ δὲ μη-
κέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιποθίαν δὲ ἔχων
τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτῶν, ὡς ἂν πορευω-
μαι εἰς τὴν Σπανίαν, ἐλεύσομαι πρὸς ὑμᾶς. ἐλπίζω γὰρ
διαπορευόμενος θεάσασθαι ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμφθῆ-
ναι ἐκεῖ, ἐὰν ὑμῶν πρώτων ἀπὸ μέρους ἐμπλησθῶ. [13] Νυνὶ
δὲ πορεύομαι εἰς Ἰερουσαλὴμ, διακονῶν τοῖς ἁγίοις. [14] εὐ-
δόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασ-
θαι εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἰερουσαλήμ· [15] εὐ-
δόκησαν γὰρ, καὶ ὀφειλέται αὐτῶν εἰσιν. εἰ γὰρ τοῖς
πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη, ὀφείλουσι καὶ ἐν
τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς. τοῦτο οὖν ἐπιτελέσας,
καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον, ἀπελεύσο-

[10] Rom. 9. 21.
[11] Psalm. 98. 2. Isai. 52. 10.
[12] 1 Thess. 2. 18.
[13] Supra 1. 10.
[14] 1 Thess. 2. 1.
[15] 2 Pet. 1. 4.
[16] 1 Cor. 9. 17.
[17] 2 Cor. 8. 1.
[18] 2 Cor. 8. 3.
[19] 2 Cor. 8. 12.
[20] 2 Cor. 8. 10.
[21] Supra 11.
[22] 2 Cor. 9. 11.
[23] 2 Cor. 9. 12.

but, in translation, may be rendered by a verb [illegible]. Thus have I strived [illegible] properly sign. to be studious of honour, and as such a person implies zeal, honour, and I zeal, it comes to signify 'to do any thing with zeal, diligence,' &c. 'Ὅπου ὠνομάσθη Χριστὸς,' 'where Christ was already preached.'

— ἀλλὰ καθὼς γέγρ.] 'Thus making good in my own case the words of Scripture.'

— οἷς οὐκ ἀνηγγέλη &c.] The words (from Isa. lii. 15) are by the Jewish interpreters referred to the Messiah, not applied by the Apostle to his own case. The περὶ αὐτοῦ is supplied to complete the sense.

22. διό, i.e. for the reason adverted to at v. 19 & 20, viz. a desire to visit new countries for the purpose of evangelizing the Gentiles.

23. μηκέτι τόπον ἔχων &c.] This is explained to mean, 'there being no longer any place where Christ had not been preached.' But the more natural sense is that assigned by the ancient and several modern Commentators, 'there being no longer any sufficient occasion for my apostolical labours here.' So τόπος is used in Heb. xii. 17. Κλίματα, 'parts of the country.' The word properly denotes one of those divisions of the sphere between the Equator and Arctic Pole, at which the ancient Geographers made reckon. Ἐπιποθία, 'a strong desire.' The word is very rare, and synonymous with ἐπιπόθησις which occurs in 2 Cor. vii. 7 & 11. Τοῦ ἐλθεῖν, for ὥστε ἐλθεῖν.

24. ὡς ἂν πορ.] 'as soon as.' An idiom found only in the later Classical writers. On the question whether St. Paul did ever take this journey into Spain, see my Note in Kreuse's Synop. I have there shown that it is very probable he did, but at the same time not improbable that St. James had several years before, barely planted the Gospel in that country, which, from its vast extent would admit of St. Paul's labours without his being said to 'build on another man's foundation.'

— ἐὰν ὑμῶν—ἐμπλησθῶ] The sense is, 'after I shall have been, in some measure satisfied with [the pleasure of] your society.' So Aelian, cited by Kuppe says of the peacock displaying its gay plumage ἐν γὰρ ἐμπλησθῆναι τῆς θέας τὸν παρεστῶτα.

The words πορεύομαι πρὸς ὑμᾶς and γὰρ after ἐλπίζω, omitted in 7 ancient MSS., several Versions, and some Fathers, are rejected by Mill, and cancelled by Griesb. and Scholz, but without reason. See Matth. and Rinck's Notes.

25. νυνὶ δὲ πορ. &c.] The Apostle adds this, that they may not expect him very soon. Πορεύομαι, 'I am just going.'

26. Μακεδονία καὶ Ἀχαΐα] i.e. the Christians in Macedonia and Achaia.

27. εὐδόκησαν γὰρ &c.] Grot. observes that there is here an *anaphora*, together with an *epanaphora*, 'they were pleased,' &c. so to show that the thing was not obligatory. Καὶ, for καίτοι 'and yet.'

— τοῖς πνευμ. αὐτῶν ἐκοινώνησαν] This syntax (a Dative of *thing*) rarely occurs in the Classical writers. The Dative depends upon to understood, which is expressed in Gal. vi. 6. The Accus. with εἰς is equivalent to this. Κοινωνεῖν has usually a transitive, but here it has an intransitive sense. Πνευματικὰ denotes the affairs of the soul and another life, σαρκ. those of the body and this life.

28. ἐπιτελέσας] 'having despatched.' Σφραγισάμενος. Some Commentators render this 'cum anxisset,' but the best ancient and modern Interpreters are agreed that it means 'having safely consigned this money, as under seal.' Of which sense Lessn. adduces an example from Hiob. Καρπὸν, fruit of their benevolence,' the contribution mentioned at v. 26.

μαι δι' ὑμῶν εἰς τὴν Σπανίαν. 29 οἶδα δὲ ὅτι ἐρχόμενος πρὸς
ὑμᾶς, ἐν πληρώματι εὐλογίας τοῦ εὐαγγελίου τοῦ Χριστοῦ
ἐλεύσομαι. 30 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ Κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος,
συναγωνίσασθαί μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς
τὸν Θεόν· 31 ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰου-
δαίᾳ, καὶ ἵνα ἡ διακονία μου ἡ εἰς Ἱερουσαλὴμ εὐπρόσδεκ-
τον γένηται τοῖς ἁγίοις· 32 ἵνα ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς
διὰ θελήματος Θεοῦ, καὶ συναναπαύσωμαι ὑμῖν. 33 ὁ δὲ Θεὸς
τῆς εἰρήνης μετὰ πάντων ὑμῶν. ἀμήν.

XVI. 1 ΣΥΝΙΣΤΗΜΙ δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν,
οὖσαν διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς· 2 ἵνα αὐτὴν
προσδέξησθε ἐν Κυρίῳ ἀξίως τῶν ἁγίων, καὶ παραστῆτε
αὐτῇ ἐν ᾧ ἂν ὑμῶν χρῄζῃ πράγματι· καὶ γὰρ αὐτὴ προ-
στάτις πολλῶν ἐγενήθη, καὶ αὐτοῦ ἐμοῦ. 3 Ἀσπάσασθε Πρί-
σκιλλαν καὶ Ἀκύλαν τοὺς συνεργούς μου ἐν Χριστῷ Ἰησοῦ·
4 οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθη-
καν· οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ, ἀλλὰ καὶ πᾶσαι αἱ ἐκ-

29 οἶδα δὲ ὅτι ἐρχόμενος—ἐλεύσομαι] The sense is: 'I know that when I come to you, I shall come with power to bestow the most exuberant benefits of the Gospel, and the religion of Christ.' See Chrys. and Theophyl. By these are, I conceive, especially meant the χαρίσματα πνευματικά mentioned at c. 11. See Ex. 1.

The words τοῦ εὐαγγελίου τοῦ, omitted in B F N S., 2 indifferent Versions and some inferior Latin Fathers, are rejected by Mill, and cancelled by Griesb.; most rashly. Matthæi has shown the weakness of the evidence as regards the Fathers, and I would observe that Chrys. certainly read the words, which any one conversant with the style of the sacred writers will see are genuine. Indeed, I suspect that the omission arose, not from the early Critics, but merely from the scribes, and was occasioned by the two τοῦ's.

30 The Apostle concludes with entreating them to commend himself and his fortunes among the Palestine Jews to God. And this he does both by Christ, whose religion they profess, and by that love which is the fruit of the spirit, begging that they would aid him and his efforts by the co-operation of their prayers to God on his behalf. Συναγωνίσασθαι is a strong expression, and hints that the prayers must be earnest and persevering.

31 τῶν ἀπειθ. ἐν τῇ Ἰ.] i. e. the unbelieving Jews, who bore a deadly hatred to Paul, and sought his life. Koppe remarks, that the Apostle does not desire to be *preserved from calamities*, but only that he may be so strengthened, as to be *enabled to overcome them*, and that he may be the means of cheering the afflicted Christians at Jerusalem. Ἵνα ἡ διακονία &c. the sense is, 'that my service to the saints may be accepted,' or acceptable.

32 ἵνα ἐν χαρᾷ—συναναπ.] The sense is, 'that we may mutually enjoy each other's society.'

XVI. 1. This Chapter is, Koppe thinks, an *appendix*, (what we call, a *postscript*) containing recommendations and salutations, intermixed with admonitions.

1. Φοίβην] She seems to have been in the company of those who conveyed this Epistle, though not herself the bearer of it. It appears that she was known at Rome, and is here probably commended to the Roman Christians, as needing their friendly notice and assistance.

— διάκονον] According to the constitution of the primitive Church there was an order of females attending on part of the public business of the Church, consisting of two kinds: 1. Elderly women (πρεσβυτίδες) presiding over, and superintending the morals of, the other female Christians, and 2. deaconesses, διάκονοι who discharged some of the offices of the ministry as baptizing the female converts, and who also collected and distributed the contributions for the relief of sick and poor females, besides other offices less important. See Bingh. Antiq. L. ii. 12., Cotelier. and Const. Ap. iii. 15. and Suic. Thes. v.

2 ἐν Κυρίῳ] 'in the name and on account of Christ.' Ἀξίως τῶν ἁγ., 'in such a manner as Christians ought to receive each other.' Παραστῆτε αὐτῇ, literally, 'stand by her.' Ἐν ᾧ ἂν ὑμῶν χρῄζῃ πράγμ., 'in whatever office she may need your assistance.' Προστάτις, 'a protectress,' like Patrona in Latin.

3 συνεργοὺς μου ἐν Χ. Ἰ.] 'my coadjutors in promulgating the Gospel of Christ.' See Phil. ii. 25. 1 Thess. iii. 2.

4 τὸν ἑαυτῶν τράχ. ὑπέθηκαν] Literally, 'submitted their necks' [to the sword], i. e. hazarded their lives. This is by some supposed to relate to the perilous situation of Aquila and

5 κλησίαν τῶν ἐθνῶν) καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν.
ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν μου, ὅς ἐστιν ἀπαρχὴ
6 τῆς Ἀχαΐας εἰς Χριστόν. ἀσπάσασθε Μαριάμ, ἥτις πολλὰ
7 ἐκοπίασεν εἰς ἡμᾶς. ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνίαν τοὺς
συγγενεῖς μου καὶ συναιχμαλώτους μου· οἵτινές εἰσιν ἐπί-
σημοι ἐν τοῖς ἀποστόλοις, οἳ καὶ πρὸ ἐμοῦ γεγόνασιν ἐν
8 Χριστῷ. ἀσπάσασθε Ἀμπλίαν τὸν ἀγαπητόν μου ἐν Κυ-
9 ρίῳ. ἀσπάσασθε Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν Χριστῷ,
10 καὶ Στάχυν τὸν ἀγαπητόν μου. ἀσπάσασθε Ἀπελλῆν τὸν
δόκιμον ἐν Χριστῷ. ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβού-
11 λου. ἀσπάσασθε Ἡρωδίωνα τὸν συγγενῆ μου. ἀσπάσασθε
12 τοὺς ἐκ τῶν Ναρκίσσου τοὺς ὄντας ἐν Κυρίῳ. ἀσπάσασθε
Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν Κυρίῳ. ἀσπά-
σασθε Περσίδα τὴν ἀγαπητήν, ἥτις πολλὰ ἐκοπίασεν ἐν
13 Κυρίῳ. ἀσπάσασθε Ῥοῦφον τὸν ἐκλεκτὸν ἐν Κυρίῳ, καὶ
14 τὴν μητέρα αὐτοῦ καὶ ἐμοῦ. ἀσπάσασθε Ἀσύγκριτον,
Φλέγοντα, Ἑρμᾶν, Πατρόβαν, Ἑρμῆν, καὶ τοὺς σὺν αὐ-
15 τοῖς ἀδελφούς. ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα
καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν αὐ-
16 τοῖς πάντας ἁγίους. [b]ἀσπάσασθε ἀλλήλους ἐν φιλήματι

b 1 Cor. 16. 20. 1 Cor. 16. 19. 1 Thess. 5. 26. 1 Pet. 5. 14.

Corinth in the tumult at Corinth. See Acts xviii. 12.

5. τὸν κατ' οἶκον αὐτῶν] Not, I conceive, 'their own family,' as some Commentators suppose, but, as most ancient and modern interpret, 'the congregation which met at their house.' The Christians yet, it seems, worshipping κατ' οἶκον, and not in a large building for general worship. See Acts xix. 20.

— Ἀχαΐας] Several ancient MSS. and some Fathers have Ἀσίας which is preferred by Grot., Mill, Benz., Whitby, Valck., Koppe, and Rosenm., and has been edited by Griesb., Knapp, and Tittm. (mined it is so well supported both by external and internal evidence, that there is great probability it is the true reading. The very nature of the term ἀπαρχὴ suggests the idea of one person only, see 1 Cor. xv. 20; and as in 14 or ver. 15, Stephanas is called the ἀπαρχὴ τῆς Ἀχαΐας, Epaenetus could have no claim to the same. Mr. Slade, indeed (after West.) argues that it is possible Epaenetus might have been one of that family to which this appellation is given, and he might have been the earliest convert in the household of Stephanas. Even though Epaenetus, as an individual, was the first fruits, yet the same term was applicable to the house of Stephanas, as a family. The probability, however, inferred so many arbitrary suppositions, that it must be acknowledged to be weak, and by no means to rise to *probability*.

7. οἵτινές εἰσι τοῖς ἀποστόλοις] The sense is somewhat uncertain. Whitby, Koppe, and others take it to mean, that 'they were eminent teachers,' ἀποστόλοις being sometimes used in a wider sense, as in 2 Cor. xi. 23, Phil. ii. 25, but in both these passages the *Apostle* is not joined, as here, which I think, determines it to mean *Apostle* in the highest sense. And such is the view adopted by the generality of Commentators. Thus the οἵ will signify *inter*, q. d. who were held in highest consideration by or among the Apostles.

8—16. Salutations are sent to 26 individuals, and two whole families. By which it is intimated, 1. that Paul, though he had not yet been at Rome, still well knew the Christians who resided there, 2. that he well remembered them, since he called them all by name, and assigned to each his respective commendation, 3. That he felt persuaded that the Romans would not take this latter amiss, though written somewhat boldly, xv. 15. (Carpz.) On the various names in this Chapter, see Rosenm. Synop.

11. ἀδελφὸν ἡμῶν] Equivalent to τὸν δοῦλον τοῦ Χρ. just before.

16. ἀσπάσασθε—φιλ.] As the Apostle had before had them salute certain persons in his own name, so he now bids them salute each other, (in the custom for which injunction, see Chrys. and Theophyl. in Rosenm. Synop. On the kiss of peace much has been written by Whitby and others, who trace it to ancient Oriental usage, and one borrowed from the Synagogue. It appears that in the Apostolic age the kiss was given to each other at the end of the Liturgy, and before the Communion Service. It was understood to express mutual love, and, in things spiritual, equality. The custom continued during a great part of the first century, and is noticed by several early Ecclesiastical writers. Why the Apostle has not more frequently made mention of this custom, (having only adverted to it here and in 1 & 2 Cor. and Thessal.) has been the subject of various and uncertain conjectures. Be the cause what it may, there is reason to think

ἁγίῳ. ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τοῦ Χριστοῦ. Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα, παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε, ποιοῦντας· καὶ ἐκκλίνατε ἀπ' αὐτῶν. [d] οἱ γὰρ τοιοῦτοι τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ οὐ δουλεύουσιν, ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ· καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσι τὰς καρδίας τῶν ἀκάκων. [e] ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο· χαίρω οὖν τὸ ἐφ' ὑμῖν· θέλω δὲ ὑμᾶς σοφοὺς μὲν εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν. [f] ὁ δὲ Θεὸς τῆς εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει. ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν. [g] Ἀσπάζονται ὑμᾶς Τιμόθεος ὁ συνεργός μου, καὶ Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου. ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν Κυρίῳ. [h] ἀσπάζεται ὑμᾶς Γάιος ὁ ξένος μου καὶ τῆς ἐκκλησίας ὅλης. ἀσπάζεται ὑμᾶς Ἔραστος ὁ οἰκονόμος τῆς πόλεως, καὶ Κούαρτος ὁ ἀδελφός.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν. [[Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου, [k] φανερωθέντος δὲ νῦν διά τε γραφῶν προφητικῶν, κατ' ἐπιταγὴν τοῦ αἰωνίου Θεοῦ, εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος, [l] μόνῳ σοφῷ Θεῷ, διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.]]

Πρὸς Ῥωμαίους ἐγράφη ἀπὸ Κορίνθου διὰ Φοίβης τῆς διακόνου τῆς ἐν Κεγχρεαῖς ἐκκλησίας.

that this custom, so liable to abuse and misrepresentation, was laid aside at a very early period of the Christian Church.

16. αἱ ἐκκλησίαι τοῦ Χρ.] i. e. as Grot. has shown of Greece, in which he was writing.

17. Having about to conclude the Apostle now touches on the subject of those disputes and dissensions, which he had heard prevailed among the Roman Christians, the suppression of which was one principal purpose of the Epistle. Of these then, he admonishes them to beware. He bids them mark those that caused divisions, and raised factions, and also that occasioned scandals and offences among the unbelieving. Now these σκάνδαλα might arise both from the innovations of those who made profession of Christianity, and from those who, by the introduction of new and false opinions caused the Heathen to take a pique and offence at the Gospel. But, from the context, it almost seems that the former scandals were most in the mind of the Apostle.

18. Who those heretics were, and what their doctrine, cannot with certainty be determined, yet, from the subject of the Epistle, it seems probable that they were Jews who, together with an outward appearance of sanctity, joined an immoral, or, at least, a sensual life; which latter seems to be alluded to in the words δουλεύουσιν τῇ ἑαυτῶν κοιλίᾳ, and only aimed at making the profession of the Gospel a means of obtaining a luxurious livelihood.

19. ἐφ' ὑμῖν] Sub μέρει, "on your behalf," "on account of you." The words θέλω δὲ ὑμᾶς—κακόν are well paraphrased by Grot. "I wish you to be so prudent as not to be deceived, and so good as not to deceive."

20. τῶν Σατανᾶν] Many modern, and especially recent, Commentators understand by this the persecuting Jews and Judaizers. See Whitby. But Grot. has shown that it must mean the great enemy of God and man, (see the Note of that Commentator in Locum. Synop.) whose personality, it may be added our modern Heterarchs are so anxious to overturn, that they hazard the greatest absurdities of interpretation.

— ἡ χάρις—ὑμῶν] The same seems to be "And for these and all other purposes may the favour and help of our Lord Jesus Christ be with you."

22. ἀσπάζομαι—τὴν ἐπιστολήν] The words of the Amanuensis who wrote this Epistle. Κυ. Κ. should be joined with ἀσπάζομαι.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Α ΠΡΟΣ

ΚΟΡΙΝΘΙΟΥΣ

ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

1 Ι Παῦλος κλητὸς ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θε-
2 λήματος Θεοῦ, καὶ Σωσθένης ὁ ἀδελφὸς, τῇ ἐκκλησίᾳ τοῦ
Θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ,
κλητοῖς ἁγίοις, σὺν πᾶσι τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ, αὐτῶν τε καὶ
3 ἡμῶν· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ
Κυρίου Ἰησοῦ Χριστοῦ.

1 Acts 18. 19. 2 John 17. 19. Acts 9. 31. 2 Cor. 1. 1. Rom. 1. 7. 1 Pet. 1. 1. 1 Thess. 1. 1. 2 Tim. 1. 2. Tit. 1. 4. 1 Tim. 1. 2. 2 Pet. 1. 2.

ver. 2. Eph. 1. 2.

1. 1. This Epistle, truly called by Calvin: 'the most elegant of the Epistles' as it is also one of the most important and instructive, was written by the Apostle Paul in support his own authority, thus vindicated from the calumnies of his adversaries. 2. To remedy the abuses and corrupt the disorders which had crept into the Corinthian Church. 3. For the purpose of returning answers to certain inquiries on points wherein his opinion had been requested. These instructions, though referring to customs and practices no longer in existence, are of universal application and perpetual use.

Vv. 1—3. form the exordium of the Epistle, containing as usual a *concisa benevolentiæ*

1. κλητὸς ἀπόστολος] 'an Apostle of Jesus Christ expressly called and constituted by him.' See the Heb. and See Note on Rom. 1. 1.

διὰ θελήματος Θεοῦ] The recent Commentators generally render διὰ *by virtue of*, but there is no reason to deviate from the common interpretation *by*. Thus, in a kindred passage at 1 Tim. 1. 1, κατ' ἐπιταγὴν Θεοῦ Σωτῆρος, κτλ. θέλημα 'propriè est omnium determinatio statutum decretum.' There is, in divine, an allusion to his extraordinary call from God himself.

Σωσθένης] Supposed to be the person mentioned at Acts xviii. 17 though, as some think, the person who wrote the Epistle, and St Paul, they conclude joins Sosthenes with himself out of modesty, or from prudence. Almost every thing, however, concerning the person in question is mere conjecture. All we can be sure of is, that, from being joined with St. Paul in this paternal address, he must have been a person of consideration. Cyril, Vatablus, and Hammond, indeed, regard the Apostle's *adversaries* as indicating the *celebrity* of Sosthenes. But the expression is now properly interpreted by Alp. Middl. as merely a designation of fellow-Christian.

2. ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, κλητοῖς ἁγίοις] Both these expressions are, by most recent Commentators, regarded as mere descriptions of Christians, considered as separated from the world at large, set apart for the profession of true religion, and furnished with extraordinary hope and motives to holiness, those being called to the Gospel who have obeyed the call, and are thus placed in a state of salvation. But surely they are only descriptions of *true* and *faithful* Christians and suggest what all Christians *ought* to be and if they would obtain the advantages of Christianity, must be. Τοῖς ἐπικ. τὸ ὄνομα τοῦ Κυρίου &c. is also regarded as a periphrasis for Christians. But as ἐπικαλεῖσθαι very often signifies to invoke *for religious purposes*, to worship, it is a proof that worship was paid to Christ and consequently a proof of the Divinity of our Lord. Ἐν παντὶ τόπῳ, i.e. every place as well as Corinth. Thus the Epistle is called by Chrysostom a *Catholic Epistle*. Αὐτῶν τε καὶ ἡμῶν. These words are by some early modern Commentators referred to τόπῳ, but by the more recent ones as well as by the Greek Commentators, to the Κυρίου ἡμῶν, *per synecdoche*, i.e. 'our *Lord*, did I say? Not so but αὐτῶν τε καὶ ἡμῶν, there's as well as ours' which method is preferable.

After this affectionate salutation the Apostle proceeds to congratulate their good wills, by congratulating them on the abundant gifts and graces bestowed on them by God, and that in order to introduce without offence, those reprehensions which the state of the Church at Corinth demanded. First he adverts to those dissensions which had broken its peace.

[4] Εὐχαριστῶ τῷ Θεῷ μου πάντοτε περὶ ὑμῶν, ἐπὶ τῇ χάριτι τοῦ Θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ· [5] ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει· [6] καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν· [7] ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· [8] ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. [9] πιστὸς ὁ Θεός, δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

[10] Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ μὴ ᾖ ἐν ὑμῖν σχίσματα· ἦτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοὶ καὶ ἐν τῇ αὐτῇ γνώμῃ. [11] ἐδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης, ὅτι ἔριδες ἐν ὑμῖν εἰσι·

4 πάντοτε] 'perpetually, when I make my prayers to God.' Χάριν, i. e. his favour towards us, he thinks now manifestated.

5, 6. The Apostle now more fully explains what he had said, by enumerating those various benefits of which the Corinthians had been made partakers by Christ and his doctrine. (Krause.)

— ὅτι] 'inasmuch, quandoquidem.' Ἐν παντί, sub. πράγματι. Ἐπλουτίσθητε, for περισσεύετε, ye abound. Compare 2 Cor. viii. 7. x. 11. 1 Tim. vi. 12. Ἐν αὐτῷ, 'by or through him.' The words ἐν παντὶ λόγῳ &c. are (as Crell and Pott observe) a further explication of the preceding general enunciation ἐν παντί, q. d. ὁρῶνοτι ἐν παντὶ λόγῳ &c. And ἐν πάσῃ λόγῳ καὶ πάσῃ γνώσει may denote, as Schoettg. and Pott say, a complete, or competent, knowledge of the Christian religion.

6. καθὼς—ἐβεβαιώθη ἐν ὑμῖν] This is variously interpreted, and is indeed susceptible of more than one suitable sense. See Rosenm. Synop. and Pott. The most probable, however, is this: 'inasmuch as, or since, the truth and excellence of the Gospel of Christ has been confirmed and is fully established among you,' namely, by the extraordinary spiritual gifts above mentioned.

7 ὑστερεῖσθαι] 'are deficient.' Μηδενὶ χαρ., 'no spiritual gift, whether old gary or extraordinary, such as was bestowed on other Churches.' Ἀπεκδεχομένους. This is well translated by Doddr. and Wakef. 'which you are waiting for, namely, in humble hope.' Ἡ ἀποκάλυψις Κυρίου is nearly equivalent to ἡ ἐπιφάνεια τοῦ Κυρίου, in 1 Tim. vi. 14. 2 Tim. iv. 1 & 8. Tit. ii. 13. The only difference is, that ἀποκ. suggests the appearance or advent to judgment, as 2 Thess. i. 7. 1 Pet. i. 7. 13.

8. ὃς καὶ βεβ.] 'who likewise, will confirm you.' Some Commentators refer the ὃς to Χριστοῦ. But others, and indeed all the most eminent ones, to θεός, as v. 4., which seems far preferable, not only because there is a manifest distinction here between him who βεβαιώσει, and our Lord, whose day is mentioned, and because if ὃς had been to be referred to Ἰ. Χρ., the Apostle ought to have written, not ἐν τῇ ἡμέρᾳ τοῦ Κ. Ἰ., but ἐν ἡμέρᾳ αὐτοῦ; but especially because, as Pott well points out from v. 4. forsooth ὁ Θεός is He to whom the πάντοτε εὐχαριστία is referred; while τοῦ Χριστοῦ is here only introduced per accessionem, and hence at v. 8. ὁ Θεός is again expressly mentioned. By βεβαιώσει is meant, will do his part to confirm them, by furnishing them with the requisite means.' See Wetter. Thus, the Apostle proceeds to say, they may expect far God is true to his promise to confirm, strengthen, establish all who faithfully seek it in the Gospel. Εἰς τέλος, i. e. to the end of this state of trial.

9. κοινωνίαν τοῦ υἱοῦ &c.] The sense seems to be, 'to a participation in the benefits obtained by his Son Jesus Christ for all true Christians.' See Schleus. Lex.

10. seq.] The Apostle now proceeds to complain of various σχίσματα which had arisen in the body of the Corinthian Christians, with the intent, if possible, of restoring concord. (Krause.) He also here endeavours so to vindicate the simplicity of Christian doctrine as well against the sophistical boasters of the Greek Philosophy, as against the superstitious Jews, that he may reveal both of them to the truth, v. 13. Ch. iv. 21.

— διὰ τοῦ ὀνόματος &c.] 'in the name and by the authority of Jesus Christ committed to me.' Or, with others, 'by the love of Christ.' Τὸ αὐτὸ λέγειν is equivalent to τὸ αὐτὸ φρονεῖν, τὸ ἓν φρονεῖν, ὁμοφρονεῖν, and other terms, denoting concord and unanimity, and of this sense examples are adduced by Wets. from Thucyd. and Polyb. Some, without reason, confine the sense to agreement in doctrine. The following term σχίσματα may denote disagreements both in doctrine and in affections, especially the latter.

— ἦτε δὲ κατηρτισμένοι] Here we have a continuation of the same idea, by a metaphor derived from repairing a broken vessel, or mending a rent vestment; and the expression is equivalent to ἀποκαλλύνωσιν. Νοῦς refers to the mind or disposition, γνώμη to opinion or sentiment.

11. τῶν Χλόης] sub. ἀνδρῶν.

12 Λέγω δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει· Ἐγὼ μέν εἰμι Παύλου· ἐγὼ δέ, Ἀπολλώ· ἐγὼ δέ, Κηφᾶ· ἐγὼ δέ, Χρι-
13 στοῦ. Μεμέρισται ὁ Χριστός; μὴ Παῦλος ἐσταυρώθη
14 ὑπὲρ ὑμῶν, ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε; Εὐχα-
15 ριστῶ τῷ Θεῷ ὅτι οὐδένα ὑμῶν ἐβάπτισα, εἰ μὴ Κρίσπον
καὶ Γάϊον· ἵνα μή τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβάπ-
16 τισα. Ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον· λοιπὸν οὐκ
οἶδα εἴ τινα ἄλλον ἐβάπτισα.
17 Οὐ γὰρ ἀπέστειλέ με Χριστὸς βαπτίζειν, ἀλλ' εὐαγ-
γελίζεσθαι· οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς
18 τοῦ Χριστοῦ. Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν

12. The Apostle now proceeds to unfold his meaning. Λέγω τοῦτο, νῦν λέγω. Both in the N. T. and the Classic writers, is adapted to the purport of ἐρώτησις, and answers to the Latin *ut nunc, ut mihi*. It may, however, e. g. R. 9. "My meaning is this." Ἕκαστος is only to be referred to the generality, i. e. the factious each one of them (ὑμῶν) said, I am, &c. At Παύλου the εγω εἰμι each repeat denotes the of each of the sects. On the sense of the pas. ἐστρατεύσω ἐγὼ δὲ Χριστοῦ, Commentators have sought the other necessarily. To cancel the words which is Χριστοῦ, is not the knot, and to make Χριστοῦ to Χριστός, is hostile of all authority. As to the new modes of interpretation devised by Piet and Heydenreich, they are more or less liable to objection. No difficulty ought to be found in Paul, Apollos, and Cephas being mentioned as heads of parties; for the words are not St. Paul's, but those of persons supposed to be speaks. That parties called them selves "of Paul," or of Apollos or of Cephas, attributed no blame to those personages, since it was done without their wish. And there were reasons for preference in each of these persons. Hence St. Paul lays the blame on the Corinthians themselves.

As to the difficulty connected with ἐγὼ δὲ Χριστοῦ, the best mode of encountering it is to agree with Semler, Berthold, and Heydenreich, that those who called themselves Χριστοῦ were persons pretending to have derived their knowledge of the Gospel either from the fountain head immediately from Jesus Christ, or at least from his nearest relatives James the one, Simon and Jude, the first of whom, it is certain, had a very great authority among the primitive Christians, being (as Euseb. H. E. 1. 7. or at 11. 20. tells us) called δικαιοσύνον, and that one who was πατρόθεν γένος σωτηρίου. See more in Mill. ap. Pertbert.

13. μεμέρισται ὁ Χριστός] These words are variously interpreted. See Recens. Synop. Almost all the ancients take them to mean either, "is the doctrine of Christ divided and different?" or "is the Church divided, had first sanctioned dissension in it?" But the simplest mode of interpretation, and the one most accordant with the context, is that of the interpretation adopted also by Tittm., Mosheim, and Pott. Are there then more Christs than one? are there others to whom the honour and authority of Messiahship is common also?

In the words following the interrogation involves a strong *negation*, and, from the emphasis in Παῦλος the answer is, οὐχὶ ἀλλὰ Χριστός. On the phrase εἰς τὸ ὄνομα βαπτίζεσθαι, see Note on Matt. xxviii. 19.

14. εὐχαριστῶ τῷ Θεῷ] The best Commentators are agreed that this, by an idiom common even to modern languages, signifies "I congratulate, rejoice." Thus his enemies are a fair opportunity of censuring him as if drawing to himself particulars.

15. οἶκον] family, including every age and sex, and, of course, *infants*. So Ignatius Epist. p. 21. cited by Wolf. ἀσπάζομαι τοὺς οἴκους τῶν ἀδελφῶν μου σὺν γυναιξὶ καὶ τέκνοις. The phrase οἶκος οἴκου is most (notwithstanding what some say) imply uncertainty, but that is not inconsistent with inspiration when properly understood. See Heinr. and Whitby.

17. οὐ—ἀλλ'] This, as often, is to be taken, comparatively, for *non tanquam*. See, however, Winer, p. 18 and 1. "The Apostle now (observes Rosenm.) passes to a vindication of his doctrine, and he one had he had pursued in commencing it. Comp. ii. 2. He treats of its nature, and declares that he cannot accommodate it to the prejudices of men, so as, like the other Apostles, to keep out of view its sophistications, what would be esteemed by many, and seem to them foolishness. Then at C. ii. 3. seqq. he defends the method he had pursued at Corinth in preaching the Gospel."

Ἐν σοφ. λόγου is put for ἐν λόγῳ σοφίας, or λόγῳ σοφῷ, as in 1 Th. *ἐν δυνάμει καὶ πνεύματι ἁγίῳ πολλῇ*, or as 1 Pet. ii. 1. 16. *σοφίᾳ πρεσβυτέρου λόγου*, i. e. not what appeared to men learning, acumen, or eloquence.

— ἵνα μὴ κενωθῇ—Χριστοῦ] Chrysost. well paraphrases: "lest to human eloquence that success should be ascribed, which ought to be attributed to the divinity of the dex one, and the agency of the spirit, in the miracles wrought in support of it."

18. ὁ λόγος—σταυροῦ] "the doctrine of salvation through a crucified redeemer. Εἰσί, "appears. So Thucyd. v. 41. τοῖς δὲ Λακεδαιμονίοις ἔδοξε μὴ ὁ εἶναι ταῦτα. The ancient and best modern Commentators have shown that ἀπολλ. "non tanquam ex effectu," and that the sense of the clause is "To those who unbelieve and reject the Gospel and therefore perish, it appears foolishness, but to those who believe and embrace it, and are thereby saved, it is so

ἀπολλυμένοις μωρία ἐστί, τοῖς δὲ σῳζομένοις ἡμῖν δύναμις
Θεοῦ ἐστι. 19 Γέγραπται γάρ· Ἀπολῶ τὴν σοφίαν τῶν
σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω. 20 Ποῦ
σοφός; ποῦ γραμματεύς; ποῦ συζητητὴς τοῦ αἰῶνος τού-
του; Οὐχὶ ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου τού-
του; 21 Ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ
κόσμος διὰ τῆς σοφίας τὸν Θεόν, εὐδόκησεν ὁ Θεὸς διὰ τῆς
μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας· 22 ἐπειδὴ
καὶ Ἰουδαῖοι σημεῖον αἰτοῦσι, καὶ Ἕλληνες σοφίαν ζητοῦ-

garded as the power of God,' *i.e.* God's powerful means are equal by him for bestowing salvation in Christ. See Rom. i. 16 and Note.

19 γέγραπται γὰρ &c.] q. d. So that the words of Scripture may be applied. The citation agrees verbatim with the Septt., (except that for ἀθετήσω, "will set at nought," we have there ἀνελῶ) and is in close with the Heb. By the σοφοὶ and the συνετοὶ are meant those who seem so especially to themselves. Σοφία and σύνεσις differ as our *learning*, and *sense*, or natural acuteness. See my Note on Thucyd. i. 37 ἐν ἀδοκήτῳ καὶ ἀσυνέτῳ. The main sense of the passage, in its present application, seems to be 'I will destroy and take away the credit of the wisdom &c. by showing its insufficiency towards discovering the mode of obtaining pardon and reconciliation for man from his offended Maker.' See Chrys. and Theophy.

20. ποῦ σοφὸς &c.] The Apostle now draws the sense of the passage thus quoted, to the present case, employing no words which are by some supposed to be a *quotation* (comp. Is. xxxiii. 18), but by others more properly regarded as a sort of paraphrase, in stating the *point* in view, where the interrogation has the effect of a strong negation, i. e. 'They are nowhere are thought.' Here (p. Middl. compares Deuteroch. ποῦ δ' εἶδες, ποῦ τρωθῇς, ποῦ σωθεῖς.) By the σοφοὶ are designated the *heathen philosophers* and by γραμματεῖς the learned סופרים, or *Jewish Theologians* (though it may, with some, be taken to denote *men of letters* in general. The συζητητὴς τοῦ αἰῶνος τούτου is best interpreted 'the subtle disputer of this world only,' *the Sophist*, who rests on mere human wisdom. It is not agreed whether the Apostle has reference to the *Heathen sophists*, or to the *Jewish* חכמים who deduced from Scripture allegorical, mystical and cabalistic senses, had assumed disputations on *decrees* and *canons*, and were very like the *Scholastic* Theologians of the middle ages. Both it should seem, are intended, (as Theodoret. ὁ δὲ τούτων καὶ Ἑλλήνων ἐξελέγχει φλυαρήσας λογισμός) and the sense taken generally is, a subtle disputant on doctrinal questions and customs, and empty speculations, as ζητήσεις are of 1 Tim. vi. 4. By the τοῦ αἰῶνος τούτου is denoted his attachment to what concerns this world only, without a serious thought on the next.

— οὐχὶ ἐμώρανεν &c.] The interrogation with a negation gives a strong affirmation and the sense is, that God by granting a Revelation which the human wisdom could have devised much sooner accomplished, has thereby placed in a strong point of view the inefficiency of mere human wisdom for the purpose of salvation. See Theophy.

21. ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ &c.] These words are closely connected with the present, as showing the *cause why* God has so, and not the contrary, of what went before. And thus may be rendered 'for since that, by the wisdom of God, the world by wisdom knew not God.' Thus the sense of ἐν τῇ σοφίᾳ τοῦ Θεοῦ is to be explained either by permission of God's wise providence, which is confirmed by the expositions of the Greek Commentators, or, with others, 'amidst the wisdom of God so conspicuous in his works both of nature and revelation.' The latter of which interpretations is preferable. But I am inclined to think with Ker., that the true construction of the passage is as follows: ἐπειδὴ ὁ κόσμος διὰ τῆς σοφίας οὐκ ἔγνω τὸν Θεὸν ἐν τῇ σοφίᾳ τοῦ Θεοῦ, for ἐκείνου, where τὸν Θεὸν ἐν τῇ σοφίᾳ τοῦ Θεοῦ is for τὸν Θεὸν τῶν σοφῶν αὐτοῦ. The form of ἐν τῇ σοφίᾳ is well expressed in Fritz., 'ad eo cum ingenii sensu et ad tanta apparatu.' Εὐδόκησεν, thought good, was pleased. Μωρία τοῦ κηρύγματος, for κηρύγματος μωρίας, according to a form occurring in the Classical writers (as Thucyd. vi. 17. οὐκ ἀξιόπιστον ὂν ἡ ἀνοία, and Soph. Antig. 18. ἀλλ' ἐὰν μὲ καὶ τὸν ἐξ ἀνοίας δοκῇ κτείνειν, what was *thought*, or *seemed* to me, foolishness. Ἵνα τοὺς πιστεύοντας is best explained 'to put into the way of salvation those who should believe the Gospel propounded by the preaching.' See Wahley.

22, 23. Here the reason is given why the Gospel should seem foolishness to so many of the Jews and Greeks.

— σημεῖον] In MSS., A Versions, and some Fathers have σημεῖα, which was edited by Griesb., Knapp and Tittm. but the common reading has been restored by Vat. and Patt., as it had been retained and defended by Wetst. and Matth. and rather, for the existence of MSS., is equally, and that of Versions and Fathers, though strong, yet in a case of this kind weak exceptionable. But the internal evidence in favour of the common reading is yet stronger than the external. Consult Wordsw. Annotation. See more at the end the Note of Wetst.

Here the Jews and Greeks are well characterized. The Jews seek a sign from *heaven*, some sure or angelic aid to their gross courage; the Greeks do not so much require miracles, as wisdom, but it must be human wisdom, set off by the aids of eloquence and grounded on human reason and philosophy.

23 σιν · ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον· Ἰουδαί-
24 οις μὲν σκάνδαλον, Ἕλλησι δὲ μωρίαν· αὐτοῖς δὲ τοῖς
κλητοῖς Ἰουδαίοις τε καὶ Ἕλλησι, Χριστὸν Θεοῦ δύναμιν
25 καὶ Θεοῦ σοφίαν. ὅτι τὸ μωρὸν τοῦ Θεοῦ σοφώτερον τῶν
ἀνθρώπων ἐστὶ καὶ τὸ ἀσθενὲς τοῦ Θεοῦ ἰσχυρότερον τῶν
26 ἀνθρώπων ἐστί. Βλέπετε γὰρ τὴν κλῆσιν ὑμῶν ἀδελφοί,
ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοί, οὐ
27 πολλοὶ εὐγενεῖς· ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ
Θεὸς, ἵνα τοὺς σοφοὺς καταισχύνῃ· καὶ τὰ ἀσθενῆ τοῦ κό-
28 σμου ἐξελέξατο ὁ Θεὸς, ἵνα καταισχύνῃ τὰ ἰσχυρά· καὶ τὰ
ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ Θεὸς,
29 καὶ τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ· ὅπως μὴ καυ-
30 χήσηται πᾶσα σὰρξ ἐνώπιον τοῦ Θεοῦ. ἐξ αὐτοῦ δὲ
ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη ἡμῖν σοφία ἀπὸ
31 Θεοῦ, δικαιοσύνη τε καὶ ἁγιασμὸς καὶ ἀπολύτρωσις· ἵνα,
καθὼς γέγραπται· Ὁ καυχώμενος ἐν Κυρίῳ καυχάσθω.
I. II. Κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοὶ, ἦλθον οὐ καθ' ὑπερ-

23 ἡμεῖς δὲ &c.] The sense seems to be 'but we actually preach, &c.' Χριστὸν ἐστ. is equivalent to τὸν λόγον (the doctrine) τοῦ σταυροῦ, the Gospel. The sense of the words is 'Through it (or to the Jew) a stumbling block, &c.' (cf. 1 Sam. 18. 21) to all their secular expectations; and to the Greeks foolishness, as not resting entirely on the principles of reason.

24 κλητοῖς.] In this is implied obedience to the call. Θεοῦ δύναμιν καὶ Θεοῦ σοφ., i.e. the powerful and wise means by which God works the salvation of man, (see supra v. 18., also Wisdom v. particularly and Gen.) meaning, as Dr. Barrow says, that the Gospel is really the sure which the Jews sought for, and the wisdom, which the Greeks sought after.

25. ὅτι τὸ μωρὸν—ἀνθρώπων ἐστί.] This is meant to explain an objection and give a reason for the preceding. 'I must say Pott) here (unless contrary.' Here τὸ μωρὸν and τὸ ἀσθενὲς are to be taken (in apo, supra v. 21. ἵνα σοφώτερον supply τοῦ σοφοῦ from the context, and at ἰσχυρ. supply τοῦ ἰσχυροῦ. Thus the sense is 'For the teaching of God, though it be thought foolish, and the dispensation of God, though seemingly weak, are wiser and stronger than all which the wisdom and power of the world could accomplish.

26—28. The Apostle now proceeds to trace the counsel of God in bringing men to the Christian religion, and to explain who those are whom He will think worthy of the benefits of it, appealing to the experience of those Corinthians who had been converted to Christianity. (Pott.)

— βλέπετε γὰρ &c.] This is here a particle of transition. Parker 'for ye see the manner in which calling has taken place,' i.e. the kind of persons who have been called. Κατὰ σάρκα, 'those who had merely human wisdom.' Δύναμις, ἰσχυρὸς and εὐγενὴς with are taken from the preceding clause. Ἰδ. τὰ μωρὰ and τὰ ἀσθενῆ we have things for persons. Τοὺς σοφοὺς, for οἱ τῷ κόσμῳ. Ἵνα καταισχ., i.e. 'to put them to shame, by showing that what they could not effect by their wisdom had been accomplished by what they accounted foolishness.' Ἰσχυρά, the great.

28. καὶ τὰ μὴ ὄντα—καταργ.] The Apostle adds another link in the chain of antithesis, by an expression which partakes of the hyperbole of the Oxymoron, but is not unfrequent in good writers. Καταργ. is here, as often, to be understood legaliter, i.e. in the sense 'to cause men to see that those persons are nobodies,' or no esteem.

29. From the fact that God has conferred the benefits of the Gospel on men, without reference to human wisdom or power, the Apostle now draws the conclusion that no one should ascribe the salvation to his own merits.

— ὅπως μὴ πᾶσα σὰρξ.] 'that no human being should boast.' For ἐνώπιον I have adopted τοῦ Θεοῦ from very many MSS., Versions, Fathers, and every Edd. and with the concurrence of Beng., Wetst., Matth., and Griesb.

30. ἐξ αὐτοῦ] sc. Θεοῦ i.e. κατὰ Θεόν. Ἐστε ἐν Χριστῷ 'ye number to be Christians.' Thus the sense is 'by the ordination of God alone can ye become Christians.

— ὃς ἐγενήθη—ἀπολύτρωσις.] Here there is throughout a metonymy of the *effect* for the cause, and abstract for concrete. Thus the sense is 'who was made by God the means of our wisdom being imparted to us, the cause of our just (or holy) and the author of our sanctification and redemption.'

31. ἵνα, rather γένῃ.] 'So that (to use the words of Scripture).' These are taken in sense from Jer. ix. 23 & 24. Thus the meaning is 'He who is disposed to boast, let him ascribe all of worth he boasts to the Lord (Jehovah).'

II. 1 & 2. The Apostle, returning to the subject treated of at i. 17 (where v. 18—31 he had somewhat digressed), now more specially evinces, saying that he had been so far from

οχὴν λόγου ἢ σοφίας, καταγγέλλων ὑμῖν τὸ μαρτύριον τοῦ
Θεοῦ. ᵉ οὐ γὰρ ἔκρινα τοῦ εἰδέναι τι ἐν ὑμῖν, εἰ μὴ Ἰη- 2
σοῦν Χριστὸν καὶ τοῦτον ἐσταυρωμένον. ᶠ καὶ ἐγὼ ἐν ἀσ- 3
θενείᾳ, καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενόμην πρὸς
ὑμᾶς· ᵍ καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖς 4

e Gal. 6. 14. f Acts 18. 1, 6. [illegible] 2 Pet. 1. 17. [illegible] 1. 16.

using a great apparatus of erudition to converting the Corinthian congregation to the Christian religion, that (such was his modesty) he had made the whole instruction turn on the crucifixion of Christ, judging that an assent to be yielded to the doctrine of Jesus Christ ought to rest not so much on human erudition, as rather on the internal excellence of the doctrine. (Pott.)

1. There is here some difference of opinion as to the construction. Some, as Rosenm. and Krause, lay it down as follows: κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, καταγγέλλων ὑμῖν τὸ μαρτύριον τοῦ Θεοῦ, ἦλθον οὐ καθ' ὑπεροχὴν λόγου ἢ σοφίας, for ἐν ὑπεροχῇ. Others thus: κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, οὐ ἦλθον καταγγέλλων (for ὡς καταγγ., i.e. ὥστε καταγγέλλειν) ὑμῖν τὸ μαρτύριον τοῦ Θεοῦ καθ' ὑπεροχὴν λόγου ἢ σοφίας. The sense is the same either way; but I agree with Chrys. and Heydenreich in preferring the latter mode of construction, as being the more natural and obvious. Τὸ μαρτύριον τοῦ Θεοῦ is a periphrasis for 'the Gospel,' as 1 Cor. i. 6. 2 Tim. i. 8. The var. lect. μυστήριον, preferred by some Critics, appears to be a mere gloss.

2. οὐ γὰρ ἔκρινα &c.] The general sense is, 'I resolved to make redemption by the death of Christ the great subject of his preaching.' But, adverting to the idiom in οὐκ ἔκρινα εἰδέναι, the best Commentators with reason suppose the sense to be, 'I resolved so to carry myself as to show no knowledge, but of' &c. The τοῦ is cancelled on the authority of a few MSS., by Griesb. and Tittm.; but very uncritically. It was, no doubt, left out to remove a difficulty in construction. But the idiom (on which see Win. Gr. Gr. § 38. 3. b. Note 3.) is elsewhere used by the Apostle, and yet not so often as to make us suppose it to have been introduced by the scribes.

3. Thus far the Apostle has spoken of the subject of his teaching, and has asserted that he preached not to them human wisdom. He now proceeds to advert to the method which at Corinth he had pursued in the promulgation of the Gospel. (Rosenm.)

— ἐγενόμην πρὸς ὑμᾶς] for ἤμην παρ' ὑμῖν, 'I was among you.' As to the sense of ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ, Commentators are generally of opinion, (and there can be little doubt) that ἀσθ. has reference to those bodily infirmities, incapacities, and personal disadvantages, which impeded the Apostle's usefulness, and were the source of much mortification; insomuch that the ἀσθένεια here, and the ἀσθενὴς at 2 Cor. x. 10, may mean the same infirmities or disadvantages as the thorn in the flesh at 2 Cor. xii. 7. By the φόβῳ καὶ τρόμῳ is, I think, denoted extreme modesty.

4. οὐκ ἐν πειθοῖς ἀνθ. σοφίας λόγοις] There are few passages that have more perplexed Editors and Critics than this. From the multitude of various readings, most suspect corruption; but variety is sometimes only an attestation of the difficulty found by the ancient Critics, and generally shows the modes in which they sought to remove it by Critical conjecture. Though that course can very rarely be approved, and still less where, as here, the sense of the passage is abundantly clear. It would, on a slight glance, seem difficult to perceive what there is exceptionable in the common reading. The only objection (and that which, I conceive, led to such extensive alteration of the passage) is to πειθοῖς, for the adjective πειθὸς (persuasive) is, we are told, found in no other writer. Be it so—but as the Apostle uses many rare words, and his style differs materially from that of the Classical writers, where is the wonder that he should use a word which, though it may not have been employed by other writers, yet was probably in use in the language of common life? It is not, however, (as some say) contrary to analogy; but it is formed on the model of φειδὸς and [illegible]. The Critics, however, resort to conjectures, of which the most probable are the following: 1. That of Hemsterh. and Kuhn., for πειθοῖς to read πιθανοῖς. This, however, has not the slightest support from MSS., or even Fathers: for though Chrys. does once or twice cite πιθανοῖς, yet he elsewhere has πειθοῖς. 2. Far preferable is the reading πειθοῖ (from πειθώ, persuasion, which occurs in Euseb. and Zonaras) of 7 or 8 MSS., several Fathers, and the Syriac, Armenian, Slavonic, and Italic Versions. But the authority is by no means sufficient to warrant any alteration of the text; for the evidence of Fathers is negatived by their sometimes citing the passage in the common way of reading; that of Versions is, in cases of obscurity, difficulty, or doubt, exceptionable. As to the argument urged by some, that in πειθοῖς the ς has been repeated from the σ following, that depends upon whether σοφίας be retained, which will be considered further on. Or, at all events, the argument cuts two ways, since it was as likely that the ς should be absorbed by the σ following, as that a ς should have been added to πειθοῖ from the following word; and this does occur in some MSS. and Fathers. Or it might be so altered to suit ἀποδείξει. Finally, (which is the greatest objection) the reading in question would render it necessary either to cancel λόγοις, or change it into λόγου: for neither of which alterations is there any tolerable authority, except that of those MSS. and Fathers in which πειθοῖ is found. And to admit that, would be reasoning in a circle. The common reading, then, must, by every rule of criticism, be retained.

With respect to ἀνθρωπίνης, it is omitted in 8 MSS., and the Syriac and Æthiopic Version, as also in some MSS. of the Vulg. and Origen; testimonies only just sufficient to occasion some doubt of its genuineness, but not to authorize it to be cancelled, with Griesb. and Tittm., [illegible]

[ἀνθρωπίνης] σοφίας λόγοις, ἀλλ' ἐν ἀποδείξει πνεύματος
5 καὶ δυνάμεως· ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώ- 1 Cor. 4.
πων, ἀλλ' ἐν δυνάμει Θεοῦ.
6 Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις· σοφίαν δὲ οὐ Job 28.
τοῦ αἰῶνος τούτου, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου, Isa. 3. 12.
7 τῶν καταργουμένων· ἀλλὰ λαλοῦμεν σοφίαν Θεοῦ ἐν μυ- Rom. 16.
στηρίῳ, τὴν ἀπεκεκρυμμένην, ἣν προώρισεν ὁ Θεὸς πρὸ Isai. 4. 1.
8 τῶν αἰώνων, εἰς δόξαν ἡμῶν· ἣν οὐδεὶς τῶν ἀρχόντων τοῦ Col. 1. 26.
αἰῶνος τούτου ἔγνωκεν—εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν Κύ- Rom. 11.
9 ριον τῆς δόξης ἐσταύρωσαν·—ἀλλὰ, καθὼς γέγραπται· Job. 7. 6.
a 15. 32. 2 Cor. 3. 14. 1 Tim. 1. 13. b Rom. 16. 4. Isai. 64. 4. Isai. 3. 17.

rally from the ἀδόξοις in the verse following.

Θεοῦ is taken by Estienne and Wetst. for the Dat. plural of θεὸς. But this destroys the force of the comb. more in take ἀνθρωπίνοις σοφ. λόγ. as comparal of τοῦθε is frigid, and it is negatived by the antithetical clause ἀλλ' ἐν ἀποδείξει κτλ. and ἀνθρ., and by the hundred passage at v. 13.

— ἀλλ' ἐν ἀποδείξει—δυνάμεως] Notwithstanding what some recent Commentators say, πνεῦμα must here denote the operations of the Holy Spirit, both ordinary and extraordinary, namely, the gifts imparted by St. Paul, and δυν. refers to that highest sort, the working of miracles.

6. σοφίαν δὲ λαλοῦμεν &c.] The Apostle now shows, that if human wisdom be wanting to his preaching, it is not devoid of divine wisdom. On the sense, however, of this obscure passage, there is some difference of opinion. See Wolf, Pott, and Heydenr. I would render: 'But we do have wisdom to address our hearers withal, and which we bring forward among them advanced in spiritual knowledge. But that wisdom is not that of this world.' The τέλειοι are opposed to the οἱ παιδευόμενοι, the νήπιοι further on, (as Heinrichs opposes the τοῖς τελείοις to the τοῖς ἀγραμμάτοις, the ἰγνοι) and are the same with the πνευματικοί, opposed to the ψυχικοί v. 14. and the νηπίοις in 1 & 4. The Apostle, Heydenr. thinks, had reference, not to Christians simply, but to such among both Christians, Jews, and Heathens as were cultivated πνευματικῶς ταχεῖοι. This is preferable to supposing, with some, that the τέλειοι means Christians as opposed to Jews and heathens. Σοφίαν is supposed by Pott (with some reason) to here denote not the higher heads of Christian doctrine, but that more perfect mode of teaching to be found in the Epistles to the Romans, Galatians, and Hebrews, namely, that diversely philosophical and especially allegorical, and sometimes typical kind of disputation, by which he opens to his readers the more profound views of Christian doctrine. Τῶν ἀρχόντων, 'the rulers,' i.e. the persons of authority and influence in the world, both Jews and heathens, whether as political governors, or teachers of religion, or of human wisdom. Τῶν καταργουμένων is best explained by Pott as signifying (by a popular idiom,) 'qui vanitate convicti sunt.' This is, in fact, meant to be affirmed of the σοφία itself, which is proved to be emptiness and folly as compared with true wisdom.

7. ἀλλὰ λαλοῦμεν—μυστηρίῳ] At ἐν μυστ. sub. οὔσαν, 'a Divine and mysterious wisdom,' namely, that of the Gospel. Τὴν ἀπεκεκ. is added to further unfold the idea, (see Eph. iii. 9. Col. i. 26. Eph. i. 9. Rom. xvi. 25.) and what is meant is the all-wise counsels of God for the salvation of men, planned from all eternity, but not to be fathomed before their completion, nay, not even at that time thoroughly understood, but to many remaining hidden and obscure. See v. 9. The προορ. has reference to the eternal counsels of God (πρὸ αἰωνίων χρόνων) for the salvation of men. See Acts iv. 28. Rom. viii. 29. sq. Eph. i. 5 & 11. At πρὸ τῶν αἰώνων, the sense is 'which God had from eternity planned and purposed to reveal.' Εἰς δόξαν ἡμῶν seems rather to the Apostle, or the Apostles in general, q. d. to the glory of the publishers. But they are better understood (with the best ancient and modern Interpreters) of all true Christians, q. d. 'to their [future] glory and felicity.' Δόξα is in the N. T. often equivalent to εὐδαιμονία.

8. ἔγνωκεν] 'thoroughly understood.' See my Note in Recens. Synop. Τὸν Κύριον τῆς δόξης. This must mean the glorious Lord, even God, such being a title of the Deity. See Ps. xxiv. 10. Acts vii. 2. compared with Jeb. xvi. 2. Acts iii. 17. xiii. 27. 2 Cor. iii. 13. sq.

9. ἀλλὰ, καθὼς γέγρ.] But (to apply the words of Scripture). The passage intended is, no doubt, Is. lxiv. 1. and perhaps lxv. 17. But the dissimilarity with the Hebrew and Sept. is so great, that some have fancied the words were quoted from a lost apocryphal book, or traditionary story of the Rabbins. The expression ὡς γέγραπται, however, is no where else applied of any but the Canonical books of Scripture. Besides, the resemblance to the Hebrew is such, nay, even words, is such, that we cannot suppose any other passage intended, especially as we may suppose, with Dr Randolph and others, that the Hebrew text is slightly corrupted. The Apostle plainly accommodates the words of the Prophet to his present purpose. Now accommodation admits of some change. And the change was probably very little from the Hebrew and Sept. of the age of St. Paul. Besides, a slight modification of the words is the more permissible, since the best Interpreters, ancient and modern, think the subject is probably the same

ἃ ὀφθαλμὸς οὐκ εἶδε, καὶ οὖς οὐκ ἤκουσε, καὶ ἐπὶ
καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ Θεὸς
τοῖς ἀγαπῶσιν αὐτόν. Ἡμῖν δὲ ὁ Θεὸς ἀπεκάλυψε 10
διὰ τοῦ Πνεύματος αὐτοῦ· τὸ γὰρ Πνεῦμα πάντα ἐρευνᾷ,
καὶ τὰ βάθη τοῦ Θεοῦ. Τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ 11
ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ;
οὕτω καὶ τὰ τοῦ Θεοῦ οὐδεὶς οἶδεν, εἰ μὴ τὸ Πνεῦμα τοῦ
Θεοῦ. Ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν, ἀλλὰ 12
τὸ πνεῦμα τὸ ἐκ τοῦ Θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ Θεοῦ
χαρισθέντα ἡμῖν. Ἃ καὶ λαλοῦμεν, οὐκ ἐν διδακτοῖς ἀν- 13
θρωπίνης σοφίας λόγοις, ἀλλ' ἐν διδακτοῖς πνεύματος ἁγίου
πνευματικοῖς πνευματικὰ συγκρίνοντες. Ψυχικὸς δὲ ἄνθρω- 14

[10] in the Prophet and the Apostle, namely, the messages of the Gospel dispensation. Though as to its blessings extend to a future state, it cannot with propriety, when it contains them to that in our mind.

Δούλοις αὐτοῦ denotes the attached and faithful servants of God. [illegible] for opening of the verse is neither to be connected, with some, nor altered, with others, but to be regarded, with Pott, as put for σοφίας ἰδίας.

10. The Apostle now shows how things so hidden and remote from human thought could have been known to mankind and the other apostles, namely, by the revelation of the Holy Spirit. The next clause shows *why* we cannot of ourselves conceive or know these truths.

Τὸ γὰρ πνεῦμα] Sub *πάντα ἐρευνᾷ*, "for the Spirit alone searches into and knows all [these, namely, even the deep counsels of God]." This sense of *ἐρευνᾷν* "to know, that nothing escapes," occurs also in Rom. viii. 27. Isaiah, ii. 23. So Chrys. *ἀκριβῶς γινώσκει τὰ ἀρρήτων διδάσκουσα*. By the *βάθη* is meant the *σοφία ἐν μυστηρίῳ* (Ἐφεσ. v. 7.), the mysterious dispensation which is hid from human view.

11. The exact knowledge of the mysteries of God by the Spirit is now illustrated by an apt comparison.

Τίς γὰρ &c.] Construe τὰ ἀνθρώπου for τῶν ἀνθρώπων. The old reading is obsolete. Τὸ Πνεῦμα, for νοῦς, mind. Τὸ ἐν αὐτῷ, for τὸ ἐνοῦν, or νοῦς ἐν ἑαυτῷ, and bought idea from others. Τοῦ ἀνθ., where is used and not τῶν of course, in order (as Pott observes) to make the application of this example from man to God that strikingly. The passage, moreover, was thus a strong proof of the personality and divinity of the Holy Spirit. See Wetst.

12. ἡμεῖς δὲ &c.] This is, in the best Commentators, restricted to the Apostle himself. Τὸ πνεῦμα τοῦ κόσμου, the fallen and corrupted spirit of the world, which leads to human wisdom only. Τὸ πνεῦμα τὸ ἐκ τοῦ Θεοῦ is variously interpreted, but the best Commentators take it to mean, "the spirit, or mind, which is given by God [through the Holy Spirit]," equivalent to the *σοφία τοῦ Θεοῦ ἐν μυστηρίῳ* v. 7.

— ἵνα εἰδῶμεν &c.] The sense is "And this has been done, that we may (as we know [and appreciate]) the things freely given to us by God," i. e. the various blessings, both of this world and the next, imparted by the Gospel of Christ.

13. Λαλοῦμεν] "we speak of teach. A sense frequent in the Gospel of St. John. Διδακτοῖς ἀνθ. λόγοις. Mr. Burton recognizes in this "a plain declaration that the very words of the Apostolical writings were dictated by the Holy Spirit." I must confess that I cannot see this, nor am I induced to take such a view, even though it be adopted by Dr. Burton. Not to state reasons for showing how improbable it is that this should be the sense intended, and what awkward consequences would flow from it, suffice it to say, that not a single other Commentator has adopted this view, not even the ancients who very rarely err by seeing even the sense of Scripture. It is generally agreed that λόγοι denotes *the manner of treating a subject*; comprehending, as Pott says, the "ratiocinandi rationem, argumentorum colligationem, porro et ipsum ordinem, denique totum genus," so in Latin *oratio*. Nay, our own wording sometimes implies this, as denoting "manner of expression."

πνευματικοῖς πνευμ. συγκρίνοντες] The best Commentators are agreed that πνευματικοῖς denotes the things revealed by the Spirit in the O. T. and πνευματικοῖς, the revelations of doctrine made by the same spirit to the Apostles, under the new Dispensation. Dr. Burton, indeed, would supply λόγοις. But that ellipsis is too arbitrary to be adopted; and it would suppose the words of the Apostle to be really unexpressed. Several eminent Commentators propose to supply ἀνθρωπίνοις, bearing the relation of v. 6. It, however, would require the Article. Ἀγίου, omitted in some Mss., Versions, and Fathers, is rejected by Griesb., Matth., and Bing., and is retained by Griesb. and Valck., but, I think, without sufficient reason.

14. The Apostle now gives the reason why the heavenly wisdom was not held in due honour by many, but treated with contempt, namely, that the ψυχικὸς ἄνθρωπος &c.

ψυχικὸς δὲ &c.] The ψυχικοὶ ἄνθρωποι are those who have the ψυχὴ or mind principle (which can be joined with the mind)

τος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ Θεοῦ· μωρία γὰρ
αὐτῷ ἐστι, καὶ οὐ δύναται γνῶναι· ὅτι πνευματικῶς ἀνακρί-
15 νεται. [15] ὁ δὲ πνευματικὸς ἀνακρίνει μὲν πάντα, αὐτὸς δὲ
16 ὑπ' οὐδενὸς ἀνακρίνεται. [16] τίς γὰρ ἔγνω νοῦν Κυρίου,
ὃς συμβιβάσει αὐτόν; ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν.
1 III. Καὶ ἐγώ, ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι ὑμῖν ὡς
πνευματικοῖς, ἀλλ' ὡς σαρκικοῖς, ὡς νηπίοις ἐν Χριστῷ.
2 [2] γάλα ὑμᾶς ἐπότισα, καὶ οὐ βρῶμα· οὔπω γὰρ ἠδύνασθε·
3 ἀλλ' οὐδὲ ἔτι νῦν δύνασθε. [3] ἔτι γὰρ σαρκικοί ἐστε. ὅπου
γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις καὶ διχοστασίαι, οὐχὶ σαρκικοί

only, without properly using the πνεῦμα, or intellectual faculty, which is peculiar to man, and who, of course, are destitute of the enlightening of the Holy Spirit: men who are either led by sensual impulse only, or rely solely on the light of nature, slighting every thing which cannot be brought to the evidence of the senses. Such a person, therefore, it is said, οὐ δέχεται τὰ τοῦ πνεύμ. τοῦ Θεοῦ, 'does not admit, or hearken to, the doctrines revealed under the guidance of God's Holy Spirit,' nor care to understand or appreciate them, for, in fact, they seem to him foolish, nor can he understand them, they being searched out and discovered alone by the spirit, or understanding, together with the illumination of the Holy Spirit. Such is, I conceive, the sense of this whole passage, on which see more in Rec. Syn. and Heydenr.

14. ὁ δὲ πνευματικὸς &c.] The sense seems to be: 'On the contrary, the man who is guided by the intellectual faculty enlightened by the Holy Spirit, is able to discern all [spiritual] things; but he himself is not to be discerned, understood, or judged of by any natural, not spiritual person.' Many recent Commentators take ἀνάκρ. as an active, mean., and assign the following sense: 'The spiritual man can discern and determine upon every one who is not so, but he himself can be thus judged of by no one [who is not so].' Others assign very different senses. There is, however, something far-fetched in all of them.

15. Now follows the reason for this inability, in expressing which the Apostle merely employs the words of Is. xl. 13., and as there is no citation, the application of the words may well be, as it is, very different from that of the Prophet. The Commentators, however, differ in their interpretations, according to the view they take of the words; some referring it to Κυρίου, others to ὁ πνευματικός. The natural and most modern sense prefer the *former*, and, on this view, the sense of the verse is well expressed by Mr. Slade, and is ably stated by Heydenr. Many, however, of the best modern Commentators refer the words to ὁ πνευματικός, and assign the following sense: 'for what natural man hath known the purposes of God, so that he may instruct him,' i. e. this spiritual man; but we have the mind of Christ, and are therefore able to judge all things, and to instruct and discern the spiritual man.

III. 1. καὶ ἐγώ &c.] This is closely connected with the preceding Chapter. The sense is: 'And I, for my part, brethren, could not [when I was with you] discourse unto you, as to spiritual persons, but to carnal ones, mere novices in the Christian doctrine.' The Apostle here anticipates the argument of his adversaries, that the Corinthians had from him scarcely received the rudiments of the Christian religion, and that they, therefore, did right in adhering to, and preferring those teachers who had communicated to them the *ἀκρότερα*.

2. The Apostle continues to illustrate what he is saying by a metaphor taken from the custom of feeding infants with the lightest food, as milk, pap &c.

By the *βρῶμα* is meant the *στερεὰ τροφή*, Heb. v. 12., both expressions denoting the more sublime and mysterious doctrines, as γάλα the elementary and simple ones. Ἐπότισα is meant to relate, *per syllepsin*, to both the γάλα and βρῶμα; an idiom frequent in the Classical writers. See Wm Gr. § 31. 3. c. After ἠδύνασθε must be supplied, from the context, φαγεῖν or πιεῖν.

The καὶ after ἠδύνασθε is not found in several MSS., some Versions, and many Fathers, and is cancelled by Grosb.; but rashly; for the authority is insufficient, and we can better account for its omission than for its insertion. There is more to be said for the οὐδέ, which is received by Grosb., Knapp, Tittm., and Vater, instead of οὔτε. But though strict propriety of language requires it, yet, as the Apostle is instructive in such minutiæ as this, it seems rather to have come from the early Critics; especially as the MSS. in which it is found are generally such whose text has been systematically altered.

3. ὅπου] 'whereas;' of which sense see examples in Rec. Syn. Ζῆλος, ἔρις, and διχοστασία are not, as Kraus imagines, mere synonymes, but there is rather a Climax; envy, as Grot. observes, leading to strife, and strife to faction. Οὐχὶ σαρκικοί ἐστε; for this envying and strife are by the Apostle at Galat. v. 20. numbered among the works of the flesh; "reckoning among them (says Grot.) all those affections which do not tend to the glory of God, and the welfare of man, but are merely directed to our own selfish and sensual gratification." Κατὰ ἄνθρ., 'correspondent to the habits of mere carnal persons.'

[b] Deut. i. 12. ἐστε, καὶ κατὰ ἄνθρωπον περιπατεῖτε; [b] ὅταν γὰρ λέγῃ τις· Ἐγὼ μέν εἰμι Παύλου· ἕτερος δέ· Ἐγὼ Ἀπολλώ· οὐχὶ σαρκικοί ἐστε; 4

[1] Acts 18. [m] Comp. 1. 12. [n] 16. 12. [2] Acts 18. [o] 16. 1. Τί οὖν ἐστι Παῦλος, τί δὲ Ἀπολλώς, ἀλλὰ ἢ διάκονοι, δι' οὗ ἐπιστεύσατε, καὶ ἑκάστῳ ὡς ὁ Κύριος ἔδωκεν; 5 [p] Ἐγὼ ἐφύτευσα, Ἀπολλὼς ἐπότισεν, ἀλλ' ὁ Θεὸς ηὔξανεν. 6 ὥστε οὔτε ὁ φυτεύων ἐστί τι, οὔτε ὁ ποτίζων, ἀλλ' ὁ αὐξάνων Θεός. 7 [3] Psal. 65. 12. Jer. 17. 10. [q] 16. 15. [r] Matt. 16. 27. [4] Rom. 2. 6. Col. 3. 4. Apoc. 2. 23. [s] 22. 12. [t] 2 Cor. 5. 10. [5] Eph. 2. 10. Col. 1. 10. [6] Psal. 1. 3. Matt. 3. 8. [u] Rom. 1. 5. [v] 15. 2. [w] 14. 20. Apoc. 22. 14. ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἓν εἰσιν· ἕκαστος δὲ τὸν ἴδιον μισθὸν λήψεται κατὰ τὸν ἴδιον κόπον. 8 [x] Θεοῦ γὰρ ἐσμεν συνεργοί· Θεοῦ γεώργιον, Θεοῦ οἰκοδομή ἐστε. 9 [y] Κατὰ τὴν χάριν τοῦ Θεοῦ τὴν δοθεῖσάν μοι, ὡς σοφὸς ἀρχιτέκτων θεμέλιον τέθεικα· ἄλλος δὲ ἐποικοδομεῖ· ἕκαστος δὲ βλεπέτω πῶς ἐποικοδομεῖ. 10 [z] θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὅς ἐστιν Ἰη- 11 [x] Eph. 3. 9. [y] Rom. 15. 15. Heb. 3. 3. [z] Eph. 2. 20.

4. See Note on i. 12.

5. διάκονοι] i. e. persons merely *instrumental* in producing, and not the *authors* of faith and conversion, and who therefore ought not to be set up as *heads* of the religion. At ἑκάστῳ we there is, as Grot. observes, an inverse construction, for οἷς ἑκάστῳ. At δίδωσι supply συνεργοῦσι, i. e. if the words be referred to the *evangelists*, but if to the *evangelists*, the sense will be, 'even according as the Lord gave to each his peculiar office *to τῷ διακονεῖν*.'

6. Here the metaphors are derived from agriculture, of which, in the East, irrigation forms an important operation. Ηὔξανεν, literally, 'made to grow.'

7. ἐστί τι] Sub. μέγα. This idiom is frequent in the N. T. See Acts v. 36. and Galat. ii. 6. and Notes. It must be understood *comparatively*.

8—17. Annectere videtur Ap. argumentum secundum ad dissidiorum, ex nimio honore, alias doctoribus pro aliis tribui solito, orundorum, stultitiam, reprehendendam, idque inde repetitum, quod, quemodo doctores omnes, qui una eademque consilio promovendo destinati sint, hoc ipsum promoverint, et quanam eidem honore, quibusque pretiosis alias pro alio dignus sit, non penes homines, sed solum Deum judicium esse possit, debeatque. (Pott.)

— *ἓν εἰσιν*] The best Commentators are agreed that the sense is, 'They are one and the same,' i. e. entirely united in affection, work, and purpose. Hence there ought to be no faction.

— *ἕκαστος δὲ—κόπον*] The Greek Commentators, and, of the modern ones, Crell., rightly remark, 'that this was added to repress sloth, as all the labourers would be on the same footing, and receive the same reward. The words, therefore, form an *epanorthosis*, q. d. they are not so far *one*, but that respect will be had to each one's labour and pains, and he will receive his own reward proportionably. It is *labour* to which reward is promised, not *success of labour*, which is not in any minister's power.'

8. *Previously* to describing the *κόπος*, the *Apostle briefly points out the scope* to which it is to be directed. In *συνεργοί* there is a continuation of the foregoing *agricultural* metaphor. The *συν* in *συνεργοί* may be referred either to *God*, i. e. 'We are fellow-labourers with God,' or to the *Apostles* and preachers of the Gospel, i. e. 'We are fellow-labourers of, employed by God.' So *σύνδουλοι* in Matt. xviii. 29. The latter sense more agreeable to the context. Γεώργιον, i. e. the *field cultivated*. In the next clause the Apostles slides from the agricultural into an architectural metaphor; both being employed in Scripture with reference to men as the object of God's purposes in the Gospel. See Matt. xxi. 33. Joh. xv. 1. Is. lxi. 3. and 2 Cor. vi. 16. Eph. ii. 20. The pronouns are emphatical, and the sentiment is, 'Ye are, as it were, the *field* which God cultivates, and the building which he erects, ye are his *labourers* in both works.'

10. Continuing the same metaphor, the Apostle briefly adverts to his own labour and that of others in the Gospel.

— *κατὰ τὴν χάριν κ.τ.λ.*] The best Commentators are agreed that the sense is, 'according to the office [of Apostle of the Gentiles] graciously committed to me by God.' Σοφός, skilful. Θεμέλιον τέθεικα, 'I have laid the foundations, by communicating the elementary truths.' In ἀρχιτέκτων St. Paul adverts to his own dignity, as Apostle of the Gentiles. The ἄλλος is, as Pott remarks, to be taken *collectively*, with reference to those persons who had followed the Apostle at Corinth. On mention of "building thereon," the Apostle engrafts an admonition to those who are employed in it. Ἐποικοδομεῖ, scil. ἐν' ἀλλότριον θεμέλιον. The words θεμέλιον and ἄνωθεν are, as Pott observes, *emphatical*.

11. δύναται] 'can,' consistently with what is right, i. e. ought. (Grot.) Παρὰ after ἄλλος, taken, as often, for a *comparative*, signifies *if*, *than* or *besides*. This idiom is supposed to be Hellenistic; but it occurs in the Classical writers. Κείμενον scil. ἐν' ἡμῶν. The sense of Ἰησοῦς Χρ. is, as the best Commentators have seen, the *History of Jesus Christ*, comprehending

12 σοῦ [ὁ] Χριστός.) εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέ-
λιον τοῦτον, χρυσὸν, ἄργυρον, λίθους τιμίους· ξύλα, χόρ-
13 τον, καλάμην—ἑκάστου τὸ ἔργον φανερὸν γενήσεται· ἡ
γὰρ ἡμέρα δηλώσει· ὅτι ἐν πυρὶ ἀποκαλύπτεται· καὶ ἑκά-
14 στου τὸ ἔργον ὁποῖόν ἐστι τὸ πῦρ δοκιμάσει. εἰ τινος τὸ
15 ἔργον μένει ὃ ἐπῳκοδόμησε, μισθὸν λήψεται· εἰ τινος τὸ
ἔργον κατακαήσεται, ζημιωθήσεται· αὐτὸς δὲ σωθήσεται, οὕ-
16 τως δὲ ὡς διὰ πυρός. Οὐκ οἴδατε ὅτι ναὸς Θεοῦ ἐστε,
17 καὶ τὸ πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν; εἴ τις τὸν ναὸν τοῦ

the doctrines and precepts, the promises and threatenings of the Gospel, as we find them stated in the Evangelists. I here, with Pott, punctuate accordingly, and have double bracketed the c., since it is not found in the ancient Lect. and many MSS. and Fathers, and has been condemned by Bing., Wets., Matth., Griesb., Tittm., and Vat.

12. The sense of this and the following verses is somewhat obscure, arising from a certain confusion of metaphor. But the difficulty has been increased by a misapprehension of the Apostle's general intent in this passage, which was not, as is commonly thought, to represent *one* edifice, but, as the best Commentators are agreed, *two*. The Apostle suggests that on the foundation of these elementary principles two very different buildings ought to be erected. And thus the metaphorical expressions are meant to designate the *good* and the *bad* superstructure. I have pointed accordingly, *for*, as Pott and Heydenr. have seen, there is after ξύλα an ellip. of εἰσὶ, for εἰ τις ἐποικοδομεῖ. The ἔργ. supplies the particle.

The words ἑκάστου—γενήσεται are closely connected with the foregoing and form, as Pott says, the apodosis. The sentiment is, 'Whether any one builds on this foundation a solid and splendid building, like a magnificent Temple, or a mean hut formed of boards and thatched with dried grass, each architect's work will be made manifest.' The best Commentators are agreed that by λίθοι τιμ. are meant those precious marbles, with which palaces and temples were built, or at least *cased*; the *marmora Iaspidis* of Tibullus, or the *marmora Iasia* of Cicero. Compare also Is. liv. 11. The hut in question is supposed to be built of upright posts and palos, filled up with twigs daubed over with clay, and the whole thatched with stubble or offal hay.

13. ἡ γὰρ ἡμέρα δηλώσει] This may mean, as many Commentators suppose, 'time will show this.' So the Latin adage "dies docebit." But, from the words following, I prefer, with the ancient and several eminent modern ones (and recently Pott and Heydenr.) to take it of the day, i. e. the awful *day of judgment*. Marka., Middl., and Burton take it of the *day of persecution*; (see James v. 3. 1 Pet. i. 7. iv. 12.) but the former is more suitable to the gravity of the context and is required by the idea meant to be suggested to *καθαρεύειν*. God's judgment is elsewhere compared to a fire. See Heyn's reference. Ἀποκαλύπτεται is not to be referred (with Wells, Pearce, and Slade) to ἡμέρα, but to ἔργον, *building*; the words ἡ γὰρ ἡμέρα δηλώσει being in some measure parenthetical. The next words are exegetical of ποιοῦ—γενήσεται.

14, 15. μένει] 'remain [untouched by the flames], abide the fiery trial.' Μισθὸν λήψεται and ζημιωθήσεται are opposed to each other, and in the *former* there is an ellipsis of ἔργου, to be fetched from τὸ ἔργον just before; in the *latter*, an ellip. of τοῦ μισθοῦ from μισθὸν preceding, i. e. He shall be mulcted of loss the reward which he would have received for his work. At οὕτως καί, these Commentators are much perplexed, who refer the passage to Christians in *general*; but needlessly; for it is plain that the Apostle had only in view Christian teachers. The sense of the passage is, indeed, observed by a blending of the physical and the metaphorical parts of the comparison, the first of which represents a *builder*, whose house is, as it were, burnt over his head, and who with difficulty escapes through the fire. The second represents a *Christian teacher*, the superstructure of whose doctrine does not consist with the fundamental principles of Christianity previously laid down, and accordingly is reduced to nought: thus, then, he loses his *labour*, and is himself saved with great *difficulty*. For that is plainly the sense of the adverbial phrase ὡς διὰ πυρός σωζόμενος.

That this passage cannot, upon any principles of just interpretation, be adduced to countenance the Popish doctrine of *purgatory*, I have shown in Recens. Synop., remarking that it has no support in any of the *earlier* Fathers, and in the *later* ones, not without suspicion of interpolation, of which we are enabled to convict the Romanists in one instance, that of Theodoret in loc., where see the Note of Noesselt.

16. οὐκ οἴδατε ὅτι ναὸς Θεοῦ ἐστε] There is here a recurrence to the idea at v. 9., yet suggested by the foregoing architectural metaphor, and under this imagery the Apostle speaks of the whole body of Christian converts, whom he is addressing, as being the Temple of God, built by Him and consecrated to his service. And he further assures them that the Spirit of God dwelleth in them, (and, by parity of reasoning, in other Christians) and is attested by His gifts and graces, as God manifested his presence in the Temple at Jerusalem; q. d. Ye are not merely the *building* of God, but his *Temple*, as being that in which his Spirit dwelleth. This is meant to point a denunciation against false teachers, who corrupt the minds of their disciples with error. The metaphor is found both in Philo and the Rabbins. Yet about in marginal ἐνεργεῖ.

Θεοῦ φθείρει, φθερεῖ τούτον ὁ Θεός· ὁ γὰρ ναὸς τοῦ Θεοῦ
Ps. xl. 7. ἅγιός ἐστιν, οἵτινές ἐστε ὑμεῖς. Μηδεὶς ἑαυτὸν ἐξαπα- 18
τάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν, ἐν τῷ αἰῶνι τούτῳ
Ps. xcii. 11. μωρὸς γενέσθω, ἵνα γένηται σοφός. ἡ γὰρ σοφία τοῦ 19
κόσμου τούτου μωρία παρὰ τῷ Θεῷ ἐστι. γέγραπται γάρ·
Ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐ-
Ps. xcvi. 10. τῶν. καὶ πάλιν· Κύριος γινώσκει τοὺς διαλογισ- 20
μοὺς τῶν σοφῶν, ὅτι εἰσὶ μάταιοι. Ὥστε μηδεὶς καυ- 21
Jer. ix. 23, 24. χάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν ἐστιν· εἴτε Παῦλος,
εἴτε Ἀπολλώς, εἴτε Κηφᾶς, εἴτε κόσμος, εἴτε ζωὴ εἴτε θάνα- 22
τος, εἴτε ἐνεστῶτα εἴτε μέλλοντα· πάντα ὑμῶν ἐστιν· ὑμεῖς 23

17 φθείρει] In the use here of φθείρειν there is an antanaclasis (it being first employed of the temple-spot, profane i.e. by corrupting the body of Christians, here represented as a temple of God). So Heyn: φθείρεται· πλανᾶται. Silly, for naught, erring, missing points. Ἁγιος is here very emphatic, i.e. holy (and therefore not to be profaned with impunity).

18. The Apostle now traces the origin of the disease one which harassed half mouth and church, (Corr.) adducing a third argument to prove the folly of making self-wise. (Pott.)

μηδεὶς ἑαυτὸν ἐξαν.] let no one deceive himself, i.e. by resting on the vain opinion of his own wisdom, or of wisdom in general, which, without aids and helps, cannot but deceive. Some recent critics think the allusion is meant to be applied to what was said at v. 13. But there seems no such sufficient reason to abandon the opinion of the ancients and most moderns (confirmed by the learned researches of Pott and others) that it refers to what follows. Δοκεῖ σοφὸς εἶναι. Have an (or, Syn. good), that the same cannot be (it seeth himself to be wise, nay, seemeth to be wise, but must be) 'has the reputation of being wise.' The words ἐν τῷ αἰῶνι τούτῳ are by some antient and modern critics joined to construed with the words following. But it is more natural, and agreeable to the style of Scripture, and to the context, to take them as do most commentators and among the rest, Pott, with the preceding. Rather, as the things of this world. Μωρὸν γενέσθω, let him renounce all pretensions to wisdom in opposition to what the word of God reveals. Ἵνα γένηται σοφός, in order that he may become really wise.

19. ἡ γὰρ σοφία κ.τ.λ.] 'for the wisdom of this world (κόσμος) is (but) foolishness in the estimation of God.' Σοφία is meant the wisdom of men who rely on their own intellectual powers without a reference to God, a wisdom which has no more effect in procuring salvation than folly. This truth the Apostle then establishes from Scripture (γέγραπτ. for v. 18).

ὁ δρασσόμενος κ.τ.λ.] 'He (or God) who catcheth (and holdeth fast) the crafty in their own craftiness.' The Apostle here follows the Hebrew rather than the Septuagint, and renders more literally. Δρασσόμενος properly signifies strengthens, but in the N. T. it is used in a bad sense. The next citation is made from the Sept. Διαλογισμοὺς, the conceptions.

21-23. Having thus shown the folly of schisms, the Apostle adds an exhortation, not to boast, some of one teacher and some of another, to the disregard of all the rest, since not only all teachers, but all events that may befal them are made subservient to the general good of the Christian body. (Pott.)

— καυχάσθω] boast of, by ranging himself under any one's banners, as leader of the Sect, (which was the case both with the Jews and Greeks, seeing that they are but men and creatures of God for the salvation of the world. In the words which express the reason, the genitive is by some Commentators referred to things present, the endowments of the Apostles and teachers, by others, to persons, namely, all teachers. The latter is preferable, especially as the other sense may be rejected, as but which, it seems, the genitive was used for the accusative. (Bengel.)

All teachers, and all the various endowments they respectively enjoy, are yours, i.e. meant to be productive of your spiritual good, with the well-discriminate (Rom. viii. 28). Πάντα ὑμῶν ἐστιν (see Pott and Leydecker, elsewhere) explained per μεταφορ. The general sense of the passage is clear, tho. how to adjust the language to the common rules of construction, is not easy. The words however were written under the feelings of high wrought passion, and therefore, are not to be tried down to the rules of ordinary composition. The variety of interpretations thence arising is not surprising. It is generally supposed to contain the following sense: Yours are all teachers (and their endowments), whether Paul or Apollos or Cephas, yours, the whole universe, whether distributed into things conducive to life, or destitute of it, whether into things present, or things future, compare Gen. xl. 8, and Rom. viii. 28, all are yours, i.e. are meant to be subservient to your good.' And this is nearly the same as Bengel's most Commentators, Considering however, the context, Pott is inclined to think the following was the sense intended to be expressed by the Apostle: 'All these teachers and their endowments, whether Paul or Apollos, or Cephas, are yours, nay, the whole universe of teachers, whether there be life or not of it, whether they belong to things present, or things future, i.e. whether they now exist or shall hereafter exist, all are yours, meant for your advantage.'

With respect to the words εἴτε Παῦλος κ.τ.λ., they, no doubt, mean, (though all

1 δὲ Χριστοῦ· Χριστὸς δὲ, Θεοῦ. IV. Οὕτως ἡμᾶς λογιζέσθω
ἄνθρωπος, ὡς ὑπηρέτας Χριστοῦ καὶ οἰκονόμους μυστηρίων
2 Θεοῦ· ὧδε δὲ λοιπὸν, ζητεῖται ἐν τοῖς οἰκονόμοις, ἵνα πι-
3 στός τις εὑρεθῇ. ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν ἵνα ὑφ' ὑμῶν
ἀνακριθῶ, ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ ἐμαυτὸν ἀνα-
4 κρίνω· (οὐδὲν γὰρ ἐμαυτῷ σύνοιδα, ἀλλ' οὐκ ἐν τούτῳ
5 δεδικαίωμαι·) ὁ δὲ ἀνακρίνων με, Κύριός ἐστιν. Ὥστε μὴ
πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ Κύριος, ὃς καὶ φω-
τίσει τὰ κρυπτὰ τοῦ σκότους, καὶ φανερώσει τὰς βουλὰς
τῶν καρδιῶν· καὶ τότε ὁ ἔπαινος γενήσεται ἑκάστῳ ἀπὸ
τοῦ Θεοῦ.
6 Ταῦτα δὲ, ἀδελφοὶ, μετεσχημάτισα εἰς ἐμαυτὸν καὶ

Αρμ. Sh 18. b Ρωμ. 3. 7. Ποιν. 13. 9.

things and persons be proper] you yourselves are Christ's subjects,' and therefore ought not to attach yourselves to any other, as head of the Church. The words Χριστὸς δὲ Θεοῦ are meant to bring the gradation (with which Wolf compares a similar one in Philemon) to the highest pitch, 'Christ is God's,' i.e. (as the best Commentators explain) in his office of Mediator and Redeemer. See Chrysost. and Whitby.

IV. The first six verses of this Chapter closely connect with the preceding, being a sort of corollary, showing what followed from the foregoing; namely, the degree of estimation in which Christian teachers ought to be held, to whom the Corinthians had hitherto assigned either too much, or too little honour. (Kruse.)

1. ὑπηρέτας] like the Hebr. שרת or ישר, for heavens, λογιζ., esteem. Οὕτως,' in this [following] manner.' Ὡς ὑπηρ. Χρ., and not Lords of your faith, or heads of a party. Οἰκονόμους μυστηρίων Θ., 'stewards and dispensers of the benefits of the Gospel, by preaching its doctrines, which are called *mysteries*, because they were not discoverable by human reason, but only to be known from Divine revelation.'

2. ὧδε δὲ λοιπὸν] scil. ἐστι, 'quod reliquum est,' or, as it may simply mean, *cetterum, now*.

3, 4. εἰς ἐλάχιστόν ἐστι] An Hellenistic phrase equivalent to the Classical παρ' οὐδὲν ἐστι, or οὐδὲν διαφέρει &c. See Pott. ἵνα, for ἐστι. Ἀνακρίνειν properly signifies 'to examine the qualities of any thing or person,' and sometimes it denotes, as here, the result of that scrutiny, whether for praise, or blame. Now the result of the *ἀνακρίσεις* in question would, in the followers of *Paul*, be *praise*; in the followers of *Apollos* and *Cephas*, *blame*. To soften the seeming harshness of this, the Apostle adds, ἢ ὑπὸ ἀνθρωπίνου ἡμέρας, i.e. '*or of any man's judgment*,' ἡμέρα being (the Commentators say, by a Hebraism) used to denote a *day of judgment*, and simply *judgment*. So the Latin *diem dicere*. It is, however, an anomalous expression, that Jerome would regard it as a Gloss. We may rather suppose, with Bens, Olear., and Pott, that St. Paul chose to say *day* instead of *judgment*, with allusion to that great day of final judgment, about the award of which alone the Apostle was anxious. His meaning seems to be, that whether he is approved, or censured by human judgment, is of little consequence to him in comparison with the searching judgment of God at the great day.

Then, to preclude all idea of *arrogance*, he adds ἀλλ' οὐδὲ ἐμαυτὸν ἀνακρίνω, the sense of which briefly worded, and therefore obscure, clause seems to be: '[As to human judgment, so far are the judges from being able to determine] that I cannot even judge myself [or determine whether I am superior or inferior to the other teachers.]'

The next clause οὐδὲν γὰρ—δεδικαίωμαι is parenthetical, and the sense is, 'I am not conscious to myself of doing any wrong [in my ministry,] yet am I not, on that account, justified and free from blame;' i.e. it should seem, that of sinning occasionally through ignorance, and deficiency in even what was right. So Pott: 'siquidem plura mihi superunt praestanda.' At οὐδὲν sub. κακὸν, as in the *Nil conscire sibi* of Horace. The word is sometimes expressed, as in a hundred passages of Job xxvii 6. οὐ γὰρ συνοῖδα ἁμαρτῇ ἄνευ πράξεως. The words ὁ δὲ ἀνακρίνων—ἐστι must, from the context, mean: 'He alone who has the right of judging me, or is able to judge me rightly, is the Lord.'

5. On this the Apostle founds a weighty admonition, of universal application.

— πρὸ καιροῦ] Namely, as is just afterwards explained, the time of Christ's judgment at his second advent. Φωτίζειν signifies to bring to light, i.e., in a popular sense, to make known; synonymous with φανερ. just after. The sentiment is 'He will bring to light [and pass judgment on] the most secret actions and hidden thoughts and plans.'

— καὶ τότε—Θεοῦ] Ἔπαινος properly signifies what is thought, or said of any man; being, like the Latin *fama*, a word of middle signification: and the most eminent Commentators antient and modern take that to be the sense here, at least with an adjunct notion of *reward* in the sense in which that word is used by our old authors. If the common interpretation *praise* be retained, as it may, the term must mean the degree of praise which he deserves. The Article denotes *the* praise [due to him]. Of course this is intended primarily of the teachers before mentioned, but it is applicable to all Christians.

6. ταῦτα δὲ, ἀδ., μετεσχ. εἰς ἐμ.] Μετεσχηματίζειν signifies to transfer, by accommo-

Ἀπολλὼ δι' ὑμᾶς· ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ὃ γέ-
γραπται φρονεῖν, ἵνα μὴ εἷς ὑπὲρ τοῦ ἑνὸς φυσιοῦσθε κατὰ
τοῦ ἑτέρου. τίς γάρ σε διακρίνει; τί δὲ ἔχεις ὃ οὐκ 7
ἔλαβες; Εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβών;
Ἤδη κεκορεσμένοι ἐστὲ, ἤδη ἐπλουτήσατε, χωρὶς ἡμῶν 8
ἐβασιλεύσατε· καὶ ὄφελόν γε ἐβασιλεύσατε! ἵνα καὶ ἡμεῖς
ὑμῖν συμβασιλεύσωμεν. δοκῶ γὰρ ὅτι ὁ Θεὸς ἡμᾶς τοὺς 9
ἀποστόλους ἐσχάτους ἀπέδειξεν, ὡς ἐπιθανατίους· ὅτι
θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις.
ἡμεῖς μωροὶ διὰ Χριστὸν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· 10

dared to [illegible], what is to be said of another. Transition. 'These things (counsels) which I have now written on the authority of teachers, [illegible] I have in figure applied to myself and Apollos for your sakes, for your instruction; q. d. "I have brought forward this in my own person and that of Apollos, as if what was said of others, whom I, out of delicacy, forbear to mention, were applicable to us; intending under my own name and his to admonish generally the teachers in the Church."

[illegible] τὸ μὴ ὑπὲρ ὃ γέγραπται φρονεῖν.] The ὃ γέγραπται is commonly understood of what is written in Scripture, as a general admonition; but the best Commentators are agreed that here, according to the context, it can only mean, 'what has been written in this Epistle.' Φρονεῖν they interpret, to be proud. The next words, ἵνα μὴ—ἑτέρου, signify, 'that ye may not be puffed up for the sake of one teacher to the prejudice of another.' [illegible] with an Indicative see Winer [illegible].

7. The Apostle here apostrophizes an [illegible] teacher. [Why dost thou boast?] for who &c.? [illegible], 'what makes thee to differ, makes thee superior to the generality?' [illegible]

8. ἤδη κεκορεσμένοι ἐστὲ, &c.] The best Commentators are agreed that this is spoken in irony, and directed against the conceited teachers, [illegible] q. d. 'Now ye are like persons who are satiated at a feast; ye think ye have all, and need no more knowledge.' By ἐπλουτήσατε and ἐβασιλεύσατε the Apostle merely places the same idea in different points of view, by varying the metaphor thrice. There is, too, a climax. The 1st metaphor is taken from persons filled with food, so as neither to need nor desire more. The 2d, from persons so rich as to have no want or desire for more. The 3d is derived from one who, from being a private person, is raised to the throne, and having thereby attained the highest station, has nothing further to wish. [illegible] ought to have been rendered 'ye reign,' which must be taken in the metaphorical sense common in the Latin regnare. (So Horace expresses it, as equivalent to [illegible] &c.) In the next clause, καὶ ὄφελόν γε ἐβασιλεύσατε &c. there is a change of irony into [illegible]. Of this the interpretation adopted by most Commentators, 'I wish ye had the authority of princes, [illegible]' is frigid and at variance with the context, which demands the ironical sense above adverted to. The right mode of explanation is doubtless that of the ancients and some moderns, as Calvin, Lightf., Beza, Menochius, Krause, Nat. Alex. and Heydenr., who assign the following as the sense: 'Would that ye were so abundant in all spiritual riches, that then I might partake of your prosperity, in the credit and honour which I should enjoy from having converted and taught you, since the fame of the pupil tends to the honour of the teacher.' [illegible], however, [illegible] has rightly expressed the sense of ἵνα—συμβ. thus: "ut vestro quasi splendore et nos resplendeamus [illegible] apostolis debito [illegible]"

9. δοκῶ γὰρ ὅτι ὁ Θεὸς—ἀπέδ.] The words are obscure from deep pathos, and the sense will best be traced by keeping as closely as possible to the strict grammatical interpretation. Hence τοὺς ἀποστ. ἐσχάτους ἀπέδειξεν 'hath set us Apostles in the last place.' Ἀπέδειξεν signifies to appoint or set. Ἐσχάτους signifies the lowest in any row. [illegible] Perhaps there is an ellipsis of [illegible]. In either case, all Commentators think there is an allusion to the bestiarii, or the gladiators; but possibly the Apostle intended, as Chrys., Theoph., and Heydenr. think, to express only the general idea of men condemned to death, and who are in continual expectation of meeting it. The words following, ὅτι θέατρον ἐγενήθημεν, countenance the former view; but it should seem that the Apostle there introduces a new figure suggested by the former. Thus the sense of ὅτι θέατρον [illegible] may be as follows: 'And, in one point of view, we may truly be called ἐπιθανάτιοι; for we, like them, are become a sight and a gazing-stock to the whole universe, both angels and men.' Θέατρον is taken for θέαμα, and θέατρον ἐγεν. is for θεατριζόμεθα, as in a kindred passage of Hebr. x. 33. With respect to the difficulty started by some, how angels can be subject to such a spectacle, it may be answered, with the best Commentators, that καὶ ἀγγέλοις καὶ ἀνθρ. are said per [illegible], being considered as the [illegible] parts of the κόσμος [illegible].

10. ἡμεῖς μωροὶ—ἄτιμοι.] In this antithetical sentence the Apostle again reverts to irony, which, however, terminates at the end of the verse. Διὰ Χριστὸν is for ἐν Χριστῷ. The [illegible] meant to be conveyed by [illegible] and φρόνιμοι is not clear. It may be, weak in presence, [illegible] and [illegible], as opposed

ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ
11 ἄτιμοι. [f]Ἄχρι τῆς ἄρτι ὥρας καὶ πεινῶμεν καὶ διψῶμεν,
12 καὶ γυμνητεύομεν, καὶ κολαφιζόμεθα, καὶ ἀστατοῦμεν, [g]καὶ
κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσί· λοιδορούμενοι, εὐ-
13 λογοῦμεν· διωκόμενοι, ἀνεχόμεθα· [h]βλασφημούμενοι, παρα-
καλοῦμεν· ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν,
14 πάντων περίψημα ἕως ἄρτι. [i]Οὐκ ἐντρέπων ὑμᾶς γράφω
15 ταῦτα, ἀλλ' ὡς τέκνα μου ἀγαπητὰ νουθετῶ. [k]ἐὰν γὰρ
μυρίους παιδαγωγοὺς ἔχητε ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς
πατέρας· ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ
16 ὑμᾶς ἐγέννησα. [l]παρακαλῶ οὖν ὑμᾶς· μιμηταί μου γίνεσθε.
17 [m]Διὰ τοῦτο ἔπεμψα ὑμῖν Τιμόθεον, ὅς ἐστι τέκνον μου

f Luc. 11. 3. Philipp. 3. 12. i 1 Thess. 1. 6. k 2 Thess. 2. 8. m 1 Thess. 1. 2. 6 2 Tim. 1. 2.

f Act. 20. 3. g 1 Cor. 4. 6. h 1 1. 23. Matt. 5. 44. Luc. 6. 28. 1 23. 34. Act. 7. 60. 1 15. 3. 1 20. 34. Rom. 12. 14. i 1 Thess. 2. 6. k 2 Thess. 2. l Lucian. 3. 44. 1 Thess. 2. 11. 1 Act. 10. 11. Gal. 4. 19. Philem. 10. Jer. 1. 10. m 1 Tim. 1. 2.

to ' among in outward advantages and prosperity.'

11. Cum illis laudatissimis splendentisque, contemptum se dicunt Paulus, inferiorem dicit aliorum quoque conditione, quippe quam vitae necessitatibus ampe carentem, neque comparantis occupatum; ac nihilominus et mitem in contumeliosos, et constantem. (Vater.)

ἄχρι τῆς ἄρτι ὥρας] The sense is ' (Nay, not to mention past afflictions) up to this present day we are scantily supplied with food and drink, and are in want of necessary clothing.' Γυμνητεύειν properly signifies to be lightly clothed, like the γυμνῆται, and thus to be ill clothed. I have adduced an example in Recens. Synop. At τῆς ἄρτι sub. ὥρας. The first καὶ is emphatical, and signifies even. Κολαφ is explained by the best Commentators to mean 'we are opprobriously treated,' as xi. 20. 2 Cor. xii. 7. 'Ἀστατοῦμεν,' we have no settled abode.'

12. κοπιῶμεν ἐργαζόμενοι κ. τ. λ.] The circumstance of having to support himself by severe hand-labour is, with reason, enumerated among his sufferings; for a many it must have been to one so circumstanced.

— εὐλογοῦμεν] Literally, 'we give good words.' See Rom. xii. 14. and Note. Διωκ., 'when prosecuted and harshly treated.' Ἀνεχ., 'we bear it patiently,' which may bring to mind the ἀνέχου and ἀνέχου of Epictetus.

13. παρακαλοῦμεν] 'entreat (to be better mind),' expostulate, or, as others explain, we exhort to consideration and good-will. The next clause ὡς περικαθάρματα—ἄρτι forms the highest step of the climax, in which the Apostle sums up the description of injurious treatment in a few words, the sense of which, however, is disputed. One thing is plain, that πάντων περίψημα corresponds, by parallelism, to περικαθάρμα τοῦ κόσμου, which many Commentators take to be a sacrificial term, with allusion to the expiatory sacrifices of the Greeks and Romans, among whom, in times of public calamity, some poor wretch was selected from the dregs of the people, to be offered up as a lustration sacrifice. Such persons, however, were almost always called καθάρματα with reference to the purification, or expiation, effected by their sacrifice, which can have no place here. There can only be a reference to the abject vileness of the victim. And such is the view taken of the expression by most Commentators. See Heydenr. and Phot. cited by him. If it be thought too far-fetched an allusion, we may recur to another, and indeed the primitive sense of the word, viz. ἀποστόγγισμα, offscouring (which is adopted by Theophyl. and E. V.) metaphorically a vile and abject person.

14. The Apostle now turns the discourse from the teachers to the Corinthian Christians in general, and softens the seeming harshness of the preceding expressions.

— ἐντρέπων] The word properly signifies 'to turn away,' and then 'to make any one turn away his eyes,' and figuratively 'to make him ashamed.'

15. In παιδαγωγοὺς and πατέρας the Apostle contrasts the severity, and mercenary service of instructors, to the gentleness and disinterested spirit evinced by himself. 'Ἐν Χρ., 'in the doctrine of Christ.' In διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα he shows the nature of the paternity he speaks of, namely, of having converted them to Christianity.

16. μιμηταί μου γίν.] Not, 'imitators of my modesty,' as many Commentators explain; for it seems to be simply the Apostle's intention to deduce from his spiritual paternity the inference, that they should be imitators of him; just as parents and teachers are to their children the exemplar by which they are to model their character. The imitation, therefore, in question is to be extended to every branch of Christian doctrine and duty. And this view is confirmed by what follows.

17. διὰ τοῦτο] i. e. to promote this imitation. Τέκνον, disciple or convert. Πιστὸν εστὶ. ἀμοὶ. 'Ἐν Κυρίῳ, 'in the business of the Lord.' the spreading of his Gospel. The words τὰς ὁδοὺς μου τὰς ἐν Χρ. (sub. οὔσας) are explained by the best Commentators 'my methods of Christian instruction.' So Chrys. and Theophyl. τοὺς ἐν τῷ κηρύγματι κανόνας, τοὺς καινοὺς, τοὺς νῦν, τοὺς ἡμῶν τοὺς θείους. The next words καθὼς πανταχοῦ—διδ. suggest that these injunctions will involve nothing new, but what is common to all the Christian congregations, and therefore ought not to have been deviated from.

ἀγαπητὸν καὶ πιστὸν ἐν Κυρίῳ, ὃς ὑμᾶς ἀναμνήσει τοὺς
ὁδούς μου τοὺς ἐν Χριστῷ, καθὼς πανταχοῦ ἐν πάσῃ
ἐκκλησίᾳ διδάσκω. Ὡς μὴ ἐρχομένου δὲ μου πρὸς ὑμᾶς, 18
ἐφυσιώθησάν τινες· ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, εἰὰν 19
ὁ Κύριος θελήσῃ, καὶ γνώσομαι οὐ τὸν λόγον τῶν πεφυ-
σιωμένων, ἀλλὰ τὴν δύναμιν. οὐ γὰρ ἐν λόγῳ ἡ βασι- 20
λεία τοῦ Θεοῦ, ἀλλ' ἐν δυνάμει. τί θέλετε; ἐν ῥάβδῳ; 21
ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματί τε πραότητος;

V. Ὅλως ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη 1
πορνεία, ἥτις οὐδὲ ἐν τοῖς ἔθνεσιν [ὀνομάζεται], ὥστε

18 ὡς μὴ ἐρχομένου] This (which is expressed in the plural as if addressed to many) was as though I were not coming to you. Τινες, doubtless some of the teachers. ἐφυσιώθησαν. This has a very expressive sense, and is well explained by Tott, 'puffed up with a opinion of the superior wisdom, carry themselves insolently and arrogate the authority of deciding a matter pertaining to the Church.'

19 εἰὰν γνώσομαι—δύναμιν] A sentence of infinite dignity and vigour, the interpretation of which depends upon the sense to be assigned to τὴν δύναμιν. This some ancient and most of the earlier modern Commentators explain of the power of working miracles. This, however, is somewhat harsh, and is scarcely permitted by the words following. It is better, with some ancient and most recent Commentators, to understand it of the power of *performance*, as opposed to that of *mere words*, boasting, and promises, what they can effect. So Cre[illegible], Grot., Whitby, Taste, Krauss, Pot., and Heydenr. We need not, however, exclude the power of the Holy Ghost as need in the spiritual gifts, which contributed so much to the success of the Apostles and first teachers of the Gospel. Γνώσομαι 'I will put to the proof' (in other words) for according to Classic canon, verbs of knowing often denote, not knowledge alone, but certain motions, affections, and effects, which are connected therewith.

21 οὐ γὰρ ἐν λόγῳ] The interpretation of these words depends upon the sense to be assigned to the preceding. If the *Antecedent* interpretation is adopted, the Apostle is rebuking the Corinthians, explaining the power of working miracles, of which the Jews of Corinth were proud. If the other be adopted, it will be over the power of *effecting* conversion, as opposed to words. And the best Commentators are, with reason, agreed that the words are meant of *teachers* of the Gospel, and that there was still three specifies the power of the Gospel and the point and ἀνεργάζεται, to accomplishment. Thus λόγος and δύναμις will respectively denote human promises, and mere eloquence of words, and the power of effecting what may serve to confirm the faith of the Gospel, or to explain its doctrine and promote its influence on the heart and life. Here again the spirit and gifts are intended, though when taken as a distinct genitive, they must not be considered.

21 τί θέλετε] 'Whether let the two things, I do you choose.' Ἔλθω, must I come.

'Ἐν ῥάβδῳ. This seemingly proverbial expression (which has, as Schoettgen hints, a relative to the corporal chastisement of the Jewish Church) is, as the ancient and most eminent modern Commentators suppose, only equivalent to *in severitate*, or *in severitatem exercere*, and so to the power of severe reproofs, which was often exercised by the Apostles. As to the power here recognized by some Commentators of inflicting disease or death, perhaps, though in a few instances exercised by the Apostles, it is forbidden by the antithetical words ἐν ἀγάπῃ κ. τ. λ.

V. Notus hinc locus sectionis cum primum pervenit, ex vat. πεφυσιωμένοι v. iv. 19. & v. 2. repetitus ex Hieron. hic: *nec arrogantes et vana superba inflati estis*, iv. 19, 20, quia potestas quasi arrogantiae vestra, cum scilicet nondum hominem in fornicatorem vestrum recuperatis.' Tott. So also Hapes.

1 ὅλως ἀκούεται ἐν ὑμῖν πορνεία] The diction is here popular and very different from that of the Classical writers. There is an *ellipsis* of verbs, and the sense is. It is generally reported that *among* the Apostle first notices the existence of fornication *in general*, and then specifies a flagrant instance of it. However, it is a general term to denote fornication of all kinds. In the present case, it must be understood in the sense of incest and unless the woman in question had been separated from the Church by regular divorce or another. Whether the man was living with the woman as *mistress*, or in concubinage, is not agreed. The latter opinion is the more generally adopted, though probably has the other way. See Rosenm. Scoop. At all events the words of the Apostle will not prove it. Πορνεία is the same to be understood in *concept* sense in frequent, both in the Classical and Scriptural writers, where in the other sense it properly is always used in the Scriptures. From 2 Cor. it is probable that the sinner was then *alive*.

ὀνομάζεται] It is true that great as was the immorality of the Corinthians of that age, we do not find that any such connection as the one in question was practised. As to the Jews, for examples adduced by Commentators, I have in Rosenm. Scoop. shown that these are numerous evidence. Yet it cannot be denied, that this, tolerated even some incestuous connections, were not *named* among the heathens of this time, any more than it could be asserted of Christians of the present day. Hence many Commentators would cancel the word, on the authority of about

γυναῖκά τινα τοῦ πατρὸς ἔχειν. καὶ ὑμεῖς πεφυσιωμένοι
ἐστέ, καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ἐξαρθῇ ἐκ μέσου
2 ὑμῶν ὁ τὸ ἔργον τοῦτο ποιήσας. Ἐγὼ μὲν γάρ, οὐ ὢν
ἐνεὶ τῷ σώματι, παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς
3 παρὼν τὸν οὕτω τοῦτο κατεργασάμενον, Ἐν τῷ ὀνόματι
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, (συναχθέντων ὑμῶν καὶ
τοῦ ἐμοῦ πνεύματος,) σὺν τῇ δυνάμει τοῦ Κυρίου ἡμῶν
5 Ἰησοῦ Χριστοῦ, Παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ εἰς

Gen. 18. 19. Josh. 24. 15. 1 Thess. 1.

to MSS., some Versions, and Latin Fathers. And it is thrown out of the text by Griesb., Lachm., Tittm., and Pott. But the authority for this is insufficient, especially as the MSS. are, though ancient, almost entirely *uncial* ones, and of a single recension. Besides, we can far better account for the omission than for the insertion of the word, namely, from a few but the same letters coming could not be avoided. To suppose the word to have been introduced from a hundred passage of Ephes. v. 3, is more superior, and proceeds upon a supposition which is often called in without reason. The high antiquity of the word is manifest from its being found in the Syriac Version. And the sense is the same whether the word be retained or not, for if ἐστί, ἐστόνται must be supplied from the preceding, and, if retained, the sense may very well be the same as ἀκούεται; (and so the most eminent Commentators take the word at Eph. v. 3) and thus all difficulty vanishes. So sure, I have shown in Recens. Synop., was this sort of conjecture in the ancient world, that it is here little necessary to call in the aid of *hyperbole*, to which most recent Commentators, though adopting different views, agree to resort.

2. καὶ ἵνα πεφυσιωμένοι—τοῦτο ποιήσας] I have (as in Recens. Synop.) removed the interrogation, and for this the authority of Chrys. and the Greek Commentators, Ed. Steph., the Vulg., English Version, Raphel, Pott, and Bretton, is sufficient, more propriety demands it. The interrogation involves too great and needless deliberation. And to place it, with Pott, after ἔνα, and ἐπενθήσατε is no better. The sense may be thus expressed: 'And yet (when such enormities are committed in your society) ye are puffed up with spiritual pride, (as if all things were right among you,) and do not (as ye ought) rather mourn (over this fall and your disgrace) and take measures that he who hath done this deed should be removed from your society.' Καὶ for καίτοι is frequent, and the adjunct οὐχὶ μᾶλλον is sometimes found both in the Scriptural (as Rom. iii. 8) and the Classical writers. Ἐπενθ. alludes to that *formal* mourning over criminal brought on the whole body, which accompanied the excommunication of the offender, a custom borrowed from the Synagogue and long retained in the Church. Hence under the idea of mourning is couched that *of excommunication*, which is particularly enjoined in the next clause.

3. ἐγὼ μὲν γὰρ &c.] It is well observed by Pott, that the *ἐγὼ* antithesis is as follows: ἐγὼ γὰρ δὴ κέκρικα, τὸν οὕτω τοῦτο κατεργ. παραδοῦναι τῷ Σατανᾷ, and the rest are to be rectained as contained inserted. Ἐν πνεύματι, in spirit and mind, namely, by my solicitude for you. So Plutarch cited by Wets., καὶ μὴ παρεγένετο τὸ σώματι, παρόντα τῇ γνώμῃ.

The ὡς is omitted in 7 or 8 MSS., and a few Versions and Fathers, and is rejected by almost all Critics. But the authority for its omission is very slight; and more is necessary for the omission than the insertion of a word. As to the Versions they are in such a case of little weight. And if the word were (as the Critics say it is) pleonastic, that would be no reason why it should be omitted. For such redundancy usually implies no more than a non-correspondence to any foreign language in some expression. But, in fact, ὡς is here not redundant. It rather is *elliptical* for εἰς εἰμι; q. d. Being (as I am) absent in person.

Κέκρικα. The sense seems to be: 'I do hereby determine [and direct]' They are told that they will do well to use that his Apostolical authority to take steps (such as then suggested) for removing the offending member. Οὕτω, 'so [scandalously]'

4. The construction here is disputed. That part of the words are parenthesised is obvious, but how far the parenthesis ought to extend, is not so certain. Some, as Chrysost., include ἐν τῷ ὀνόματι—πνεύματος. Others (and indeed the most eminent Commentators) only take συναχθέντων—πνεύματος, which seems preferable. Παραδοῦναι and ἵνα may depend upon εἰς τό, ὥστε, understood, 'in order to your delivering him.' The passage may be rendered thus: 'I do hereby direct that ye (being assembled together, and I being spiritually mentally, and virtually present with you, by the manifestation of this my opinion) do ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμ. Ἰ. Χ., in the name and on behalf of our Lord Jesus Christ, καὶ τῇ δυνάμει τοῦ Κυρίου ἡμ. Ἰ. Χ., and verbal strong by the power of our Lord Jesus Christ, do deliver the person so described &c. At τὸν τοιοῦτον there is an ἀποσιώπησις.

5. παραδοῦναι—Κυρίου Ἰησοῦ] On the exact sense of this passage there is much difference of opinion. See Recens. Synop. It should seem (as the most eminent Commentators antient and modern are of opinion) that we have here plain vestiges of a *formal* excommunication, indicated by the παραδοῦναι τῷ Σατ., (with allusion to the chief words of the excommunication) and a punishment to *the flesh* indicated by the εἰς ὄλεθρον τῆς σαρκός. Now that the Apostles had the power, and sometimes exercised it, of inflicting death or disease supernaturally, cannot be denied. But this, I conceive, is not to be regarded as an actual exercise of it. There is only an injunction to the Corinthians to pass sentence

ὄλεθρον τῆς σαρκὸς, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ
τοῦ Κυρίου Ἰησοῦ. [6] Οὐ καλὸν τὸ καύχημα ὑμῶν. Οὐκ
[7] οἴδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ; [8] ἐκκαθά-
ρατε οὖν τὴν παλαιὰν ζύμην, ἵνα ἦτε νέον φύραμα, καθὼς
ἐστε ἄζυμοι· καὶ γὰρ τὸ πάσχα ἡμῶν ὑπὲρ ἡμῶν ἐτύθη,
Χριστός. [9] ὥστε ἑορτάζωμεν μὴ ἐν ζύμῃ παλαιᾷ, μηδὲ
ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἀζύμοις εἰλικρινείας
καὶ ἀληθείας.

[10] Ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναναμίγνυσθαι

[6] 1 Cor. 3. 8. Jas. 4. 16.
[7] Exod. 12. 7. Joh. 1. 29. Isai. 53. 5. 1 Pet. 1. 19.
[8] Exod. 12. 15. 1 Cor. 10. 16.
[9] Rom. 13. 8, 14. Eccles. 10. 8.
[10] Matt. 18. 17. supra v. 2, 7. 2 Cor. 6. 14. Eph. 5. 11. 2 Thess. 3. 14.

of excommunication; but they are not directed to inflict disease. In *εἰς ὄλεθρον τ. σ.* is, I think, only intimated one *object*, or *purpose of* the excommunication, which might be expected to follow, and, if God so pleased, *would* follow it.

The words ἵνα τὸ πνεῦμα—Ἰησοῦ may be thus paraphrased: 'that his soul, corrected, humbled, and reformed by these sufferings, may be saved at the day when Christ shall come to judge the world.'

6. οὐ καλὸν τὸ καύχ. ὑμῶν] The Greek Commentators, also Grot., Whitby, Locke, and Macknight, refer this to the person in question. That, however, requires a straining of the words, and it is better, with Menoch., Hall, Rosenm., Krause, Jaspis, Pott, and Heydenr., to regard it as a *general reproof*, founded on the προφυσιούμενοι of v. 2; the Corinthians having, it seems, in a letter to Paul, boasted of the excellent state of things in the churches, and perhaps hinted their superiority to other churches. Thus the sense is: 'Your boasting is not well founded or commendable [while such foul sins are committed among you].'

— οὐκ οἴδατε] This must not be regarded, with Pott, as merely a *form of transition*; but neither must it seem, with some, be too much pressed on. Μικρὰ ζύμη &c. is a proverbial saying (occurring also in Gal. v. 9) found in the Scriptural and Rabbinical, nay also the Classical writers. Thus ζύμη is applied to whatever has metaphorically the power of corrupting, as *evil example*.

7. ἐκκαθ. οὖν τὴν παλαιὰν [ζύμην] The Apostle takes occasion from the above similitude to exhort the Corinthians (under a new allegory, derived from the Jewish custom of putting away leaven at the Passover) to forsake vice, and, besides vice, vicious men; since vice can never be banished from the Church, unless those who will not abstain from it are banished with it. (Crell.) It appears that at v. 11 the Apostle had in view all persons who sound like the person in question. Νέον φύραμα, 'a new-made mass of dough' (i. e. before the leaven is put in). Καθὼς ἐστε ἄζυμοι. The sense is 'As ye are, by your Christian profession, bound to be unleavened,' i. e. uncorrupted by vice and vicious persons. Πάσχα, 'paschal lamb.' The sense of the words καὶ γὰρ τὸ πάσχα—Χριστός is: 'We Christians have also a paschal lamb, even *Christ*, who died for the expiation of our sins; which sacrifice obliges us to greater purity of life than the *Jews* were bound to observe.' There is, as Abp. Magee has shown, an allusion to the whole work of atonement and expiation accomplished by Jesus Christ, who is compared to the Paschal lamb. The learned Prelate has satisfactorily proved, that the *Passover* was a *sacrifice*, as possessing all its essential characteristics.

8. ὥστε] *for διὰ τοῦτο*, therefore. Ἑορτάζωμεν, 'let us keep our feast,' i. e. (as Locke explains) let us with alacrity worship and serve God in holiness of life; or, as Pott explains) let our whole life be spent as a festival-day. The words μηδὲ—εἰλικρινείας are explained by Pott as put for διὰ τοῦτο μὴ συνάγωμεν ζύμην τοιαύτην τῆς κακίας καὶ πονηρίας, ἀλλὰ τὸ ἄζυμα, τοιοῦτοι τῆς εἰλικ. καὶ ἀληθείας. Ἀλήθ., 'true virtue.' Εἰλικρινεία signifies properly such a purity and whiteness as will bear the closest examination, like that of an article inspected in the full sun. The complete sense of the passage is well detailed by Pott.

9. ἔγραψα ὑμῖν ἐν τῇ ἐπ. μ. σ. κ.τ.λ.] Having expressed his wonder that they had not yet expelled from their society a noxious member, and enjoined them immediately to do it, the Apostle again adverts to the subject of fornication in general, (on which he had touched at v. 2) in order to give some further admonition, and explain his meaning more fully.

On the exact sense, however, of ἐν τῇ ἐπιστολῇ the modern Commentators are much divided in opinion. Some of the most eminent, as Calv., Beza, Grot., Capell., Le Clerc., Mill, Wets., Beng., Heinr., Pearce, Mosheim, Mich., Semler, Rosenm., Schleus., Krause, Vater, Pott, and Heydenr., think that the words have reference to an Epistle, which St. Paul had already written to the Corinthians, but which is now no longer extant. Others, as the Greek Fathers and Commentators, and, of the moderns, Vorst., Est., Olear., Glass, Whitby, Wolf, Fabric., Lardner, Pyle, J. Jones, Macknight, Newc., Middl., and Towns., contend that by τῇ ἐπιστολῇ is meant *the Epistle he is then writing*. See the full details in Rosenm. Synop. Bp. Middl., indeed, admits that the question can never be so decided as to preclude all future doubt; since the reference in the Article may be either to *the Epistle St. Paul was writing*, or, a *former one* and the meaning of ἔγραψα is not less ambiguous. He justly observes that one thing alone is certain, that our common version, 'in an Epistle,' is not correct. "'Εν τῇ ἐπιστολῇ, then, (continues he) must be rendered 'in the letter,' or, 'in my letter:' but the question is, What letter? the present, or a former one? It may be right to state the evidence on both sides,

10 πόρνοις. καὶ οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου,
ἢ τοῖς πλεονέκταις, ἢ ἅρπαξιν, ἢ εἰδωλολάτραις· ἐπεὶ
11 ὀφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν. [a] νυνὶ δὲ ἔγραψα
ὑμῖν, μὴ συναναμίγνυσθαι, ἐάν τις, ἀδελφὸς ὀνομαζόμενος,
[b] ἢ πόρνος, ἢ πλεονέκτης, ἢ εἰδωλολάτρης, ἢ λοίδορος,
12 ἢ μέθυσος, ἢ ἅρπαξ, τῷ τοιούτῳ μηδὲ συνεσθίειν. [c] τί
γάρ μοι καὶ τοὺς ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε;
13 [d] τοὺς δὲ ἔξω ὁ Θεὸς κρινεῖ. Καὶ ἐξαρεῖτε τὸν πονηρὸν ἐξ
ὑμῶν αὐτῶν.

1 VI. ΤΟΛΜΑ τις ὑμῶν, πρᾶγμα ἔχων πρὸς τὸν ἕτερον,

[a] Matt. iii. 17. Rom. iii. 17.
[b] 2 Thess. iii. 14.
[c] Luke v. 30. [d] Matt. x. 11. Luke x. 6, 8. 1 Thess. iv. 12. 1 Tim. v. 7. Deut. xiii. 5. xvii. 7. xxi. 21. xxii. 21. xxiv. 7.

That ἐν τῇ ἐπιστολῇ may denote the latter St. Paul is writing, is beyond dispute; as appears from Rom. xvi. 22. Col. iv. 16. 1 Thess. v. 27. 2 Thess. iii. 14, and two passages of Libanius cited by Lardn. At 2 Cor. vii. 8, indeed, ἡ ἐπιστολή can only mean the former Epistle: but there the reference to it is evident, because the Apostle had just been speaking of its effects, which is not the case here. There seems, then, no internal evidence for a lost Epistle, unless ἔγραψα and the general import of the passage compel us to suppose one. But the first Aorist, it is well known, has often a present signification, and even a future one, and is not necessarily to be understood in a past sense. At v. 11 ἔγραψα again occurs, where we have νυνὶ δὲ ἔγραψα ὑμῖν, Μὴ συναναμίγνυσθαι, ἐάν τις, ἀδελφὸς ὀνομαζόμενος." The learned Prelate then proceeds to show, as had been before done, that there is no external evidence for supposing a former Epistle now lost. The reference, however, must not be supposed (with some) to what follows in this Epistle, but to the direction which has been given to expel the fornicator, which certainly might, from an Apostle, be regarded as equivalent to a general command not to associate with fornicators, especially as the admonition to "purge out the old leaven," i. e. fornication and such like, would favour the same notion. "Lest therefore (to use the words of Mr. Tomn.) they should so far mistake the command, as to withdraw themselves entirely from the world, the Apostle explains himself, and informs them, v. 10, that this injunction does not extend to fornicators among the heathens, for with such, in the ordinary intercourse of life, they must associate, but that it applies only to their Christian brethren."

10. καὶ] for καίτοι, 'and yet.' By the τοῖς πόρνοις may be denoted lewd persons in general. Τοῦ κόσμου is tacitly opposed to τοῦ ἀνθρώπου, or τῶν ἀδελφῶν. And what is said of dissolute persons is also applied to other notoriously worldly persons, or to confirmed heathens. On the ellip. of ἄλλου after ἄνοι see Note on Rom. iii. 6.

11. ἀδελφὸς ὀνομαζόμενος] This is more than ἀδελφὸς ὤν, and denotes one who makes a public profession of Christianity. For the common reading ἢ before πόρνος 7 MSS. and many Versions and Fathers, the Ed. Princ., and those of Bern., Schmid, and Beng. have ἤ, which is approved by Wets. and Matth., and edited by Griesb., Knapp, Vat., and Tittm.: and justly; since propriety requires it, and the evidence of MSS., were they far better collated than they are, is, on matters of accentuation, of no authority; whereas that of Versions is here very strong.

Μηδὲ συνεσθίειν may be explained, with the best Commentators, to hold no familiar intercourse (μὴ συναναμίγνυσθαι v. 9, of which this is an explanation); community of table being a figure expressive of intimacy. See Ps. xc. 5. Lu. xv. 2. Gal. ii. 12.

12. Now follows the reason for the foregoing exhortation.

— τί γάρ μοι] Sub. μέλει, or προσήκει, 'what business is it of mine?' Κρίνειν τοὺς ἔξω, q. d. I have enough to do κρίνειν τοὺς ἔσω. By τοὺς ἔξω and ἔσω scil. τῶν ἐκκλησιῶν are meant respectively those without and those within the pale of Christianity. Kypke compares Joseph. Ant. iv. 13, where οἱ ἐκτὸς (the Jews) are opposed to τοῖς ἔξωθεν.

The sentiment is then illustrated by an example drawn from common life; where some (as Theophyl., Michael., Sanl., Rosenm., and Heydenr.) point: οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε, thus, Pott observes, neither the context nor the use of the particle οὐχὶ will permit. Indeed, there is no good reason to abandon the common punctuation, according to which the sense will be 'Have you not the right to judge those within the Church? Those that are out of its pale God will judge. And so [exercise ye this power and] cast out that wicked person from among you!' i. e. excommunicate him. The Apostle here seems to have had in mind Deut. xxiv. 7. καὶ ἐξαρεῖτε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν. And hence, it may be observed, is confirmed the ἐξαρεῖτε and the καί of the present passage, which Griesb., Vat., Kreuss., and Pott have cancelled, on the authority of several MSS. The words are, besides, required by the sense. If the method of Theophyl. above mentioned be allowed, I would point: οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε (τοὺς δὲ ἔξω ὁ Θεὸς κρινεῖ) καὶ ἐξαρεῖτε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν. The clause τοὺς δὲ &c. certainly appears to be parenthetical; and thus a harshness is removed. Κρινεῖ, instead of κρίνει, is edited, from many good MSS., Versions, Fathers, and early Edd., by Wets., Matth., Griesb., Kreuss., Tittm., Vat., and Pott. Even ἐκ authority would suffice in such a case.

VI. The Apostle now proceeds to touch on a subject perhaps suggested to him by the κρίνειν in the two foregoing verses, namely, the litigious

[illegible] κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἁγίων; [2] οὐκ οἴδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινοῦσι; καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων; οὐκ [3] οἴδατε ὅτι ἀγγέλους κρινοῦμεν; μήτι γε βιωτικά; βιωτικὰ [4] μὲν οὖν κριτήρια ἐὰν ἔχητε, τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους καθίζετε. πρὸς ἐντροπὴν ὑμῖν λέγω. [5]

spirit which prevailed among the Corinthian Christians.

1. τολμᾷ τις &c.] The best Commentators are agreed, but it may be rendered "Can any one dare, having himself to do," &c. as he refers it to an effective or extraordinary manifestation in the bosom of the Church and as the air of the sentence is that of strong reprehension, (as I have observed) there is no reason to pare down the natural force of the expression, which as Heydenr. translates, "usurpatur de causa magna et ardua: quam quis rationem quam instituere, qua fronte ita se inpetere quasi posse, humani et caeci ausus [illegible]" Πρόσκλησις is a *[illegible]* being a word of, or a word which would allow of a suit at law. Τὸν ἕτερον, another. At Athens under Demosthenes, *ἐπιφανῶς* to be appointed. Thus [illegible], "The brethren, as opposed to [illegible] just after v. 6. Christians." The recent Commentators are of opinion that as the civil power permission from the Romans to hold courts for the cognizance of the national law of their Religion, so this privilege had been granted to the Christians, equivalent to the Jewish Canon law. But that some Corinthian Christians, despising the Christian Judges, had recourse to the Heathen ones, from which also motions expressing Christian liberty, and that they might not [illegible] them with Jews. It would appear that by [illegible] not merely, but Christian *Judges* authorized to decide such suits, but pro *arbitrators*, by whose decision they were not obliged to abide and often did not abide, but brought their suits before the Roman Judges.

2. οἱ ἅγιοι τὸν κόσμον κρινοῦσι.] There are few passages on which the Commentators are more divided in opinion than this. The following propositions, which few will hesitate to accede to, may assist in forming a decision. 1st. that by the *ἅγιοι* are meant *Christians* at large. 2dly. That *κρίνειν* and *κόσμος* are used in a sense peculiar to the composition so that which *κόσμος* is to be composed so that which *κρίνειν* is not be accused of the *Greek*. 3dly. That the Living is described as future and would seem to be a [illegible] to be [illegible] by [illegible] 4th. That as the [illegible] leads to [illegible] the interpretation must be adopted which [illegible] any [illegible] to [illegible] that of [illegible]. 5th. That as is necessary to the scope of the context and the [illegible] the writer [illegible] which is to [illegible] for Christians against litigation, and advise them to [illegible] their differences by referring to private arbitration. This [illegible] privilege is [illegible] generally granted. [illegible] Commentators are so agreed as to the [illegible] it is [illegible]. [illegible] the [illegible] of [illegible] the phrase of Interpreters may be distributed into two classes. 1. of those who suppose a privilege belonging to Christians as such, and as that to either enjoyed by them then, or to be bestowed afterwards, in process of time. 2. of those who understand a privilege to be imparted to Christians lowers at the day of judgment or in the [illegible] after death. Now if the interpretations which I have detailed to Heinrich Schop be tried by the foregoing tests, scarcely any one will be found to stand good. The common interpretation seems to fall short of the sense contained in κρίνειν. Heydenr. after a long discussion is of opinion that the sense intended by the Apostle and conveyed with long oriental imagery suitable to the context is [illegible] *[illegible]*, *[illegible]*, *[illegible]*, *[illegible]*. And nearly the same view is adopted by Estius, but he refers the whole to Jewish notions of what was to take place in the kingdom of the Messiah and as regards the [illegible] he says, that under this [illegible] is merely meant the high dignity and [illegible] of Christians in a future state. Thus, however, is founded on a most unwarrantable principle and it is far better to suppose according to the common interpretation, that in some sense however obscure to us, the same [illegible] all faithful servants of Christ, will be partakers of the judgment to be held by Him over the unbelieving and hardhearted of mankind and, as it seems, even bad angels and evil spirits.

ἀνάξιοι ἐστε κριτηρίων ἐλαχ.] Ἐλαχ. is a superlative, signifying "unfit for [the exercise of] judgment on matters of the smallest moment, except of this life only. Βιωτικὰ is compared with those of a future state.

4. βιωτικὰ μὲν οὖν καθίζετε.] Some eminent Commentators place a mark of interrogation after καθίζετε, in the sense "If then you have controversies about worldly affairs do you set those judges who are the least esteemed in the Church, i.e. heathen magistrates." This, however, is more in the objection which I have stated to Heinr. Schop. It would be better, with others, to suppose the words as spoken *ironically*. But there is no reason to abandon the common interpretation supported by the ancients and most moderns, by which καθίζετε is considered as an *imperative*. Τοὺς ἐξουθ. [illegible] ἐξουθ., "those of least esteem." Rather than heathen judges." In the [illegible] there is no pleasantness but rather a strengthening of the sense. Καθίζειν is generally used of judges but it is also applicable to *arbitrators*. Whether there is any reference to the court of *[illegible]* which is not approved by the Sanhedrim but acting by agreement between two litigant parties, may be doubted, yet the Apostle perhaps had in mind such reference.

5. πρὸς ἐντροπὴν ὑμῖν λέγω.] The sense is "What I have said, I speak to shame you, not as

οὕτως οὐκ [a] ἔνι ἐν ὑμῖν σοφὸς οὐδὲ εἷς, ὃς δυνήσεται διακρῖναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ; ἀλλὰ ἀδελφὸς μετὰ
7 ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων; [b] Ἤδη μὲν οὖν ὅλως ἥττημα [ἐν] ὑμῖν ἐστιν, ὅτι κρίματα ἔχετε μεθ' ἑαυτῶν. διατί οὐχὶ μᾶλλον ἀδικεῖσθε; διατί οὐχὶ μᾶλλον ἀπο-
8 στερεῖσθε; ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ ταῦτα
9 ἀδελφοί. [c] ἢ οὐκ οἴδατε ὅτι ἄδικοι βασιλείαν Θεοῦ οὐ κληρονομήσουσι; Μὴ πλανᾶσθε. οὔτε πόρνοι, οὔτε εἰδω-
10 λολάτραι, οὔτε μοιχοί, οὔτε μαλακοί, οὔτε ἀρσενοκοῖται, οὔτε κλέπται, οὔτε πλεονέκται, οὔτε μέθυσοι, οὐ λοίδοροι,
11 οὐχ ἁρπαγες, βασιλείαν Θεοῦ οὐ κληρονομήσουσι. [d] καὶ ταῦτα τινὲς ἦτε. ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιάσθητε, ἀλλ' ἐδικαιώθητε, ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ, καὶ ἐν τῷ πνεύματι τοῦ Θεοῦ ἡμῶν.

[a] Prov. 18. Matt. 5. 32. Luc. 6. 29. Rom. 12. 17, 19. [b] 1 Thess. 4. 6. 1 Tim. 1. 10. 1 Pet. 2. 8. [c] Gal. 5. 19. Eph. 5. 5. [d] 1 Thess. 4. 6. 1 Tim. 1. 9. Heb. 10. 14. Apoc. 22. 14.

[e] Eph. 2. 1. 5. 2. 8. 5. Col. 3. 7. Tit. 3. 3. Heb. 10. 22.

proceeding on the supposition, that there is no person of judgment among you. Οὕτως ἐστί δεῖ. The use of οὕτω, as of the Latin *sicut*, imports wonder mixed with censure. It, however, stands for οὕτως ἐστί, as it really is? In the expression οὐδὲ εἷς, and even in the context, there is much force. For ἐστί many Mss. and Fathers, and all the early Lat. except the Sarazenus, have ἦν, which is edited by Bengel., Wetst., Matth., Griesb., Knapp, Tittm., Vat., and Pott; and rightly. Ἦν for ἐστί is found both in the Scriptural and Classical writers, and even where it follows. Τοῦ ἀδελφοῦ αὐτοῦ. At the singular here many stumble, and would read ἀδελφῶν, from certain Mss. That, however, is uncritical; and the singular must be retained, and taken, with Storr, Heydenr., and Wetst., as a *singular used collectively*. See Gen. xi. 6. Or rather, I would regard it, with Pott, as a *formula contracted* (many examples of which occur in all languages) by long use, from *καὶ μεσὸς τοῦ ἀδελφοῦ καὶ τοῦ ἀδελφοῦ αὐτοῦ*, 'between his brother and his brother,' i.e. between one brother and another. So we say, by contraction, "between brother and brother," which, indeed, would here be the best translation.

6. κρίνεται] 'is impleaded,' has a suit. Καὶ ταῦτα, scil. γίνεται. So the Latin *atque*, and *and that*.

7. Ἤδη.] This has a *conclusive* force, 'Now then.' Ὅλως, i.e. generally speaking, though there may be exceptions. Ἥττημα properly signifies an *inferiority*, and figuratively, *a loss*, a *defeat* or *fault*. Κρίματα, for ἀγῶνα, suits it low. In ἀδικεῖσθε and στερεῖσθε (the former of which is supposed to denote personal or general injury, and the latter, injury in one's property) there is an unusual sense of the verbs, viz. 'to bear to be injured, or deprived [of property].' A Classical writer would have expressed it thus, οὐχὶ μᾶλλον ἀδικεῖσθαι βούλεσθε. A golden maxim is here adduced by H. Stephens from Menander, as follows: Οὕτως κρείττονα ἐστ' ἀνεμ, ὁ Γοργία, Ὅστις ἀδικεῖσθαι πλείον' ἢ στερεῖσθαι βούλεται.

8. ἀλλὰ] 'nay, or whereas.' The stress is on the use of the *dative* for the Pronoun. Καὶ ταῦτα serves to the emphasis. The formula, for καὶ τοῦτο, is *quidem*, is rare: but Rosenm. has adduced an example from Joseph., and Raeck others from Plato, more than sufficient to justify the common reading, instead of which many MSS. have καὶ τοῦτο.

9. ἢ οὐκ οἴδατε] q.d. I need hardly tell you, what you must know. Ἄδικοι, for οἱ ἄδ., the οἱ ἀδικοῦντες just mentioned. The Apostle then proceeds to enumerate all such vices as, including those he has been censuring, (fornication and injustice) exclude from salvation. This he introduces with the formula Μὴ πλανᾶσθε, which is, in the N. T., intended to express the high importance of the admonition it introduces (see Lu. xxi. 8. 1 Cor. xv. 33. Gal. vi. 7.) and is sometimes found in the Classical writers. So Philemon cited by Krause: Μηδὲν πλανᾶσθε, δεινοὶ γὰρ Ἅδου Χρόνοι Ἥστερ ποιοῦσι δοῦλε, ὁ πάντων δεινότερε. By the μαλακοί are denoted *catamites*, to which corresponds the ἀρσενοκοῖται, the former being the *ἀσυγκατάβατοι*, the latter the *ἀσυγκατάβατοι*. There seems to be a sort of *classification* into groups, thus Πόρνοι, εἰδωλολάτραι—μοιχοί, μαλακοί, ἀρσενοκοῖται—κλέπται, πλεονέκται—μέθυσοι, λοίδοροι, ἅρπαγες. It should seem that ἅρπαγες is a stronger term than πλεονέκται, the latter denoting those who defraud others by *deceit*; the former, those who practice *open violence*. It may seem strange that drunkards should be comprehended with those guilty of greater crimes. But, in fact, vices go in clusters, and it is very rare to find drunkenness unattended with one or more of the other vices. The term λοίδοροι is with reason put next to μέθυσοι, and intended perhaps to qualify it.

11. καὶ ταῦτα] Some supply γίνω. But, in fact, the neuter is for the masculine, because the vices in question are considered as things, namely, various ἔθη. The *plural*, in which consists the peculiarity, is used with reference to the plurality of the vices.

— ἀλλὰ ἀπελούσασθε—ἐδικ.] In the list of these terms there is an allusion to *baptism*; in the 2d and 3d the *effects* and *benefits* thereof, in sanctification and justification. With respect to the next clause ἐν τῷ ὀνόμ. τοῦ Κ. Ἰ. and ἐν τῷ πνεύματι τοῦ Θεοῦ ἡμῶν, the first is by

[a] Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα 12
μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπό τινος. [b] Τὰ 13
βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ Θεὸς
καὶ ταύτην καὶ ταῦτα καταργήσει. τὸ δὲ σῶμα οὐ τῇ πορ-
νείᾳ, ἀλλὰ τῷ Κυρίῳ, καὶ ὁ Κύριος τῷ σώματι· [c] ὁ δὲ Θεὸς 14
καὶ τὸν Κύριον ἤγειρε, καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως
αὐτοῦ. [d] Οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ 15

Hamm. and others referred to ἄδικ.; but ought, I conceive, rather to be referred to the ἀνοικοδομεῖσθαι, perhaps conjointly; there being, it should seem, an allusion to the form of baptism "in the name" &c. The second must be referred to ἤγειρεν, and the words may be rendered, 'by the Holy Spirit proceeding from and imparted by God.'

12. πάντα μοι ἔξεστιν &c.] It is rightly remarked by Crell., Grot., Kruson, Jaspis, Pott, and Heyd. that these are supposed, by an ellip. of ἀλλ' ἐρεῖς μοι, to be the words of an objector, and such as were in reality often used by those who wished to indulge in sensuality, and eating meats offered to idols, and sought to justify it under the pretence of Christian liberty. Of course, by "all things" are meant all things which the Apostle has here in view; which, by what follows, is to be understood of all kinds of food. To this the answer is ἀλλ' οὐ πάντα συμφέρει, where the ἀλλὰ has both a concessory and an exceptive force, (on which see Devarius de Particc. p. 12. Ed. Reusm.) q. d. [True;] all things are given us to enjoy, but οὐ πάντα συμφέρει, all meats are not expedient to be eaten, because they may throw a stumbling-block in the way of others.

The Apostle then repeats the objection, that he may at length give an answer to it more effectually. In the words of the answer the best Commentators suppose a paronomasia with ἔξεστι, q. d. 'I have power over all meats, but none of them shall have power over me.' The ἐγώ is adapted to the μοι of the supposed opponent, and (by an idiom peculiar to the popular style) the Future is to be rendered must. The moral truth implied in the (namely, that sensuality is a base slavery) was admitted by the ancient Philosophers, but with little effect even on their own conduct.

13. τὰ βρώματα βρώματα] scil. ἐστί, i. e. ἐστίν, 'are meant for.' Here the foregoing statement is further illustrated, and an objection anticipated, q. d. All meats are meant for the sustenance of the body and the body is adapted to the reception and digestion of them. Or rather it may be supposed, with some (as Pott and Heydenr.) another argument of the opponent, and to contain an excuse for indulgence in sensuality. Heyden. well observes, that St. Paul so adroitly uses cophemia as to express the premiss only, suppressing the conclusion. The words following τὸ δὲ σῶμα &c. contain the answer of St. Paul; in which the τὸ δὲ σῶμα—σώματι are meant to reply to the τὰ βρώματα βρώμασι, and the ὁ δὲ Θεὸς—αὐτοῦ to the ὁ δὲ Θεὸς—καταργήσει. It is true that in the first case there seems no direct answer. But, in fact, the argument needed none, as it would be like arguing from the use to the abuse of any thing. The Apostle therefore, it should seem, waves this, and replies to the apology in the precisely same far which it was, no doubt, often pleaded, namely, fornication, and which may have been meant by the opponent to be implied in what was said. The answer, then, of the Apostle is this: 'But [be that case of the body and meats as it may] it will not apply to natural appetites of another kind; for the body was not made for fornication,' (i.e. There exists no necessity for satisfying the natural appetites in this case, as in that of food: The body was made to require food for its nutriment, but the gratifying the other appetites is not necessary to existence) but τῷ Κυρίῳ, i.e. for his service; which implies obedience to his will. "Now the will of God (says the Apostle elsewhere) is our sanctification, that we should abstain from fornication." It is then added: καὶ ὁ Κύριος τῷ σώματι, which words admit of more than one sense. Most modern Commentators explain τῷ σώματι 'for mind and glorifying the body.' This, however, seems a harsh mode of interpretation; and it is better to adopt that of the Fathers, and some modern Commentators, which is thus expressed by Heydenr., "ut Christo et dicatum et sacrum, Christique potestati sese subjicat, quemadmodum Christus in potestate sua continet corpora nostra et jus illorum atque dominium habet, hoc corpus solus est datum."

14. ὁ δὲ Θεὸς—δυνάμεως αὐτοῦ] Here the Apostle replies to the second argument of the opponent, namely, ὁ δὲ Θεὸς καταργήσει. It is well observed by Heydenr., that the sentence would have been more exact in inverse order, and with particles of comparison, thus: ὁ δὲ Θεὸς ἐξεγερεῖ ἡμᾶς διὰ τῆς δυνάμεως αὐτοῦ, καθὼς καὶ τὸν Κύριον ἤγειρε. Pott arranges the words thus: Ὁ δὲ Θεὸς καὶ (ὡς) τὸν Κύριον ἤγειρε καὶ (οὕτω καὶ) ἡμᾶς (τὸ σώματα ἡμῶν) ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ. Supply: "How then can you maintain that our body is utterly to perish, and therefore that while we live we may do as we please. Our bodies are not destined to come to nought, but to rise to immortality, nay, to an immortality of glory and felicity. But God raises them each for the resurrection to life and bliss with Christ. See Phil. iii. 21. and Joh. v. 20. Who then will suppose impure pleasures a thing indifferent, when they, for a transitory delight, plunge a man into an eternity of woe?" Ἤγειρε καὶ ἐξεγερεῖ contain an adjunct notion of raising up to glory and felicity. For ἡμᾶς the common reading is ἡμῶν. But that is justly regarded by Wetst. as a typographical error of the 2d Edit. of Bens, and the Elzevir Edit.

15. The Apostle now uses another and still more powerful argument against fornication.

— τὰ σώματα ἡμῶν] i.e. yourselves both

ἐστιν; Ἆραι οὖν τὰ μέλη τοῦ Χριστοῦ ποιήσω πόρνης μέλη;
16 Μὴ γένοιτο. [a] ἢ οὐκ οἴδατε ὅτι ὁ κολλώμενος τῇ πόρνῃ
ἓν σῶμά ἐστιν; Ἔσονται γάρ, φησίν, οἱ δύο εἰς σάρκα
17 μίαν. [b] ὁ δὲ κολλώμενος τῷ Κυρίῳ ἓν πνεῦμά ἐστι. Φεύ-
18 γετε τὴν πορνείαν! πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρω-
πος ἐκτὸς τοῦ σώματός ἐστιν· ὁ δὲ πορνεύων εἰς τὸ ἴδιον
19 σῶμα ἁμαρτάνει. [c] ἢ οὐκ οἴδατε, ὅτι τὸ σῶμα ὑμῶν ναὸς
τοῦ ἐν ὑμῖν ἁγίου πνεύματός ἐστιν, οὗ ἔχετε ἀπὸ Θεοῦ,
20 καὶ οὐκ ἐστὲ ἑαυτῶν; [d] ἠγοράσθητε γὰρ τιμῆς· δοξάσατε
δὴ τὸν Θεὸν ἐν τῷ σώματι ὑμῶν, [καὶ ἐν τῷ πνεύματι ὑμῶν,
ἅτινά ἐστι τοῦ Θεοῦ.]
1 VII. [e] Περὶ δὲ ὧν ἐγράψατέ μοι, καλὸν ἀνθρώπῳ γυ-

[a] Comp. 3. 16. Matth. 12. 5. Mark. 14. 6. Eph. 5. 32.
[b] Joh. 17. 21. 22. 23. Eph. 4. 4. 6. 5. 30.
[c] Supra 3. 16. [d] Comp. 6. 19. Eph. 1. 11. Heb. 3. 6. [e] Pet. 2. 5. [f] Infr. 7. 23. Gal. 3. 13. Heb. 9. 12. [g] Pet. 1. 18. [h] Pet. 2. 1.

body and soul. Ἕν τοῦ Χ. Rob. σώματος, the members of Christ's mystical body, namely, the Church, of which he is head, and the real members united by baptism, and consecrated to his service. (Vatat. & Rosenm.) In ἕνα there is no pleonasm, as Kruger imagines, but two climaxes are blended into one. Πιστοὺς πόρνῃ μέλη; i. e. both literally and figuratively, by being subservient to the lust of the πόρνη, and thus ceasing to be the Lord's and dedicated to his service.

16, 17. Here is a further illustration of the preceding. Κολλᾶσθαι and πόρνη, are words appropriate to the thing in question. Sometimes, however, it only signifies metaphorically to be attached to, as in Genes. ii. 20. And so Livy: [illegible] impiorum. Wisd. xiii. 3. ὁ κολλώμενος πόρνῃ, and Rath. ii. 8. Αἱ ἐν σώμασι δοκοῦσι ταῦτα, οὐκ οἴδατε; and at φησίν, sub. ἡ γραφή.

17. ὁ κολλώμενος τῷ Κυρίῳ] 'he who is attached to the Lord.' Ἓν πνεῦμα scil. ἐστιν, ἐστίν. See Ib. ἐστὶν ἑστὼ ἐστὶ τὸ πνεῦμα 'a man heart and soul with him,' (see Acts iv. 32.) as intimate friends are said to be ψυχὴ μία. Compare 1 Joh. iii. 24.

18. πᾶν ἁμάρτημα—ἐκτὸς τ. σ. ἐ.] The πᾶν ὃ and ἐκτὸς τοῦ σωμ., ("does not affect the body.") may be understood comparate, (being expressed popularitur) especially if εἰς τὸ ἴδιον σῶμα ἁμαρτ. be understood, with many recent Commentators, of injuring the body by wasting health and strength. Such an argument, however, would be more suitable to a Heathen moralist than to the great Apostle, and, in fact, is addressed, in reference to intemperance of every kind, by Σωκράτης ap. Xen. Memor. i. 5. 3.; though the Apostle might mean to include a sense of *injuring*, he intended, I conceive, chiefly that of *degrading* the body, by using it for purposes not intended by its maker, and profaning the temple of his body, which was meant to be dedicated to holy uses, as the Apostle more particularly mentions in the next verse.

19. τὸ σῶμα ὑμῶν] for ὑμῖν; but σῶμα is used for the argument's sake. Τοῦ scil. ἁγίου. The οὗ is for ὅ, by what is called attraction. See Note at iii. 16. and compare Rom. xiv. 7 & 8. Οὐκ ἐστὲ αὐτῶν, 'ye are not at your own discretion [but Christ's].' So that to abuse the body is to abuse what is not your own.

20. ἠγοράσθητε τιμῆς] 'ye have been bought,' or 'redeemed.' The sentiment inculcated is: Ye are bound to his service, as a bought slave to that of his purchaser, or him who has purchased his freedom. For ἠγορ. is by the best modern Commentators taken to mean 'we are *redeemed*.' Τιμῆς, even that of the precious blood of Christ. Δοξάσατε δὴ &c., 'make your body subservient to the glory of God,' i. e. consecrate both body and soul to his service. Ἅτινά ἐστι τοῦ Θεοῦ, 'both of which are God's,' viz. by right of creation, and still more of redemption.

The words καὶ ἐν τῷ πνεύματι—Θεοῦ are omitted in several MSS. of the Western recension, the Vulg., Coptic, and Æthiopic Versions, and several Fathers, and are cancelled by Griesb., Knapp, and Pott; but strenuously defended by Matth., who has shown that the evidence of the *Fathers* is contradictory, and not of any great weight. It must be confessed that, though they seem almost necessary to complete the sense, and correspond to vv. 16, 17, & 19., yet they *might* have been added for that reason. Their high antiquity, however, is apparent from their being found in the Syriac Version.

VII. The Apostle now proceeds to answer certain questions, which, it seems, had been proposed by the Corinthians, on matrimony, and other subjects. Whether that concerning the usefulness and necessity of matrimony proceeded from the *Jewish Christians*, or from the *Gentile converts*, the Commentators are not agreed. See the arguments on both sides in Rosenm. Synop. Of these *hypotheses* the former seems to be the better supported; but neither rises beyond probability, and both are alike destitute of proof. It may perhaps be safest to suppose, that the question was proponded by some of both the Jewish and Gentile converts.

1. περὶ] 'quod attinet ad.' A signification found in the *Classics* as well as the Scriptural writers. The best Commentators are agreed that, *from the context*, καλὸν cannot mean *pulchrum*, *honestum*, but *utile*, *σύμφορον*, i. e. by a common idiom, *better*, namely, for the reason mentioned at v. 32., *for* the avoiding of care and anxiety. It is also admitted that this is not an *authoritative* decision, but a *friendly counsel*, not treating the question *generally*, but with reference to these times.

ναικὸς μὴ ἅπτεσθαι· διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυ- 2
1 Ver. 3. τοῦ γυναῖκα ἐχέτω, καὶ ἑκάστη τὸν ἴδιον ἄνδρα ἐχέτω. Τῇ 3
γυναικὶ ὁ ἀνὴρ τὴν ὀφειλομένην εὔνοιαν ἀποδιδότω· ὁμοίως
δὲ καὶ ἡ γυνὴ τῷ ἀνδρί. ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ 4
ἐξουσιάζει, ἀλλ' ὁ ἀνήρ· ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώ-
1 Cor. 7. 10. ματος οὐκ ἐξουσιάζει, ἀλλ' ἡ γυνή. Μὴ ἀποστερεῖτε ἀλ- 5
λήλους, εἰ μή τι ἂν ἐκ συμφώνου πρὸς καιρόν, ἵνα σχολάζητε τῇ [νηστείᾳ καὶ τῇ] προσευχῇ· καὶ πάλιν ἐπὶ τὸ αὐτὸ
ᵗ συνέρχεσθε, ἵνα μὴ πειράζῃ ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρα-

"Ἅπτεσθαι is to be understood chiefly of marriage: though probably the Apostle used the term to include concubinage which was then very common.

2. διὰ δὲ τὰς πορνείας] The plural may have reference to the various kinds of lust mentioned at v. 9. Διὰ here, as at 1 Ὡ & 2ᵃ., "verse caution, as quid fiat," as Pott remarks. Καὶ νῦν and ἕκαστος are general considerations of recent Commentators as premature. But they denote property which involves the duty of conjugal fidelity; and, by implication, they forbid both polygamy and concubinage. This is not to be regarded as a permission to marry, for that was unnecessary, but as an intimation, recent for those who could not lead a life of virtuous celibacy.

3. τὴν ὀφειλομένην εὔνοιαν] Eleven MSS., two Versions, and some Fathers have ὀφείλων, which was preferred by Grot., Mill, and Bengel, and has been edited by Griesb., Scholz, Tittm., Pott and Heydenr.; but, I think, on insufficient grounds. The criteria evidence for it is slender, and the internal not very strong. For as to the common reading being a gloss on ὀφείλων, that is not clear. Nay, considering the commonness of the expression *ὀφείλειν εὔνοιαν*, the contrary seems the case. The gloss might easily creep into the Vulgate and the Latin Fathers, and from thence into some Greek ones, and thus by into the Western recension. Of the Greek Fathers, Chrys., whose authority is alleged for ὀφείλων, did not so read. The expression only occurs in his *paraphrase*, which confirms the above suspicion of ὀφείλων being only a gloss. From the commencing words of his exposition, it is plain that he read ὀφειλόμενον τοῦ ἀνδρὸς, as indeed do some MSS., but evidently by a gloss on τοῦ ἀνδρὸς. The common reading, then, is justly retained and defended by Wetst., who has adduced several examples of the expression, and after him by Semler, Matthæi, and Valck.

4. The words of this verse are exegetical of the former, and depend on ὀφειλόμενον preceding.

5. The Apostle returns to the exhortation at v. 3., in order to further make known his wishes.

— μὴ ἀστερ. ἀλλ.] scil. τὴν ὀφειλ. εὔν. At τὸ αὐτὸ, κατὰ, *ἀποστερεῖτε*. Ἐκ συμφώνου εἰ. γνώμης. Πρὸς καιρὸν contains a proleptory intimation of the Apostle appealing to both parties, though we and by Ecclesiastical History that it was sometimes not observed in the early Christian Church. Σχολάζειν τῷ κατὰ τὸν give one's *σχολή*, leisure, and attention to any thing. The words τῇ νηστείᾳ καὶ not found in 7 uncial MSS. and a few others, besides several Versions and Fathers, were rejected by Mill and Bengel, and expunged by Griesb., Knapp, Scholz, Tittm., Vat., and Pott; but, I conceive, without sufficient reason. For external evidence here is but slender, that of the Fathers very weak, and the *internal* not strong, since the omission might arise from homœoteleuton and fast-day, in that age, usually accompanied a more than ordinary attention to religious duties. The Syr. Version omitts the words which ought at least not to be *expunged*, and are retained by Wetst., Matth., and Heydenr.

συνέρχεσθε] The reading of MSS. and Edd. here varies. The early Edd. and several Mss., as also some later Versions and Fathers, have συνέρχεσθε. But συνέρχεσθε was edited, from several MSS. and early Versions by Beza, Stephanus, and Elzevir, and thus was introduced into the Textus receptus. Again, ἴσε, which is found in some antient MSS. of the Western recension, as also in several Fathers, is preferred by Mill and Bengel, and edited by Griesb., Knapp., Scholz, Tittm., and Pott. Considering, however, the source of the reading, and the nature of the expression, we may suspect this to be an *alteration* of the antient Critics, in order to remove the seeming pleonasm, which, however occurs into a 20. v. 23. Acts 1. ... and sometimes in the Sept. and even the Classical writers. The reading in question has very little countenance from MSS. or antient Versions, and must therefore be rejected, and the truth supposed to lie between συνέρχεσθε and συνέρχεσθε. The latter is supported by the most important MSS., by many Fathers, and the Greek Commentators, and is, I think, recommended by its superior sense. The MSS. edited by Griesb. have mostly συνέρχεσθε, some συνέρχεσθε, none ἴσε.

— μὴ πειρ. 'may not throw you into carnal temptation.' Διὰ τὴν ἀκρασίαν ὑμῶν. The Commentators are not agreed whether the sense be 'intemperance' or 'incontinence' i.e. your inability to contain yourselves. Here the Versions, both antient and modern, are divided. Many eminent modern Commentators, as Kenn. and Pott, adopt the former; but others, as Grot., Wetst., and Heydenr., the latter interpretation. Estius makes a good sense but the latter seems preferable, and though ἀκρασίαν (i.e. ἀκρασίαν) might have been more proper, yet many examples are cited by Wetst. which prove

ουσιαν ὑμῶν. Τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατ' ἐπι-
5 ταγήν. Θέλω γὰρ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυ-
τόν. ἀλλ' ἕκαστον ἴδιον χάρισμα ἔχει ἐκ Θεοῦ, ὃς μὲν οὕτω-
σι, καὶ ὃς δὲ οὕτως.

8 Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς
γέστιν ἐὰν μείνωσιν ὡς κἀγώ. 9 εἰ δὲ οὐκ ἐγκρατεύονται,
γαμησάτωσαν· κρεῖσσον γάρ ἐστι γαμῆσαι ἢ πυροῦσθαι.
10 Τοῖς δὲ γεγαμηκόσι παραγγέλλω οὐκ ἐγώ, ἀλλ' ὁ Κύ-
ριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι· (ἐὰν δὲ καὶ χω-

5 Matt. 19. 11
8 Acts 26. 29. 1 Cor. 9. 5.
9 Ver. 5.
10 Matt. 5. 32. Mark 10. 11. Luke 16. 18.

that the two words were sometimes confounded in the later writers.

6 Τοῦτο δὲ λέγω κ.τ.λ. The Commentators are not agreed whether this is to be referred to what precedes, or, if to what precedes, whether to what immediately precedes, or to what follows, or, if to what follows, whether to ver. 1 or ver. 2. The first two conjectures are very harsh. The latter is quite possible. And the words may be rendered literally, as we have translated, and was actually done, as some suppose, at v. 5 or to v. 2, and the συγγνώμην may be rendered, with some of our best modern translators, into pardon, or, indulgence. Neither are better referred to ver. 1; and it will not be necessary to render συγγνώμη, 'concession,' with nearly everybody (Commentators) but perhaps, as in our common Versions, with Beza, who is followed also by Doddr., Newc., and Wardl. See my Note on Thucyd. vi. 14, 3. As however, λέγω in any sort was to be rendered 'I concede,' there is no reason why the words λέγω ... may not be referred to all that has been said in the last 5 verses. The sense of the whole passage is well expressed by Mr. Townsend, p. 4. Vol. p. 100.

7 Θέλω γὰρ κ.τ.λ. 'I would wish.' Θέλω, which is left out in the Vulgate, shows that language would the opposite mood. With respect to the expression ὡς καὶ ἐμαυτόν, since it stands as Locke observes it would to suppose the Apostle would marriage to cease, it must be taken to mean have the same mastery over the appetites and passions as he had, so as to be able to restrain in all the ways of duty which it was by the unlawfulness required. Thus Ellicott and Conybeare and Stanley. Nay it is expressed in the Syriac Version. The text after all of the Commentators to be premature, (see ver. 1 in the Lectures) as well as the case after mentioned of a widower. In such relations, however, it is worse, as the effect case, or not. Wintopus, v. 9, the rating also to remain such, so called, expel, etc., out of modesty, is not claiming any more than continency. Yet the and many of the gifts of the Spirit does not preclude the necessity of human exertion, See Phil. 2. 12. and Matt. xxi. 12. In ὡς καὶ ἐμαυτόν, we are not with most Commentators to suppose the ὡς as ... Thus each the gift, another hath it not. But he would be inconsistent with the ἴδιον χάρισμα just before. The words are rather observed, not to the extent, degree in which the χάρισμα is supposed to be granted.

8 τοῖς ἀγάμοις. There has been some doubt as to the exact sense here. Ἄγαμος properly signifies unmarried, without determining whether the person to whom it is applied has or has been married. And such is commonly supposed to be its sense here. But the best Commentators from Grot. to Alford are of opinion that it notes those who have no longer a wife, the widowers, observing that, as the usage requisite did not permit the Apostle to write χήραις to be emphatic. The generic term is a special application. The case of those who have never married is why they entered upon at v. 26. And as to the opposition stated between the ἀγάμοις and the γεγαμηκόσιν in v. 10 and the ἀγάμοις and γαμῆσαι at vv. 32 & 33 the correction is there different. See more in Kott. Καλὸν is taken as at v. 1. At ὡς κἀγώ sub. ἀγαπᾶσιν ὡς from ἐγκρατεύονται just after.

9 εἰ δὲ οὐκ ἐγκρ.] for παρακαλοῦσιν 'if they have not the power to practice ἐγκράτειαν.' The ἐγκρ. sense is (as Scriner has pointed out) that the greatest ease is of a married state are far better than the impurity of unmarried.

10 κ.τ.λ. The Apostle now answers their inquiries as to the preservation of the marriage bond among Christians already mentioned.

παραγγέλλω Κύριος] The sense is commonly supposed to be not so much I command, as the Lord, or, 'not only I command, but the Lord.' It does not seem, however, that the Apostle meant *himself* when he used the strong term παραγγέλλω. The positive command of the Lord could require no reinforcement from the Apostle's, and to his mind therefore (in whose code of morality the preservation of the marriage bond formed a new and strikingly feature, in strong contrast with the evil of divorce then practised under the sanction of the Law) the Apostle wholly refers this positive command, founded on Matt. v. 32 (Comp. xix. 3-11). I have pointed accordingly, with the support of most of the ancient Versions, and even of Hierom. and the Lord. Δὲ ὁ Κύριος sub. παραγγέλλω. The ἐγώ is emphatic.

— μὴ χωρισθῆναι. This is closely connected with καὶ γαμῆσαι at v. 1. For the best Commentators are agreed that the words ἐὰν δὲ ... ἀνδρὸς are parenthetical. As to the use of ἀφίεναι and χωρισθῆναι it may be observed that a husband dismissing his wife was said ἀπολλάττειν, or, by a milder term ἀπωθεῖσθαι, or, by the mildest, ἀφιέναι. The last term is chiefly used in the O. Testament and N. Wind. vii. 3. On the contrary a wife who, from whatever cause, left her husband was said ἀπολείπειν, or sometimes χωρίζεσθαι (genuine for separate), for the wife could not well send away the husband, but only leave the house. Κωλύω

ρισθῆ, μενέτω ἄγαμος, ἢ τῷ ἀνδρὶ καταλλαγήτω·) καὶ ἄν-
δρα γυναῖκα μὴ ἀφιέναι. Τοῖς δὲ λοιποῖς ἐγὼ λέγω, οὐχ 12
ὁ Κύριος· εἴ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον, καὶ αὕτη
συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφιέτω αὐτήν· καὶ γυνὴ 13
ἥτις ἔχει ἄνδρα ἄπιστον, καὶ οὗτος συνευδοκεῖ οἰκεῖν μετ'
αὐτῆς, μὴ ἀφιέτω αὐτόν. ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος 14
ἐν τῇ γυναικί, καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀν-
δρί· ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστι, νῦν δὲ ἅγιά
ἐστιν. Εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω. οὐ δεδού- 15
λωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιούτοις· ἐν δὲ εἰ-

καταλλαγήτω and διαλλ. are by the best writers used of reconciliation of every kind both public and private. See Note on Rom. v. 10. It is, however, the opinion of the best Commentators, that the Apostle is not here speaking of *formal divorces*, effected by law, but of *casual* ones, whether accidental, or not, from misunderstandings or otherwise. This indeed, appears both from the term καταλλαγήτω and from the whole context.

12. Here St. Paul decides the third point on which he had been consulted, namely whether the marriage of a Christian and non-Christian ought to be dissolved. This the Apostle decides in the *negative*.

— τοῖς δὲ λοιποῖς] τοῖς γεγαμηκόσι, 'the rest of married persons.' Ἐγὼ λέγω, οὐχ ὁ Κύριος. Many eminent Commentators consider the words as equivalent to, 'this is only my private opinion, is not founded upon any revelation from Christ, and from no part of the divine revelation delivered personally while he was on earth.' But to this mode of explanation strong objections are made by M. Stuart. And certainly ἐγὼ λέγω must not be limited to *personal opinion*, as if apart from inspiration. For the Apostle speaks with authority, as if in the full persuasion and consciousness of inspiration, especially when he considers his decision [illegible] ἐν τοῖς ἐκκλησιαστικοῖς πράγμασι διατάσσεται. Our Lord, indeed, could not, without *anticipating* the designs of the Holy Spirit, touch on this question. He left it, together with many others, to be decided by the *apostles*, under the guidance of that Holy Spirit promised to lead them into all truth, and of which the Apostle was fully conscious when declaring at v. 16, ἐμοὶ δοκῶ Χριστοῦ ἔχειν.

Συνευδοκεῖ, 'it is good, consents.' The word denotes consent. Οἰκεῖν μετ' αὐτοῦ for the Classical συγοικεῖν, to cohabit, live in marriage. (On the thing itself, see Winer.)

14. The Apostle now gives a reason why diversity of religious creed did not admit of divorce or separation, and thereby anticipates the objection, "Shall I not be polluted by such close union with a profane and polluted person?" To which the answer is, "No, the believing wife is not polluted by the unbelieving husband. Nor is her the unbelieving husband sanctified by the believing." (Kypke & Crell.)

On the exact sense of the passage and especially of ἡγίασται, *conjectures* are divided to excess. See Rieger, Scaop. I have there proved that it can not well mean, 'will gradually become holy by taking better rank and closer to Christianity,' which would be rash, and the argument is directed on at v. 18, not, as we read in the manner of Christians, for their (Heathen) observers, the end of the verse would not correspond to the beginning, and a manifest inconsequence would arise. It is *better*, with Chrys., Pisc., Grot., Diodati, and Zachar., to suppose ἡγίασται to be nearly equivalent to ἐστιν ἁγιάζεται or ἁγιάζει. But I do prefer, with Estius, Schöttgen, Calmet, Bengel, Valcke, Whitby, Wolf, Doddr., Bengel, and Neander, to suppose the sense to be, as Doddr. expresses it, the one is so sanctified by the other that the marriage may be received as lawful and as they were both of the same faith. As however, this may be too limited a sense, and there seems to be an allusion to what took place in the case of marriage between Jews and heathens, and by a form of speaking transferred from the Jewish to the Christian Church, I would combine two of the above interpretations, and my form the verse as follows: "He is *sanctified* as a sanctified, because of one first with her who is holy, at least the marriage contract is as lawful as if both were of the same faith."

— ἐπεὶ ἄρα—ἐστιν] The sense may be thus expressed: 'For otherwise (namely, if one party do not sanctify) your children would be considered impure and profane. See 2 Chron. xx. 17. Acts x. 28.' 'But now (that is, in this case) they are holy,' i.e., form part of God's people. How strongly this supports the doctrine of paedobaptism is manifest.

15. After having at vv. 12 & 13, directed that the Christian wife should not be the first to separate, if the other party is willing to live with her, the Apostle shows in this verse what is to be done by the Christian wife if the Pagan husband is the first to break the marriage bond. She is directed to let the unbelieving party, if he is to separate, separate. Who are not, however, to suppose, with Grot. and several eminent moderns, that the marriage is, in such a case, upso facto dissolved, so that the believing party might contract a second one. This is at variance with the letter and spirit of our Lord's decision, (Matt. v. 32,) and accord with the Apostle's own words in the Chapter, Rom. vii. 10, 14, 22, and Rom. vii. 1, 3. The sense therefore may be what is laid down by Hamm and Whitby, that the contracting union is not to be dissolved by reason of difference in religion,

16 ρήνῃ κέκληκεν ἡμᾶς ὁ Θεός. τί γὰρ οἶδας, γύναι, εἰ τὸν
ἄνδρα σώσεις; ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις;
17 Εἰ μὴ ἑκάστῳ ὡς ἐμέρισεν ὁ Θεὸς, ἕκαστον ὡς κέκληκεν ὁ
Κύριος, οὕτω περιπατείτω· καὶ οὕτως ἐν ταῖς ἐκκλησίαις
18 πάσαις διατάσσομαι. Περιτετμημένος τις ἐκλήθη· μὴ ἐπι-
19 σπάσθω. ἐν ἀκροβυστίᾳ τις ἐκλήθη· μὴ περιτεμνέσθω. ἡ
περιτομὴ οὐδέν ἐστι, καὶ ἡ ἀκροβυστία οὐδέν ἐστιν, ἀλλὰ
20 τήρησις ἐντολῶν Θεοῦ. ἕκαστος ἐν τῇ κλήσει ᾗ ἐκλήθη,
21 ἐν ταύτῃ μενέτω. Δοῦλος ἐκλήθης; μή σοι μελέτω· (ἀλλ'
22 εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον χρῆσαι) ὁ γὰρ
ἐν Κυρίῳ κληθεὶς δοῦλος, ἀπελεύθερος Κυρίου ἐστίν· ὁμοίως
23 καὶ ὁ ἐλεύθερος κληθεὶς, δοῦλός ἐστι Χριστοῦ. τιμῆς ἠγο-

1 Pet. 3. 1. [illegible] Philipp. 1. 27. [illegible] John 15. 14. [illegible] 1 Pet. 1. 18, 19. [illegible]

yet if the unbelieving party be disposed to separate, the believing party may blamelessly consent to such separation. Χωριζέσθω is to be taken in a *passive* acceptation, as we should say 'let him go.' And οὐ δεδούλωται may mean, '[illegible] a separating bondage,' [illegible] being [illegible]. At ἐν δὲ εἰρήνῃ, we may [illegible] from the context and the [illegible]. And so [illegible] may [illegible] such circumstances.

[illegible] Crell., and others [illegible] to the [illegible], but it [illegible] q. d. 'God, however, hath called us Christians to live in peace, and therefore the believing [illegible] not afford the unbelieving party any cause for separation, by an unyielding spirit, or [illegible]. The [illegible] is for [illegible].

16. τί γὰρ οἶδας—σώσεις;] Here is another reason for avoiding causeless separation and [illegible] peace [illegible], [illegible] the believing party may bring over the unbelieving to the Christian faith. [illegible] as often [illegible] on which [illegible] note on Matth. [illegible]. [illegible] The [illegible]. Here the Attic [illegible] and [illegible].

17—24. In this portion, Rosenm. and Pott remark, the Apostle, [illegible] on [illegible] conditions of human life [illegible] not to suffer change by reason of the change from Paganism to Christianity, showing, by these examples, that Christianity does not dissolve or interfere with civil relations or any other obligations before contracted, or which may be entered on even by Christians.

Εἰ μὴ] for ἀλλὰ, *nevertheless*, as at Matt. xii. 4. [illegible] 11. Gal. i. 7, ii. 16, and often in the Classical writers. (See Hoogev. de Partic.) [illegible] that in [illegible] is a double transition, as at iii. 5. Rom. xii. 13. An idiom, I would add, occurring sometimes in Thucydides. The sense is, 'According as God hath apportioned to each his situation in life, or cast their part,' as Doddr. paraphrases. Περιπατείτω, let him [illegible].

[illegible] διατάσσομαι.] A brief mode of expression, in which something is left to be supplied to the sense, q. d. 'And so do I ordain [not in your case only, but] to be done in all the Churches [which I superintend].' V. 18 is an illustration by *example* of the preceding precept. I have, with Griesb., Knapp, Scholz, Vat., Tittm. and [illegible] removed the mark of interrogation at ἐκλήθη, (introduced from the use of the Vulgate,) as indeed was edited in the Ed. Princ., and as it must have been in the copy from which the Peshito Syriac Version was formed. The sense may be thus expressed: 'Any one is [we will suppose] circumcised, [then] let him &c.' The τις ought to be unaccented. Μὴ ἐπισπάσθω. The sense is, as Theoph. explains, μὴ ἑλκέτω τὸ δέρμα, 'let him not use any means to remove the marks of circumcision,' which was done by drawing down the prepuce with a surgical instrument called the *spaster*. The practice is often mentioned in the Rabbinical writers.

19. ἡ περιτομὴ οὐδέν &c.] 'Circumcision is of no moment, and uncircumcision of no moment, but keeping the commandments of God is something of consequence,' as being the test of genuine faith. Sub. τί ἐστι. A similar ellipsis has place in 1 Tim. i. 5.

20. Here and in the next verse a *general* precept is laid down, followed by a *special* one, introduced by *way of example*, and to limit and explain the sense of the former. Μή σοι μελέτω. This idiomatic expression (on which see the Commentators on Eurip. [illegible]) signifies, 'let not this be a trouble to you (μὴ θορυβοῦ, as Theophyl. explains) [as though it could affect your acceptance with God, for grace knows no distinctions of bond or free].' Μᾶλλον χρῆσαι. Sub. ἐλευθερίᾳ, or ἐλεύθερος γενέσθαι, namely [illegible] Μᾶλλον, 'in preference.'

22. ὁ γὰρ ἐν Κυρ. &c.] This is closely connected with the μή σοι μελ. at v. 21, as the best Commentators are agreed. The sense is, 'The Christian slave is the Lord's freeman (i.e. in a moral and spiritual sense); and in like manner the [Christian] freeman is the slave of Christ,' i.e. metaphorically, by being bound to obey his precepts. Comp. Rom. vi. 22.

23. 24 τιμῆς] Namely, the blood of Christ. See Note on vi. 20.

μίσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων. ἕκαστος ἐν ᾧ ἐκ- 24
λήθη ἀδελφοί, ἐν τούτῳ μενέτω παρὰ [τῷ] Θεῷ.

Περὶ δὲ τῶν παρθένων, ἐπιταγὴν Κυρίου οὐκ ἔχω· γνώ- 25
μην δὲ δίδωμι ὡς ἠλεημένος ὑπὸ Κυρίου πιστὸς εἶναι. νομί- 26
ζω οὖν, τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγ-
κην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι. δέδεσαι γυναικί; 27

23, 24. *μὴ γίνεσθε δοῦλοι ἀνθ.*] The best Commentators ancient and modern are generally agreed that this is to be taken figuratively, in the sense, 'do not be blindly servilely men conforming to their opinions &c.' The Apostle is, with reason, thought to allude to the *false teachers* prone alike to incite to caution the Corinthians against taking on their necks an unnecessary yoke by subjecting their consciences to such dogmatical directors. He then repeats the general injunction with which he has begun to treat on this subject. See Note on v. 20. Παρὰ τῷ Θεῷ may signify 'in the sight of God,' or 'continually to the will of God.' The *τῷ* is not found in many of the best MSS and nearly all the early Edd., and, after being introduced by Beza, was thrown out by Bengel, Matth., Griesb., Knapp and Pott.

25. The Apostle now returns from his digression, and having treated of the married and the widowed, now adverts to the *unmarried*, namely, the unmarried of both sexes. On which sense of the word, see the Critics referred to in Lexicons. Suppl. where I have shown that *unmarried* is proper in an adverse, of which I have adduced examples.

— *ἐπιταγὴν Κυρίου*] The best Commentators ancient and modern are in general agreed that the sense is 'I have no special command of Christ (issued by him while on earth to urge.' The adversative then, the Apostle proceeds to tell to supply. Γνώμην δὲ δίδωμι, the antiquity, and most moderns interpret, 'I give my counsel and private opinion.' Others, 'I give my decision.' And this latter sense is strenuously supported by Mr Jowett and in his this Note "On the great and perpetual importance of St. Paul," Vol. ii. p. 211—214. The former, however, appears to be the better founded one, and it leaves nothing wanting, for surely the very private *counsel* of an inspired Apostle, even when not suggested by a special revelation, may be thought sufficient to decide in extraordinary case, on which Christ left no command. Indeed, this may be meant to be supported in the words following, ὡς ἠλεημένος—πιστὸς εἶναι, especially if they be interpreted, with some ancient and almost all the most eminent Commentators for the last century, 'As one who hath been so graciously dealt with by the Lord, as to be entrusted by him with the office of Apostle or teaching heretofore,' equivalent to *ἀποστολικὴν ἀπὸ τοῦδε πιστεύθηναι*, or *συγγνώμην*, 1 Chron. ii. 4. See ix. 17. Gal. ii. 7. 1 Tim. i. 11 & 12. 1 Thess. ii. 4. Pott, indeed, resolves the words into ὡς πιστὸς ὢν ἐκεῖνα τὰ ἐλεοῦν παρὰ Κυρίου, and assigns the following sense. 'Since, by the Divine mercy I am competent to my duty.' But this *mediation* (a favourite tool of the German Commentators) for the last half century) can rarely effect much, and is never safe but in the most extreme cases. In short, the construction of this hitherto wrested clause seems to be as follows: ὡς ἠλεημένος ὑπὸ Κυρίου εἶναι πιστὸν εἶναι, as being one who has been so graciously dealt with as to be intrusted with the Holy Spirit, and entrusted with the Apostleship, insinuate that I am worthy of some credit. Perhaps, however, the only clue to the true explanation of this obscure passage is to consider it as consisting of two *sentences* (*verdict* and *one*) in which two *πιστοῦν* would occur twice, first in the sense *πιστεύειν* (and, τὸ εἰρηκὸς τοῦ συγγράφου καὶ ἀποστολικὸν ἀξιοῦν) Poly that of *worthy of being relied on*. The sense then is well expressed by Theodore, thus: ἀξιόχρεω εἶναι τοῦ πιστεύειν φησι, διὰ μὲν τὴν φιλίαν τῶν Δεσποτικῶν κληθεὶς ἔλεον πιστεύθεις δὲ τὸ κηρύγμα.

26. *νομίζω*] The sense, as expected by the *γνώμην* just before, must be *mean, believe*. A signification of the word very frequent in Scripture, and sometimes occurring in the Classical writers. Καλὸν is to be taken as at v. 1, where see Note. Διὰ τὴν ἐν. ἀνάγκην. The sense seems to be, in respect of the present affected state of the Church. Ἀνάγκη is used for θλῖψις to denote a *distress* and calamities in general, both in the Scriptural and Classical writers. Here some understand the difficulties of life, and the usual vicissitudes of marriage. But then, it may be asked, why should *celibacy* have been preferred? It is vain to attempt to change this from a special admonition intended for *that time*, into a general one for all ages. The best Commentators ancient and modern are agreed, that this is especially applicable (see vv. 2 καὶ ἑξῆς) must have reference to the persecutions for the Gospel which were then beginning, though at the same time it must, I think, also comprehend those peculiar difficulties in which a religion so much at variance with the customs of the world would involve its professors—difficulties inseparable from a state of society where a new order of things was struggling for the mastery with the ancient and long accustomed one, in which, as in all agitations and convulsions of society, the married would be liable to many more troubles than the single. See Lange, cited by Conf. Μία γὰρ ἀνάγκη τὴν ἑκατέρας λύειν Μενάνδρου λόγος.

Αὐτὸ τοῦτο there is a sort of anacoluthon, not however, from misdirection as to the construction, but rather, by way of repetition serving to emphasize. Αὐτὸ τοῦτο τοῦ τοῦ, ὡς ἔστι τὸ τοῦ τοῦ ὡς ἔστι, namely, unmarried. An example is here adduced by Hermann from the *Acta Thomae*.

27. *δέδεσαι* and *λέλυσαι* are in the best writers frequently used of matrimony, with or

μὴ ζήτει λύσιν· λέλυσαι ἀπὸ γυναικός; μὴ ζήτει γυναῖκα.
ἐὰν δὲ καὶ γήμῃς, οὐχ ἡμάρτες· καὶ ἐὰν γήμῃ ἡ παρθένος,
οὐχ ἡμάρτεν· θλῖψιν δὲ τῇ σαρκὶ ἕξουσιν οἱ τοιοῦτοι· ἐγὼ
δὲ ὑμῶν φείδομαι. Τοῦτο δέ φημι, ἀδελφοί· ὁ καιρὸς συν-
εσταλμένος τὸ λοιπόν ἐστιν· ἵνα καὶ οἱ ἔχοντες γυναῖκας ὡς

to the [illegible] explied. Λέλυσαι, [illegible] — The Commentators are not agreed whether this is to be understood of the dissolving of marriage by death, or by lawful divorce, or of the being without a wife. The expression [illegible] the former sense, [illegible] the [illegible] following points to the [illegible] of opinion (as in Lecture, [illegible] the expression was meant of both, and that it doubtless be applied free, and so I [illegible] free and free) I be [illegible] both senses. This [illegible] by the opinion of [illegible]

21. [illegible] The Commentators well [illegible] that in this the Apostle meant only to correct the error of those false teachers who [illegible] 1 Tim. iv. 3) forbade marriage as [illegible] Bentley, 'How [illegible] have trouble in the flesh,' namely, that of the [illegible] mentioned at v. 28. The word [illegible] may either mean, as [illegible] by the ancient and also many modern Commentators from Grot. to Schleus., Fritz, Jacqu. and Heinrici, 'I [would] wish to keep you free from those evils,' or according to many Latin Fathers and some modern Commentators as Estius, Bengel, Rosenm., and Martin, 'I spare you (the pain of dwelling on these evils).' [illegible] to state further on these evils. The latter [illegible] preferable and is confirmed by a parallel expression in 11 of ver. 35, where φείδεσθαι δὲ is rendered by Schleus. 'abstinere autem ab illarum rerum commemoratione.'

22. The Apostle now from hence to v. 35, [illegible] out what he meant by the expressions [illegible] and [illegible] on the former at 28–31., on the latter at 32–34.

— [illegible] φημι] This, like λέγω δὲ τοῦτο, is a form of transition, introducing a strong [illegible] of what has been before said, or a further explanation of any thing. Before ὁ καιρὸς the recent critical text has δὲ, which was first inserted by Griesb. and Tisch., but was unknown to all former editions and was marked for omission by Wetst., and rejected by Matth., Griesb., Knapp and Pott, and, I think rightly, for it seems to have crept in from the expression. On the sense of [illegible] Commentators are divided in opinion. The ancient and early modern one is [illegible] (to mean surprise, contracted i. e. [illegible] a word of Latinism). But almost all the more recent Commentators, adopting a figurative sense of συστέλλειν (derived from [illegible] and to mean one of trouble and affliction, as [illegible] 1 Tim. [illegible]) [illegible] the grounds adduced in favour of either sense are but weak, but those of the latter are the stronger. The former is more in the more simple and less [illegible] such expressions. And as the latter is being in other expressions in point of phraseology, the former is perhaps preferable, though the context would admit of either.

The words τὸ λοιπὸν ἐστιν are in many MSS. and Edd. joined with the words following. But the reasons assigned admit of no certain proof. And it is better, with most recent Editors, to take them with the preceding. Τὸ λοιπὸν is for κατὰ τὸ λοιπὸν μέρος χρόνου. The time, as what remains, is short, suitably to what is said further on, that the σχῆμα τοῦ κόσμου τούτου with all its ties, conditions and fortunes, whether prosperous or adverse, is fast passing away. I would compare Eurip. Frgm. 1, ὅτ' ὁ γὰρ καιρὸς, πρὸς ἀθρόοισιν βροτοῖς μέτρον ἔχει. If the first interpretation of συνεσταλμένος above mentioned be admitted, we may render: 'The time as to what remains is (to be) one of trouble and affliction.'

The ἵνα is variously interpreted, according to the different views adopted of the preceding words, either in the sense 'when,' or 'that.' But it seems to denote result or consequence, as in the formula ἵνα πληρωθῇ τὸ γεγραμμένον &c., q. d. 'So that they who have wives will be as those who have them not. Such, at least is the view of the sense of καὶ here and throughout the whole passage, taken by most of the recent Commentators, as Kramer, Lossnam., Jacqu., and Burton and adopted by Dr. Shuttleworth. This I am willing to admit may be the true one, but it is liable to several objections which I have urged in Lecture Synop. And though these may not be decisive, yet, from the nature of the context, and the words which follow the whole passage, namely παρέρχεται γὰρ τὸ σχῆμα τοῦ κόσμου τούτου, I cannot but reject the interpretation. I would rather 'So that they who have wives may be, or should be, as though they had them not.' Rick also strongly objects to the former interpretation, by which is supposed to be described a total change in every thing. "Tegenen conjunctivus (utile hoc potius coniunctivum optativi, quam expositorum temporum futurorum [illegible]." The latter view, too, is adopted by Wakef., Pott and Ewald, though the Apostle's general meaning seems to be much in accordance with Pott. It is noteworthy by which the Apostle expains and the expressions are by recent Commentators too much lost to the then circumstances of the Corinthian Christians. The exhortation however is not direct, but indirect, though the scope of the Apostle is, as the ancient Commentators well point out, to inculcate a sitting loose to the things of this world, a keeping of mind superior to the joys of sensense and great moderation in the use of our possessions, for the reason subjoined, παρέρχεται γὰρ τὸ σχῆμα τοῦ κόσμου τούτου, where the [illegible] not to not, as many recent Commentators say, for ἀεὶ. The σχῆμα suggests the manner in which the world may be considered as passing away, namely, as Grot. and Valck. have seen, as the shifting scenes in a theatre. In the

ὡς μὴ ἔχοντες ὦσι· καὶ οἱ κλαίοντες, ὡς μὴ κλαίοντες· καὶ 30
οἱ χαίροντες, ὡς μὴ χαίροντες· καὶ οἱ ἀγοραζοντες, ὡς μὴ
κατέχοντες· [4] καὶ οἱ χρώμενοι τῷ κόσμῳ τούτῳ, ὡς μὴ κατα- 31
χρώμενοι. παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου. [5] Θέλω 32
δὲ ὑμᾶς ἀμερίμνους εἶναι. ὁ ἄγαμος μεριμνᾷ τὰ τοῦ Κυ-
ρίου, πῶς ἀρέσει τῷ Κυρίῳ· ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ 33
κόσμου, πῶς ἀρέσει τῇ γυναικί. Μεμέρισται ἡ γυνὴ καὶ ἡ 34
παρθένος. ἡ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου, ἵνα ᾖ ἁγία
καὶ σώματι καὶ πνεύματι· ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ
κόσμου, πῶς ἀρέσει τῷ ἀνδρί. τοῦτο δὲ πρὸς τὸ ὑμῶν αὐ 35
τῶν συμφέρον λέγω· οὐχ ἵνα βρόχον ὑμῖν ἐπιβάλω, ἀλλὰ
πρὸς τὸ εὐσχημον καὶ †εὐπρόσεδρον τῷ Κυρίῳ ἀπερισπά-

[4] Psal. 38. Isa. 40. 6. Jac. 1. 10. 1 Pet. 1. 24. [5] 1 Cor. 2. 17. [6] 1 Thess. 4. 3.

Apostle often uses agonistic metaphors, there is no reason why he should not use dramatic ones.

31. καὶ οἱ χρώμενοι καταχρώμενοι] The true method of taking χρῆσθαι and καταχρῆσθαι is best seen by Dr Shuttleworth, who expresses the sense thus: 'And those who use this world, as though they used, or rather I might say abused, it not.' This is grounded on exercise at the too luxurious way of living among some Christians of his seat of episcopacy.

32. θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι] This δὲ signifies *autem et quare*. Θέλω, *for because*. Ἄμερις is to be understood *comparat rem*, viz. as far as it is as they could from it, so we would persuade. The Apostle's meaning seems to be, my object in speaking thus is to keep you as much as possible unentangled with worldly cares. The words following are an illustration by example, and what is said must be taken *cum grano*. The unmarried person more especially says, *ἵνα* his thoughts, so to act as to appear to merit in the Lord. The married person devotes his chief attention to worldly cares. Πῶς ἀρέσει τῇ γυναικί, i.e. by taking care of her and her children which brings cares manifold. So Menander cited by Weta. τὸ γυναικ' ἔχειν, εἶναι τε παιδίον, Ἑρμιππον, ἄνερ, μεστὸν τὸν βίον πολλῶν φέρει.

34. καὶ ἡ παρθένος, 'so also (in like manner)'. Μεμέρισται is by several critical Commentators explained, 'is distracted by cares'. But such interpretation, however, is harsh and not agreeable to the context. The true sense seems to be that assigned by the ancient and several critical moderns, as Grot., Estius, and Bengel. There is a difference between ἡ γυνὴ καὶ ἡ παρθένος. And so the E. V.

In the verse there are many var. lectt. Some MSS. read ἀνδρὸς after ἀνδρί, as Origen, before ἡ γυνή, and others again, at both places, and so Pott would read. The evidence for the second var. lect. is considerable, and that for the first not contemptible. If we read 'ἀνδρὸς' instead, authority is so great as also to confound the question of the one before ἡ γυνή. But surely the Apostle would not have used καὶ there as a cause of six words. Why we not therefore suppose that many MSS. which have the one have crept from others which have the other, and that by mistaken note or in the margin, *sed hoc ipsum adscriptum in textum vitiosum*? Besides, the καὶ might easily be introduced before γυνή by those who pointed ἡ γυνὴ καὶ ἡ παρθένος. Hence καὶ would thus be necessary. Others reported the μεν, which is unwarily adopted by Beyden. Rinck, who takes another view, remarks: Varietas lectionis hujus loci inde maxime orta esse videtur quod hic ceteris verbis ἡ παρθένος ἡ ἄγαμος junctim accipere et, quire γυνὴ et παρθένος ad μεμέρισται inter bacter, ἀνεμμ. μεμερισται supplicia cogitata ant antecedentibus junguntur. For my own part, I cannot but suspect that the var. which has seen so certainly inserted, has place *ex usuu*, but only arose from those who misapprehended the construction of the passage and for these I have chosen to follow Griesb. the textus receptus, Griesb. and Tittm. in inserting it no where, rather than the Ed. Princ., Beng., Matth. and Vatic. in putting it after μεμερ.

35. ἵνα βρόχον ὑμῖν ἐπιβάλω] On the nature of this metaphor the Commentators are not agreed, some assigning to βρόχος the sense 'rope', i.e. snare; others, that of 'yoke', i.e. bond. The latter is adopted by the ancient and many eminent modern Interpreters as Wetst., Grot., Estius, Locke, and Heyduck; the former by the greater part of the modern ones, who suppose a metaphor derived from fowling. Yet ropes were employed for other purposes than snares; and I should rather suppose a military metaphor, since in war, ropes were thrown out with which an enemy was dragged away and put to death or captured. This, however, would require ἐπιβάλλω. And to suppose βρόχος used for ζυγός, would be harsh. It should rather seem that βρόχος is used with reference to that very frequent sense of the word by which it denotes a rope with a noose, by throwing which over the head of an animal it is taken and forced away. Thus the sense, 'My meaning is not to lay any force upon your wishes.'

— πρὸς τὸ εὐσχημον καὶ εὐπρόσεδρον τῷ Κυρίῳ] Sub. ὑμῶν. It is put εὐσχημον τῷ εὐπρόσεδρον καὶ εὐπρόσεδρον τῷ Κυρίῳ, as a more decorous and dignified expression 'on the Lord.' For εὐπρόσεδρον, many MSS., early Versions, and Fathers have ἐνεστῶτα, which is edited by Beng., Griesb., Tittm., and Pott. But the external evidence for that reading is not very strong, that of the Fathers being, in such a case, slight, and, as I have shown in Recens. Synop., not

36 σται. Εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, ἐὰν ᾖ ὑπέρακμος, καὶ οὕτως ὀφείλει γίνεσθαι· ὃ θέ-
37 λει ποιείτω, οὐχ ἁμαρτάνει· γαμείτωσαν. ὃς δὲ ἕστηκεν ἑδραῖος ἐν τῇ καρδίᾳ, μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρικεν ἐν τῇ καρδίᾳ
38 αὐτοῦ, τοῦ τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς ποιεῖ. ὥστε καὶ ὁ ἐκγαμίζων καλῶς ποιεῖ· ὁ δὲ μὴ ἐκγαμίζων κρεῖσσον ποιεῖ.

39 Γυνὴ δέδεται νόμῳ ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ κοιμηθῇ ὁ ἀνὴρ αὐτῆς, ἐλευθέρα ἐστὶν ᾧ θέλει γα- [1 Thess. 7. 1, 2.]
40 μηθῆναι, μόνον ἐν Κυρίῳ. μακαριωτέρα δέ ἐστιν ἐὰν οὕτω μείνῃ, κατὰ τὴν ἐμὴν γνώμην· δοκῶ δὲ κἀγὼ πνεῦμα Θεοῦ ἔχειν. [1 Thess.]

commentators. The MSS. which support it generally abound in altered readings; and the means can; since *ἀνάγκη*, is a more Classical word than *σύνοιδα*; whereas *σύνοιδα*, is found in the later Greek and Hellenistic writers, and in compound words in the N.T., as *συνοιδήσεως*, where some of these very MSS. have *συν.*, though no Critic pleads for it. To advert to another strong internal evidence, *σύνοιδα*, is, as Wetst. and Matth. remark, the more modest and respectful term; *συνοιδήσεως* being applied to *inferiors*, and having a notion of respectful attention; *συν.*, to equals in rank.

36. The Apostle now subjoins a counsel for those who may not follow the foregoing advice. Εἰ τις ἀσχημονεῖν—νομίζει is best explained by the context and the best modern Commentators, 'If any [father] think he is incurring somewhat of disgrace with respect to his virgin *daughter*,' namely, by her being unmarried; since the disgrace which female celibacy implied extended in some degree to the *father*. So Pseudo Phalaris cited by Valckn. *οὐδὲν γὰρ ἀδίκημα ἀλογιστοῦν δεδοικεν παρὰ τοῦς τῆς φύσεως νόμοις δυγάτηρ ἀτεκνοῦσα*. See Krauss, Pott, and Heydenr. The above sense of *τοῦ παρθ. α.* is required by the context, and is confirmed from the Classical writers by Krauss. Ὑπέρακμος, i. e. past the *ἀκμή* or flower of her age, the *ἀκμὴ γάμου*. Καὶ (sub. *δεῖ*) *οὕτως ὀφ. γίν.* Here we have a *popular* expression, like our "If it must be so," which will include assent of *all* sorts, both on the side of the parent and of the daughter. Ὃ θέλ. *ποιείτω*. I would compare Plato Euthyp. p. 32. *εἰ μὲν βούλεται, ἐφέτω, εἰ δὲ (μὴ) ὅ τι βούλεται, ποιείτω*. Γαμείτωσαν, not "all virgins so situated," as Doddr. explains, but the maid and her suitor.

37. *ὃς*] scil. *ὁ πατήρ*, as almost all the best Commentators are agreed, since the subject of this sentence must be that of the last. Some Commentators, however, understand by it a *bridegroom*. Ἕστηκεν *ἑδραῖος*, as Col. i. 23. *ἀστρέπτοι ἑδραῖοι*, and other passages of the Sept. and the Classical writers cited by the Commentators. Ἀνάγκην. This refers both to the disposition of the daughter, and the domestic circumstances of both father and daughter. Τοῦτο *κέκρικε*. A strong term, used to express firm determination. Τηρεῖν τὴν ἑ. παρθ. A popular expression signifying to keep her with him, not wed her. Τοῦ, for ὅτι τό. See Acts xxi 12.

39. The Apostle subjoins an admonition respecting *widows*, (probably in answer to some inquiry) tending to check their hastily forming second marriages, and very similar to that at Rom. vii. 2.

— *νόμῳ*] This is not found in about six MSS. and some Versions and Fathers, and is cancelled by Griesb., but without reason. It seems to have been expunged as admitting no very Classical construction, and because some may have stumbled at the sense, which is, as Bp. Middl. has well explained, 'by moral obligation,' 'by the spirit of every law Divine or human.' See Rom. vii. 25. Ἐλευθέρα ἐστὶ γαμ. A popular construction, like one in our own language. Μόνον ἐν K., 'so that it be according to her obligations as a Christian.' For such, I have shown in Recens. Synop., must be the sense.

40. *κατὰ τὴν ἐμὴν γνώμην*] This is, as Palmer remarks, a formula of one modestly interposing his judgment on any matter.

— *δοκῶ δὲ—ἔχειν*] These words are by some ancient and many modern Commentators thought, as far from expressing *doubt*, to be an *emphatic* mode expressive of the *highest* certainty. This, however, is with reason denied by Mr. Slade, who renders thus: 'And I *trust* that I have the Spirit of God.' But though that version is confirmed by the opinion of Rosenm. and others, it seems to be going too far the *other* way. Here we may act on the "in medio tutissimus ibis," and maintain that, though not expressive of the highest certainty, it yet denotes full persuasion, like the old English *I trow*. So Tyndale renders: 'I think, and the Translators of 1540.: 'I thinke verily.' And as this language is inconsistent with any *doubt*, it is sufficient to fully answer those who call in question the plenary and perpetual inspiration of the Apostle. With respect to the expression *πνεῦμα Θεοῦ*, Bp. Middl. thinks that it cannot be taken of the Holy Spirit in the personal sense, but must mean 'divine guidance.' And Wakef. lowers it still further to 'a divine spirit,' i. e. (as Bp. Middl. on Rom. viii. 9. thinks the phrase may mean) 'a godly frame of mind.' Yet it must surely mean 'Divine aid, by the influence and

Ver. 1. VIII. Περὶ δὲ τῶν εἰδωλοθύτων, οἴδαμεν—(ὅτι πάν-
Ver. 4. τες γνῶσιν ἔχομεν. ἡ γνῶσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκο-
Ver. 7. δομεῖ. εἰ δέ τις δοκεῖ εἰδέναι τι, οὐδέπω οὐδὲν ἔγνωκε 2
καθὼς δεῖ γνῶναι· εἰ δέ τις ἀγαπᾷ τὸν Θεόν, οὗτος ἔγ- 3

inspiration of the Holy Spirit,' the influence or inspiration of the Holy Spirit sent from God,' [illegible] the [illegible] of God, Dr Bishop hence (would not lean, since according to his own Canon (Gr. p. 6), of nouns in regimen, in which the Article is either prefixed to both the governing and the governed nouns, or *one* is omitted before both.

§ II. In this Chapter the Apostle (no doubt in answer to some previous inquiry) treats of the use of εἰδωλόθυτα or meats which had been offered to idols. On the sense of the word [illegible], see Note on Acts v. 20. It should seem, from the researches of the learned, that it does not merely mean meats actually sacrificed to idols, but was that part of the victim which was reserved for the use of the Priests, and from which they often entertained their friends or gave part to the poor, or sometimes sold it in the market. Though as the animals when alive, had been formally consecrated to the use of the god, so the meat in question might in a certain sense, be said to be offered to the god. See more in Bentley and the Dict. on the Antiq. Stoppel, appended to Cudworth's Intellectual System, also the Note of Dr Shuttleworth. Now it was a question of some moment to Christians living among idolatrous Gentiles, whether it was lawful for them to participate in any such meats. Instructing the Apostle seems to allude to certain plausible arguments employed to carry the use of it, such as this, that the idol was not a God, but a mere stick or stone, and that if the Christian principles of the idol were well understood, their participation of food to the temple consecrated to its worship, could not involve any acknowledgment of its godhead, and therefore could be no sin, but rather may as a common meal. The Apostle concedes, and concurs, that, though idols were mere "vanities," yet by participating in feasts made of meats offered to them, Christians caused a scandal to their weaker brethren, and ought therefore to abstain.

1. On the punctuation and true sense of taking the whole passage, v. 1-4, there is some perplexity. In ver. 1, most of the best commentators would regard [illegible] as a part of the letter of the Corinthians, to which the Apostle answers in the following words; and the passage, they think, forms a kind of dialogue between St. Paul and the Corinthians. All this, however, seems proceeds on conjecture, and creates more difficulties than it removes. Indeed it is unnecessary. For the difficulty may be removed by supposing, with many eminent Commentators, a parenthesis commencing either at ἡ γνῶσις (as Vater, Knapp, Kraus, Olshausen, Pott, suppose), or rather (according to Neander, Schott, Olshausen, Rückert, Wolf, Semler, Grotius, Winer and Hodge) at οἴδαμεν. For whether on the common mode of interpretation, we put a parenthesis—or on that of making the parenthesis commence at ἡ γνῶσις, we encounter the hard, nom. that γνῶσιν must then mean 'the [kind of] knowledge, viz. of the matters in question,' which the doctrine of the Greek Article will not permit. I have therefore adopted the latter kind of parenthesis, but have no means of [illegible] that in the words preceding here is a breaking off of the construction, which is resumed with the repetition of the former words, somewhat varied, of which examples are given in Wan. Gr. p. 51 from Eph. [illegible] 1—[illegible] 1 John [illegible] 1, comp. Joh. vi. [illegible], Eph. ii. 1—19, Rev. [illegible], 8—10. Thus the ὅτι πάντες γνῶσιν ἔχομεν may be rendered, with Neander, 'for we have all knowledge,' and it may be regarded as a short excuse on the prevalent conceit of the Corinthian converts. Now the mention of knowledge gives the Apostle an opportunity of introducing, for admonition, a wary, a weighty gnome (introduced, for greater effect, without a particle), on which Aretaeus and my Note in Rec. Sim.) on knowledge read, as count wanting, false and mere value as compared with the love of God. Πάντες was possibly the name they gave to that sort of pretension which afterwards obtained the name of Gnosticism. Ἡ γνῶσις however, must not be rendered 'knowledge simply, but 'the knowledge [I allude to]' 'this knowledge' (as at v. 7.) and even religious knowledge, so far as it is considered as a branch of science and confined to speculation only, unaccompanied with an attention to practice as well as theory, love to man, as well as devotion to God. Thus, in the very opposition of γνῶσις and ἀγάπη, it is seen that the former is apart from the latter. See Chrys. Ἡ φυσιοῖ ἐστι σημαίνει ἀντὶ τοῦ ἐπαίρει, the knowledge in question being compared to a more passionate fever which tends to destruction; the other, to a mild and useful burning. Theodoret points the edification of the Church and the furtherance of the Gospel. See Hes. xii. 8. 1 Cor. x. 23 and c. 14. and elsewhere, in loc.

2. It is rightly remarked by Pott, that in this verse the sentiment of ἡ γνῶσις φυσιοῖ is applied, as in the next verse that of ἡ ἀγάπη οἰκοδομεῖ is expanded.

— ἔγνω οὐδέπω τί.] 'ἔγνωκε, it has become anything great or thoroughly.' There is here a compound notion of pride and conceit, as in the case of a διαστροφός, who is vain of his knowledge, and rests in it, without any view of its practice, by the discharge of his duty to man. Such a person, it is said, as yet knows nothing, neither that, nor any thing else, it (he ought to know it, i.e. as it ought to be known) completely, namely, because he neglects the true end and use of real knowledge, practice.

3. εἰ δέ τις ἀγαπᾷ κ.τ.λ.] 'whereas if any man love God.' Ἠγάπηται ὑπ' αὐτοῦ. This gnome is held by some ancient and many modern Commentators, as acknowledged and approved by God. But though this be a frequent signification of the word, it is here not permitted by the context, where, as Vatablus remarks, some sense is

4 γνωσται ὑπ' αὐτοῦ.)—[k] περὶ τῆς βρώσεως οὖν τῶν εἰδωλο-
θύτων, οἴδαμεν ὅτι οὐδὲν εἴδωλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς
5 Θεὸς ἕτερος εἰ μὴ εἷς. καὶ γὰρ εἴπερ εἰσὶ λεγόμενοι Θεοί,
εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ τῆς γῆς· (ὥσπερ εἰσὶ Θεοὶ πολ-
6 λοί, καὶ Κύριοι πολλοί·) [l] ἀλλ' ἡμῖν εἷς Θεὸς ὁ πατήρ, ἐξ
οὗ τὰ πάντα, καὶ ἡμεῖς εἰς αὐτόν· καὶ εἷς Κύριος, Ἰησοῦς
7 Χριστός, δι' οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ. [m] Ἀλλ' οὐκ
ἐν πᾶσιν ἡ γνῶσις· τινὲς δὲ τῇ συνειδήσει τοῦ εἰδώλου ἕως

k Deut. 4. 35. [illegible] Mark 12. 29. Rom. 14. 4. infra 10. 19. [illegible] l Mal. 2. [illegible] Eph. 4. [illegible] John 13. 13. [illegible] infra 12. 3. Eph. 4. [illegible] Philipp. 2. 11. m Rom. 14. 14, 23. infra 10. 28.

[illegible] the opposite to [illegible]—γνῶναι. It seems best, therefore, with some ancient and many of the best modern Commentators, to suppose [illegible] taken in a [illegible] sense [illegible] made to know, [illegible] taught by Him, as 1 Cor. xiii. 12. Gal. iv. 9. [illegible] which Pott shows is found both in Classical and Hellenistic Greek, see [illegible] compared with [illegible]

4. The οὖν here is resumptive, as 1 Joh. i. 3, of which examples are adduced by Stephen. The Apostle now (4–6) refutes two arguments urged in defence of eating idol meats: 1. that the heathen Gods are not existent. This he grants [illegible] but shows (v. 7) that the conclusion thence deduced is false.

— οὐδὲν εἴδωλον] By εἴδωλον is meant (as [illegible]) not the image itself of the God worshipped under the image, but, as Pott and Heydenr. explain, the so-called gods, deities, so termed by the Jews in contempt and [illegible] 'of nothing' [illegible] [illegible] no existence [illegible] [illegible] 'nothing in the world' [but [illegible]]

5. καὶ γὰρ εἴπερ &c.] This is meant for explanation, and to anticipate an objection. By λεγόμενοι is meant [illegible] i. e. by the power of the [illegible], only those [illegible] The passage is well illustrated by [illegible] from the following [illegible] [illegible]

[illegible] ἐν οὐρανῷ and εἴτε ἐπὶ γῆς are [illegible] of the [illegible] parts of the general [illegible] For the former, it is thought, are meant the [illegible] by the latter the [illegible] the inferior [illegible] presiding over the fountains, woods, [illegible] rivers, &c.; or the Dii minorum gentium, the Hero gods [illegible] received into the number of Gods for their virtue, and became messengers between the celestial gods and mankind. With respect to the words Θεοὶ πολλοὶ καὶ κύριοι πολλοί, they have been well [illegible] by Pott. He regards the Θεοὶ as the same with the λεγόμενοι Θεοὶ before, and not to be [illegible] from [illegible] κύριοι, by which [illegible] the [illegible] Chaldeans both [illegible] and [illegible] were called. By the same [illegible] was used to designate the Canaanitish Gods and Chaldeans adopted by the Israelites, and some even the Syrian *Hercules* and such other deified mortals become tutelary deities. See Warburton's Div. Leg. Vol. ii. p. 300. Pott, however, admits that in Θεοὶ and κύριοι there may be a reference to the Dii majorum and minorum gentium, and he well remarks that "by this accumulation of terms the Apostle meant to exhaust the notion of polytheism (which is also touched in the repetition of πολλοί) in order that the notion of the one God to be worshipped by Christians should the more readily force itself on the observation."

6. ἀλλ' ἡμῖν εἷς Θεὸς &c.] The sense seems to be, "But [whatever be *their* opinions] there is to us (there is believed by us Christians to exist) but one God, the Father, from whom, as Creator and First Great Cause, all things have their origin, and we (are made for) Him, i. e. for his service and glory, see Col. i. 16.); and one Lord Jesus Christ, by whom (as the efficient cause) are all things, and we by Him, i. e. are what we are, viz. created and redeemed." On the sense of the phrases distinctively applied to God the *Father* ἐξ οὗ and εἰς αὐτόν, and to God the Son, δι' αὐτοῦ, there are various opinions. By most of the recent Interpreters they are, in a manner, explained away. The best exposition of them is given by the ancient Commentators, especially Chrys. Theophyl., and Œcumen. To the Father they ascribe the origin of all things, and their continuance. To the Son they ascribe immediately the creation of all things, and, as respects Christians, a two-fold creation, natural and spiritual. In the words [illegible] almost all recent Commentators recognize only a moral creation, and explain καὶ ἡμεῖς δι' αὐτοῦ, 'and we (Christians) are by him [what we are]' i. e. regenerated and saved. See 1 Pet. i. 21. This view is confirmed by Theodoret cited in Recens. Synop., and adopted by Mr. Towne in his excellent Note in loc. Vol. ii. p. 304. The mode of interpretation above laid down is ably supported by Dr. Whitby and Bp. Bull (Opera p. 112 D & [illegible]). As to the Socinian perversion, founded on the distinction here laid down between the Father and the Son, see the remarks of Mr. Slade. "The Apostle (observes Mr. Holden) by calling the Father 'the one God' does not exclude Jesus from being the God of Christians, any more than he excludes the Father from being Lord by calling Christ 'the one Lord.' On the contrary, he intimates, by this mode of expression, that Father and Son are one God and one Lord, in the unity of the Godhead."

7. ἡ γνῶσις] 'the knowledge, namely, that an idol is nought, has no virtue to

ἄρτι ὡς εἰδωλόθυτον ἐσθίουσι, καὶ ἡ συνείδησις αὐτῶν ἀ-
σθενὴς οὖσα μολύνεται. [5] Βρῶμα δὲ ἡμᾶς οὐ παρίστησι τῷ
Θεῷ· οὔτε γὰρ ἐὰν φάγωμεν, περισσεύομεν· οὔτε ἐὰν μὴ
φάγωμεν, ὑστερούμεθα. [9] Βλέπετε δὲ μήπως ἡ ἐξουσία
ἡμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθενοῦσιν. [10] ἐὰν γάρ
τις ἴδῃ σέ, τὸν ἔχοντα γνῶσιν, ἐν εἰδωλείῳ κατακείμενον,
οὐχὶ ἡ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς
τὸ τὰ εἰδωλόθυτα ἐσθίειν; [11] καὶ ἀπολεῖται ὁ ἀσθενῶν ἀδελ-
φὸς ἐπὶ τῇ σῇ γνώσει, δι' ὃν Χριστὸς ἀπέθανεν. [12] οὕτω
δὲ ἁμαρτάνοντες εἰς τοὺς ἀδελφοὺς, καὶ τύπτοντες αὐτῶν
τὴν συνείδησιν ἀσθενοῦσαν, εἰς Χριστὸν ἁμαρτάνετε. [13] Διό-
περ εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω
κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.

IX. [1] Οὐκ εἰμὶ ἀπόστολος, οὐκ εἰμὶ ἐλεύθερος; οὐχὶ
Ἰησοῦν Χριστὸν τὸν Κύριον ἡμῶν ἑώρακα; οὐ τὸ ἔργον

5 Βρῶμα δὲ ἡμᾶς οὐ παρίστησι τῷ Θεῷ] 'But some, in the secret notion of the idol as being something or a divinity, bring or a recipe, contribution of one's own, yet not of the food, as if it were food offered to some really existing demon.' This sense of παρ. is well established by Schoettg. and Schleus. [illegible], i.e., even after their conversion.

7. καὶ ἡ συνείδησις—μολύνεται] The sense seems to be, 'and their perception of right and wrong being weak and ill informed, their consciences are so to speak defiled or stained (and they feel self-condemned).' On μολύνω and [illegible] see Lam. de Stoic. p. 177. So in Ammian. xx. 2 cited by Potts he is called 'pollutae conscientiae' who is troubled with the reproaches of an evil conscience. Also [illegible], μολύνει τὴν αὐτῶν ψυχὴν ἀ[illegible].

8. βρῶμα δὲ ἡμᾶς &c.] The best Commentators are agreed that this is spoken in the person of the Corinthians, and contains the other part (and less decided) argument by which they justified their eating the meats. 'But food (i.e., the eating or the abstaining from certain meats) does not recommend us to the favour of God.' The words, however, may, with some Commentators, be regarded as concessive. As all agreed, it comes to the same thing. As regards the phraseology, παρίστανε is strictly prop. 'to introduce any one to the notice of another,' hence, and, from the context, 'to recommend to the favour of any one.' Περισσεύομεν and ὑστερούμεθα signify 'are we the better of the worse (Christians)?' The inference, as Pott observes, is left to be supplied which is, 'the choice it matters not, but is there any sin, whether we sit down to table at the temple or not.' To which the Apostle answers, βλέπετε δὲ &c. q. d. 'True, but be careful not to overlook of that liberty of yours &c., lest which, as the natural use, many [illegible] Commentators explain, is the sense of ἐξουσία, [illegible] what is allowed as a right, [illegible] an abuse of right. Such is shown to be [illegible] at v. 1—23.

10. ἐὰν γὰρ ἴδῃ τις, &c. An illustration by example, q. d. 'This (or instance) if he see you who have this [illegible] privilege, sitting at table in an idol temple, and not his conscience (weak, as it is, and wavering as he is) be confirmed and emboldened, so as to eat what has been offered to idols.' Κατακείμενον is a vox sol. [illegible] to approach as to the mode of eating food both among the Orientals and the Greeks, namely, reclining. Εἰδώλειον is a word frequent in the Apocrypha and of the same form with [illegible], and many others ending in [illegible], which are properly adjectives with an [illegible] of [illegible]. On the sense of [illegible] there has been some doubt. By Wetst., Storr, Ros., and Pott, it is thought to be used [illegible]. This, however, is too harsh. It is better, with the ancient Commentators, and also Grot., Schmid, Kypke, Valckn., and Kling, to retain it, and be content with understand 'as Mal. iii. 13 οἰκοδομούμεθα [illegible] ἔσονται. Joseph. Ant. xvi. 6. ἐν [illegible] αὐτῶν οἰκοδομεῖν [illegible].

11. ἀπολεῖται] 'and he caused to perish (by this),' i.e. as far as thou art concerned. Δι' ὃν Χρ. &c. This phrase in a stronger point of view the enormity of the offence.

12. τύπτοντες] 'inflicting wounds.'

13. διόπερ—σκανδαλίσω. Hence the conclusion of the whole reasoning expressed however, out of modesty, not in the form of a command, though meant to be such, but, per [illegible], in his own person.

IX. In continuation of the same subject the Apostle in this Chapter shows by his own example, that many things in themselves innocent, ought to be abstained from for the sake of others, and how much more things of much greater consequence he had abstained from that he might not offend weak brethren, or throw an impediment in the way of religion. (Krause & Rosenm.)

1. οὐκ εἰμὶ ἀπόστολος—οὐκ εἰμὶ ἐλεύθερος] Sept. [illegible], and some Versions and Latin Fathers read [illegible] [illegible], which was approved by Grot., Beza, and Heng., and has been adopted by Griesb., Knapp, Kruse, Tischn., and

μου ὑμεῖς ἐστε ἐν Κυρίῳ. εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλά γε ὑμῖν εἰμι· ἡ γὰρ σφραγὶς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστε ἐν Κυρίῳ. ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν αὕτη ἐστί· Μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πιεῖν; Μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν,

[illegible] 4. Theos 2 1 Thess 3 [illegible] Matt 8 [illegible] Luke 6 [illegible]

[illegible] The MS evidence is decisive [illegible] Fathers of the second and fourth [illegible] by the Greek Fathers and that of [illegible] The above [illegible] [illegible] Bible. But [illegible] granted what seems to be [illegible] Paul, moreover, is one that there [illegible] right as a rule to the right [illegible] But it seems clear that in this [illegible] (or light) instance) does not treat [illegible] [illegible] of Christians, but [illegible] [illegible] of Christians. And so [illegible] who refer to the common read [illegible] the ἀποστολοί act disinc[illegible] [illegible] v. 4, sqq. The com[illegible] [illegible] with reason referred by [illegible] and Pott, and it has well vindicated [illegible] [illegible] to the new reading [illegible] [illegible] that of the MSS he [illegible] [illegible] the reading to which [illegible] the γραμματεῖς has only shown the [illegible] [illegible] there could [illegible] [illegible] to do it as to the entire [illegible] reading, had the true nature of [illegible] been perceived which was first done [illegible] who point out that it is as if there [illegible] [illegible] and [illegible] [illegible] No Scribe approved by [illegible] [illegible] apostolical auctor[illegible] [illegible]

[illegible] words are meant, as Cod. observes [illegible] an objection, that Paul was not one [illegible] and therefore had not any such [illegible] The words of the answer to which [illegible] the expostulation with a great [illegible] have [illegible] of a strong ironic motion. St. Paul means [illegible] that he has every [illegible] in the flesh [illegible] Apostles (says Whitby) being chosen to [illegible] the resurrection, it was requisite [illegible] St. Paul should see Christ, [illegible] Ananias, Acts [illegible] [illegible] Acts xxiii. 9 [illegible] [illegible] that he was taught the Gospel by he[illegible] revelation of Jesus Christ. In the [illegible] following as τὸ ἔργον—Κυρίῳ be genuine [illegible] [illegible] his Apostleship, namely, [illegible] having in the exercise of that office con[illegible] there to Christianity, which, without [illegible] assistance (a proof of his divine mission) [illegible] have been done. Therefore, he so [illegible] ἀποστολὴ ἐστὶ τὴν ἐμήν. In the [illegible] [illegible] the people or clergy of any [illegible] and to be their care. So Philo cited by [illegible] [illegible] I know. The words εἰ [illegible] in the business of the Lord and [illegible] Thus the sense is, 'Ye are my [illegible] work.'

[illegible] [illegible] It is well observed [illegible] and the Greek Commentators that [illegible] here speaks ἐκ συγκαταβάσεως, q. d. grantes) that I am not an Apostle to others, or, if there be any who doubt of my Apostleship, you cannot doubt it, to whom I have approved myself as such. Ἀλλά γε, at certe, or, as it sense we Devar. and Hoogeg. The ἀλλά is rendered by Pott quidem vel saltem. The word ἡ γὰρ σφραγὶς—Κυρίῳ is are corroborative of the preceding. Σφραγὶς as it properly meant the impression made by a seal which being affixed to writings, is a proof and evidence of their authenticity, so I take it here generally a demonstration. As ἐν Κυρίῳ with ἐστε, for so clear as it. Thus the sense is—'Your being to the Lord (i. e. your conversion to Christianity) is a decisive proof of my apostleship as a seal is of the authenticity of a writing, or as a coin (put by a workman on his work) proves it to be his work (comp. 2 Cor. iii. 2.

ἡ ἐμὴ ἀπολογία—αὕτη. These words may, with many Commentators, ancient and modern, be referred to the preceding, but better, with most eminent Interpreters, to the words following. Ἀπολογία and ἀνακρ. are forensic terms supposed to be used by St. Paul in order to guard against the arrogance of those who sit in judgment (ἀνακρ.) on his Apostleship.

4. Having vindicated his Apostleship, he briefly adverts to his rights and pays hope thereby, which, however, he shows he has claim otherwise to use (Chrysost. & Pott.)

— ἔχομεν ἐξουσίαν φαγεῖν κ.τ.λ.] The ἔχομεν is by the best Commentators taken for ἔχομεν. But it may be understood of all the Apostles. By φαγεῖν καὶ πιεῖν is meant maintenance such as he should use which they held a right originally granted to the Apostles by our Lord Matt. x. 9. The Commentators have shown that it was the custom, among all the nations of antiquity, for the public city appointed teachers of religion to be Clergy supported by those whom they instructed. On the subject of St. Paul's conduct in this matter see the excellent Note of Dr. Spittlewood in loc.

5. ἀδελφὴν γυναῖκα περιάγειν.] Most ancient and many modern Commentators take ἀδελφ. γυν. to mean a sister-woman, i. e. Christian woman, or matron. Thus it will refer to pious women, who followed the Apostles for instruction, and sometimes, as in the case of our Lord, ministered to their of their substance. As however περιάγειν implies consociate and companion at the expense of the Church, this cannot be thought of, and the interpretation is, of course, that arose from mistaken premisses. The most eminent Commentators are, with reason, agreed that ἀδελφ. γυν. means a sister-wife, i. e. a wife who shall be a sister, namely, Christian as v. 15. Or rather we should (as I proposed in Recens. Synop., and which is adopted by Dr. Burton) take γυναῖκα as a subst. qua ἀντιμ. ἀδελφ., and suppose an ellipsis of οὖσαν, q. d. 'a sister who shall be our wife' or, as Dr. Burton expresses it, 'a sister, that sister being our wife.' Such is exactly

ὡς καὶ οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδελφοὶ τοῦ Κυρίου, καὶ
Κηφᾶς; [5] ἢ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν 6
τοῦ μὴ ἐργάζεσθαι; [6] Τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ; 7
τίς φυτεύει ἀμπελῶνα, καὶ ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει; ἢ τίς ποιμαίνει ποίμνην, καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει. [7] Μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ; ἢ 8
οὐχὶ καὶ ὁ νόμος ταῦτα λέγει; [8] Ἐν γὰρ τῷ Μωσέως νόμῳ 9
γέγραπται· Οὐ φιμώσεις βοῦν ἀλοῶντα. Μὴ τῶν 10
βοῶν μέλει τῷ Θεῷ; [9] ἢ δι' ἡμᾶς πάντως λέγει; Δι' ἡμᾶς γὰρ ἐγράφη, ὅτι ἐπ' ἐλπίδι ὀφείλει ὁ ἀροτριῶν ἀροτριᾶν, καὶ ὁ ἀλοῶν τῆς ἐλπίδος αὐτοῦ μετέχειν ἐπ' ἐλπίδι. [10] Εἰ 11
ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, μέγα, εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν. [11] εἰ ἄλλοι τῆς ἐξουσίας ὑμῶν μετέ- 12

the view of the sense taken by Chrysost. The chief reason for the Apostles being allowed his privilege was not so much that those humanes might minister to their domestic comfort, as that they might be instrumental to the conversion, or religious instruction of others, especially the unmarried.

6. A third privilege is now subjoined, that of exemption from relieving himself by his hand labour, which implied the being maintained at the charge of the Church.

ἢ μόνος ἐγὼ &c.] The sense is, 'Are we to be made exceptions to the general rule that Apostles have the privilege &c.' The μόνος ἐγὼ καὶ Βαρν. perh. Doddr. thinks, at some period had given which had arisen against the two Apostles of the uncircumcision.

7—14. In this part in the Apostle adduces arguments for the right in question, and that is illustrated by three examples, two taken from common life, and the custom of the Church, the third from the institutions of the Mosaic Law.

τίς στρατεύεται ἰδίοις ὀψωνίοις.] Rosenm. 'who ever serves at a soldier at his own expense?' By ἐστί is meant 'hath a right to eat.' This construction of εἰμί with a dative is rare, and with the Genit. and ἐκ is unusual by Steph. Thes. I. 1809, as unexampled a sense. There is an ellip. of μέρος ἐστί by a distension the Common nature say, but this particular construction is more or less, common to all languages. The application, as Poli observes, is left to be supplied which is "So neither ought the Apostles &c.

8—10. To human questions the Apostle now adds Divine sanction.

— κατὰ ἄνθρ.] 'In a reference to the practice of men and the sanction of human law.' See Note on Δικαιοσ. vi. 19.

10. καὶ τῶν βοῶν] Sub. ἐστί, from the emphatic where also is implied [and not of men also.] For ye question, however, it is added ἢ δι' ἡμᾶς πάντως λέγει, of which words the sense is 'or is it he is [or not rather] speaking of us?' [Inter.], qu. may not men vary much from this, namely that by an argument [a fortiori] the ministers of the Gospel have a right to maintenance. *Then the words following differ by a Δόξα what was only before conjectured by asserted.*

— καὶ ὁ ἀλοῶν &c.] At these words both the ancient and modern Interpreters have stumbled. The numerous sense itself only show that the ancients saw the difficulty, and endeavoured to remove it in the same manner as have some moderns, namely by conjecture. Erasm. and others, indeed edd. from a few MSS. and some Versions and Fathers, ins. the clause ὁ ἀ. ἐπ' ἐλπίδι τοῦ μετέχειν, which is approved by Dr. Benson, but without reason. I agree with Rueck that he is rather "*fanatica intellectus quam vecors.*" And he acutely remarks, that no one would ever alter the somewhat obscure words τῆς ἐλπίδος αὐτοῦ by way of explanation, and least of all in an inverse order. In fact, Rueck has successfully traced the origin of the corruption (or rather of its in the MSS. whose reading is such, has to search). The passage appears to be corrupt, but explanation, and that will, I think best be effected by the following construction and interpretation: καὶ ὁ ἀλοῶν (ἀφορῶν ἀλοῶν) ἐπ' ἐλπίδι τοῦ μετέχειν τῆς ἐλπίδος αὐτοῦ, 'And he that reapeth ought to reap a hope to partake of (the fruits of) his hope.' Here we have an ἀστεῖος ἀσύν, and a paronomasia such as is frequent in St. Paul. Κατὰ ἐλπίδα signifies (as Schleusn., Rosenm., Schleusn. and Krueger rightly term it) the thing hoped for, the fruits of hope, of which sense they give examples. Further, μετέχειν is here put for ἔχειν or χρῆσθαι as in Isoc. v. 13. Herodot. vi. 102. Xen. Oecon. xvii. 6. See the Note on Thucyd. vii. 69. ἀλλοῦ μετέχειν.

11. There is a further argument, with a continuation of the agricultural metaphor.

— τὰ πνευματικά.] 'The seed of spiritual instruction.' At μέγα &c. there is an ellip. of μικρὸν. Τὰ σαρκ. θερ. 'enjoy the worldly supports of your substance.'

12. εἰ ἄλλοι &c.] An argument a minori ad maius. By the ἄλλοι are meant those who had carnally visited and overcome the Corinthians, and of whom some probably settled at Corinth, and became the false teachers alluded to by St. Paul. Τῆς ἐξουσίας ὑμῶν. The best Commentators are, with reason, agreed that ἐξουσία here signifies right, as in Matt. xxi. 23. Acts xxvi. 10. and elsewhere, and, more

χωσιν, οὐ μᾶλλον ἡμεῖς; Ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ· ἀλλὰ πάντα στέγομεν, ἵνα μὴ ἐγκοπὴν τινα
13 δώμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ. Οὐκ οἴδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι, ἐκ τοῦ ἱεροῦ ἐσθίουσιν· οἱ τῷ θυσιαστηρίῳ προσεδρεύοντες, τῷ θυσιαστηρίῳ συμμερίζονται;
14 Οὕτω καὶ ὁ Κύριος διέταξε τοῖς τὸ εὐαγγέλιον καταγγέλ-
15 λουσιν, ἐκ τοῦ εὐαγγελίου ζῆν. Ἐγὼ δὲ οὐδενὶ ἐχρησάμην τούτων. (οὐκ ἔγραψα δὲ ταῦτα, ἵνα οὕτω γένηται ἐν ἐμοί· καλὸν γάρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καύχημά μου ἵνα
16 τις κενώσῃ.) Ἐὰν γὰρ εὐαγγελίζωμαι, οὐκ ἔστί μοι καύχημα· ἀνάγκη γάρ μοι ἐπίκειται· οὐαὶ δέ μοί ἐστιν ἐὰν
17 μὴ εὐαγγελίζωμαι. Εἰ γὰρ ἑκὼν τοῦτο πράσσω, μισθὸν
18 ἔχω· εἰ δὲ ἄκων,—οἰκονομίαν πεπίστευμαι. Τίς οὖν μού ἐστιν ὁ μισθός; Ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ

d Rom. 12. 3. Deut. 12. 1.
e Lev. 13. 13. Deut. 24. 14. f ch. 4. Matt. 10. 10. Luc. 10. 7. 1 Tim. 5. 18.
g Act. 18. h ch. 10. 24. comp. 4. 12.
i Gal. 11. 10.
k 1 Thess. 2. 5.
l 1 Thess. 2. 3.
m Rom. 1. 14.
n Deut. 4. 1.

ἐστιν, that the ἐμοὶ is for τὸν ἐμόν, as ἐξουσία πνευμάτων, 'power over spirits,' in Matt. x. 1. and οἱ ὑπὲρ σοφίαν in Job. xxii. 2. The true reading adopted seems to be, that as μετέχουσι ἐξουσίαν is a compound phrase equivalent to ἔστιν ἐξουσιάζουσι, (by which Chrys. and Theophyl. explain it) it may take the same regimen as that would, namely, the Genitive.

— ἀνάγκαι] Notwithstanding what Dr. Burton says, this is rightly rendered, *suffer*, endure. So Themist. cited by Wets. τὸν οὐ ἀνάγκαις ἔφυν. How the word came to have that sense I have shown in Recens. Synop. So that it is strange Dr Burton should render, 'we suffer every thing.' See also my Note on Thucyd. ii. 36. 10 (Ἐδόκουν ἀνάγκαις ἐν ἐν ἀγωνίσασθαι. The Apostle means to say, 'but the poor should murmur at the expense, and the rich impute to me interested views.'

13, 14. Another argument, derived from the Mosaic Law. Τὰ ἱερὰ ἔργα, is generally rendered 'qui sacra operantur' and Wets. compares the Homeric οἱ τε θεοῖσι ἱερὰ τε ῥέζουσι. The Apostle seems to have meant, in a general way, 'those who discharge the business of the Temple.' The words οἱ τῷ θυσ. προσεδρεύοντες &c. form a parallelism; though the superior Priesthood, who especially attended at the altar, seem here to be designated, as by τὰ ἱερὰ ἔργα, the inferior. On the term προσεδρ. see Note on vu. 26. and compare προσέχειν τῷ θυσ. in Heb. vii. 13. The Commentators cite προσεδ. τοῖς θεοῖς τέμενος from Diod. Sic. and προσεδ. τῇ θεραπείᾳ τοῦ θεοῦ from Joseph. Συμμερίζεσθαι signifies, properly, 'to share any thing with another.' And though most Commentators regard the συν as redundant, its force may be seen by taking the passage, with Pott, thus: μερίζονται σὺν τῷ θυσ., i. e. οἱ ἱερεῖς καὶ τὸ θυσ. (considered as a person) μερίζονται τοῦ δείπνου.

14. διέταξε] Namely, at Matt. x. 10.

15–18. The Apostle now shows, that he has not used that privilege, and why. Οὐδενὶ τούτων, 'any of the privileges above mentioned,' as, for instance, that of being provided with maintenance, and his travelling expenses defrayed. Ἀλ, however. Ἵνα οὕτω γένηται ἐν ἐμοί, 'that this should be done in my case.' Καλὸν and μᾶλλον are by the Commentators compared, and taken for καλλίων; which, however, is not quite necessary. The syntax with the Dative is Scriptural. Ἵνα τις κενώσῃ. Pott regards this as put for ἢ τὸ καύχ. μου κενοῦν. The sense, however, is stronger the other way, and may be expressed, 'rather than any one should be enabled to make my boasting (namely that I am burdensome to none) void.'

16. ἐὰν στέγω] 'though I do preach the Gospel.' Οὐκ ἔστί μοι καύχ., 'there is no cause for me to boast [on that account, but for preaching it freely]' Ἀνάγκη here denotes not a physical, but a moral necessity, namely, as he would avoid the punishment of disobedience to the commands of God.

17. εἰ γὰρ ἑκὼν—πεπίστευμαι] The only clue to unravel the difficulty of the passage is, I conceive, that adduced in Recens. Syn. from Œcumenius. After ἄκων must be supplied from the preceding ἀνάγκη μοι ἐπίκειται πράσσειν τοῦτο, 'do it I must,' for οἰκονομίαν πεπίστευμαι. The latter, indeed, would not deprive him of a reward, but would exclude any καύχημα. Thus the ἑκὼν refers to his preaching the Gospel gratuitously, ἄκων, to the doing it for recompense. Ἑκὼν may very well have the sense *freely*. And then the ἄκων may as well have the contrary sense. This may be regarded as an example of the ἀπροσδόκητον. The Commentators remark on the inversion of construction in οἰκ. πεπίστευμαι, for ἡ οἰκονομία πεπίστευμαί μοι, as in Rom. iii. 2. and elsewhere.

18. μισθός] i. e. (as Pisc., Crell., Hamm., Whitby, and Bp. Hall rightly explain) 'cause or matter of reward,' what may bring me a reward. Namely, as is suggested in the words following, that I have preached the Gospel cost free, and have not abused my power. Ἵνα—θήσω is for ὥστε με θεῖναι. The συνεχρησάμεθα is taken by the best Commentators for χρῆσις. Yet as assuming any such power to the utterment may be called a kind of abuse, and would have been so in the peculiar circumstances of St. Paul, the word may admit the other interpretation.

εὐαγγέλιον τοῦ Χριστοῦ, εἰς τὸ μὴ καταχρήσασθαι τῇ
ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ. [l]Ἐλεύθερος γὰρ ὢν ἐκ 19
πάντων, πᾶσιν ἐμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερ-
δήσω. [k]καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα 20
Ἰουδαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, ἵνα τοὺς
ὑπὸ νόμον κερδήσω· [l]τοῖς ἀνόμοις ὡς ἄνομος, (μὴ ὢν 21
ἄνομος Θεῷ, ἀλλ' ἔννομος Χριστῷ,) ἵνα κερδήσω ἀνόμους.
[m]ἐγενόμην τοῖς ἀσθενέσιν ὡς ἀσθενής, ἵνα τοὺς ἀσθενεῖς 22
κερδήσω. τοῖς πᾶσι γέγονα τὰ πάντα, ἵνα πάντως τινὰς
σώσω. τοῦτο δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνὸς 23
αὐτοῦ γένωμαι. [n]Οὐκ οἴδατε, ὅτι οἱ ἐν σταδίῳ τρέχοντες 24
πάντες μὲν τρέχουσιν, εἷς δὲ λαμβάνει τὸ βραβεῖον. Οὕτω

19. As the Apostle has, at vv. 2-18 spoken with reference to the question ἐξουσία ἐστὶν ἢ οὐκ ἔστιν, shewing that he had for avoiding offence, waived his right as Apostle and preacher of the Gospel free, so he now adverts to the other and subsequent question, ἐξουσία ἐλευθερίας. (Patt.)

— ἐλεύθερος ἐκ πάντων, κ.τ.λ. ἐλεύθερος, under no obligation to the services. Lat. liberum, i.e. acting as their servant, doing to them labour, and making himself subservient to their wills, becoming (as he just after says) to a man, τὰ πάντα. ἵνα τοὺς πλείονας κερδήσω. Here he & Dale is not, as some say, pecuniary, but signifies 'one more', i.e. more than he otherwise would. Κερδ. may be remarked, gain over to Christianity and put into the way of salvation. Comp. Matt. xviii. 9 & 15. 1 Pet. iii. 1.

20, 21. Here is shown the *nature* of the ἐλευθερία just mentioned. ἐν Ἰουδαίοις ὡς by the observance of Jewish rites and ceremonies. See Acts xxi. 17 and xxiv. 14. By τοῖς ὑπὸ νόμον most Commentators understand Jewish Christians, namely those converted to Christianity but yet adhering to the Jewish rites and ceremonies. But as Patt. remarks these scarcely need to be guarded over or restrained. Ans. he regards perhaps rightly, τοῖς ὑπὸ νόμον as another way of expressing the τοῖς Ἰουδ. before.

Between τοῖς ὑπὸ νόμον and ἵνα are found in several MSS. and some Versions and Fathers the words μὴ ὢν ἄνομος ὑπὸ νόμον, which were approved by Mill and others, and admitted into the text by Griesb. Knapp, Rettig, Tittm., Vat., and Patt. But other agree with Wetst. and Matth. that they ought not to be received, since, although the clause might have been omitted per homoeoteleuton, yet it would be very improbable that his should take place in all the MSS. except (there, which latter might, as Matth. observes, be corrected from the Vulgate, the insertion being formed in order to correspond to the μὴ ὢν ἄνομος Θεῷ. The authority of Fathers here is of no great weight, especially since, as usual, they are inconsistent with themselves. Patt. and Rinck assert that the words are of very dubious authority. But surely nothing dubious ought to be admitted into the sacred word of the 'book of life.'

21. τοῖς ἀνόμοις] i.e. τοῖς μὴ ὑπὸ νόμον v. 20, namely the Gentiles, ἀνόμοις, from ii. 12 & 14. To these he became ἄνομος or not observing the Mosaic Law. The use of the word ἄνομος, however, being somewhat irregular, the Apostle explains it by the parenthetical clause μὴ ὢν ἄνομος Θεῷ, which signifies 'not wishing thereby to say, under no Divine Law, ἀλλ' ἔννομος Χριστῷ but under law towards Christ and the precepts of the Christian Religion.' See Theophyl., Kramer and Patt. The dative μὴ ἄνομος ὢν may be rendered, 'not as though I were' &c.

22. τοῖς ἀσθενέσιν] This has reference to the less instructed and therefore superstitious scrupulous, both of Jews and Heathens. See supra viii. 11 & 12. To these he accommodated himself in large condescension, and, so soon as the whole τοῖς πᾶσι ἐγένετο τὰ πάντα, i.e. in Patt. explains, ἐστοχάζετο, (comp. Rom. xv. 2, ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν, ὅτι καὶ ὁ Χριστὸς οὐ ἑαυτῷ ἤρεσεν, which view of the sense is confirmed by Chrys.) The wants may be remedied, ἵνα πάντως τινὰς σώσω, 'may gain them into a state of salvation.'

23. τοῦτο δὲ ποιῶ κ.τ.λ.] Almost all Commentators explain 'This object I accomplish, i.e. these compliances I make for the Gospel's sake, i.e. for its further propagation, to the end that I may, with you, be partaker of its benefits.'

24. The mention of the future rewards of the Gospel, expressed in the Apostle the idea of the contest in the agonistic contests, and on this he founded the following exhortation to strive after the rewards of the Gospel as strenuously as the racers did after those of the public games, having it should seem, no view to the Olympic, or the Isthmian, Pythian or Nemean, in particular, but all such. The Apostle points his admonition by the argument, that where in those games, though all ran, only one was to receive the prize, in the Christian race all may receive the rewards which are held out to all. This last particular however, is only implied in the words of the admonition which may be rendered 'So do ye run (your race) that ye may [all] attain the prize (since it is held out to all).'

ῥίψητε, ἵνα καταλάβητε. [24] Πᾶς δὲ ὁ ἀγωνιζόμενος, πάντα γκρατεύεται· ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ ἄφθαρτον. [25] Ἐγὼ τοίνυν οὕτω τρέχω, ὡς οὐκ ἀδήλως· οὕτω πυκτεύω, ὡς οὐκ ἀέρα δέρων. [26] Ἀλλ' ὑπωπιάζω μου τὸ σῶμα καὶ δουλαγωγῶ, μήπως ἄλλοις κηρύξας, αὐτὸς ἀδόκιμος γένωμαι.

X. [1] Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες

Col. 3. 5. [a] Gal. 15. 31. [b] 14. 33. Num. 6. 10. Deut. 1. 33. Psal. 32. 15, 16. [c] 104. 33. Jos. 4. 23.

[a] Psa. 6. 18. [b] Tim. 6. 12. 2 Tim. 2. 5. [c] 4. 7, 8. 1 Pet. 1. 4. [d] 5. 4. Jos. 1. 18. Acts 8. 10. [e] 3. 11. [f] 2 Tim. 2. 5. [g] 4. 8. [h] Rom. 8. 10, 13. [i] 3. 13.

ὁ ἀγωνιζόμενος] for ὁ ἀγωνιστής. This enable to all the various kinds of gymnastic [illegible]. At πάντα sub. κατά. 'Εγκρατεύεται, [illegible] ἀγωνιστοῦσι.' The preparatory train [illegible] ἀγωνιστοῦσι, as we find from Weis., lasted months. Of the extreme abstinence and [illegible] practised by them, three examples [illegible] given by Ælian V. H. iii. 30. ix 10. 2. 11. 3. Epictetus Enchir. C. 35. cited by the Commentators, graphically describes the thing thus: [illegible]

ἄφθαρτον στέφ.] i.e. a wreath of the [illegible] of trees, laurel, or wild-olive, or pine, sometimes only of parsley.

ἐγὼ τοίνυν οὕτω τρέχω] It is observed Chrys. and the Greek Commentators, that Paul places himself as an example of what should be, q. d. 'Having, then, this heavenly in view, I so run' &c. On the sense of ἄδηλως the Commentators much differ in [illegible]; and, considering how indefinite is the [illegible], no wonder. In such a case, our guide is the context. Nor must any interpretation be admitted which is not agreeable to it. This will exclude all but the following. That of Chrys. and most of the Greek commentators and the Syriac Translators, and by Crell., Pearce, and others, who [illegible] ἄδηλον is equivalent to ἄνευ κινδύνου, i.e. ἀβλαβῶς καὶ ἀσφαλῶς. On which see my [illegible] on Thucyd. i. 142. No. 11. 2dly, That of Pearson and Pott, who regard it as put for [illegible]. That of Theodoret, the Vulg., Beza, [illegible], Hamm., Schm., Wolf, Kypke, Wetstein, Schleusn., Wahl, Bretschn., and others, who take ἄδηλον for [illegible] in [illegible] [uncertum] i.e. dubio eventu, [illegible] incerta victoria, as if dubious of the result, therefore faintly. So Lucian: [illegible] and Diodorus [illegible]. And one of the [illegible] occurs in 2 Macc. xii. 34, and seems to deserve the preference; though the three merge into each other.

With respect to the οὐκ ἀέρα δέρων feeling, it may be observed, that there were [illegible] ways in which pugilists might beat the [illegible] illustrated by Kypke, and by myself in the Synop. What is here meant seems to be, not of missing the aim, or, (agreeably to the [illegible]) that of striking no purpose. 'So [illegible], 'contubos non temerarium aut inane.' The omission of the Article before ἀέρα Middl. would account for by regarding the [illegible]. II.

words as put, by an Hendiadys, for the compound [illegible]. This, however, is any thing but satisfactory. The best way of accounting for the omission is to consider this in the same light with substantives denoting the principal objects of nature, as the sun, moon, &c.: and as these are admitted by Middl. to be anarthrous, so may those denoting the elements.

27 ἀλλ' ὑπωπιάζω &c.] After having shown how he does not, the Apostle shows how he does fight. Ὑπωπιάζω signifies to strike under the eye; and as that is especially daunting to an adversary, it thus came to denote 'to treat harshly.' The next term, which is also pugilistic, δουλ., goes still further, and signifies 'to gain the complete mastery over.' Hence both terms denote figuratively 'to mortify the body by bringing its appetites into subjection.' Now the whole life and occupations of the Apostle might be said to be one ὑπωπιασμός.

— μήπως ἄλλοις κηρύξας &c.] Most recent Commentators here suppose a continuation of the agonistic figure. And Κηρύξας they explain, 'after having arrived as a herald to others,' by proclaiming the Gospel. Ἀδόκιμος they say, was the term applied to one who failed to obtain the victory. But the truth is, that it was only applied to those who, from badness of character, were not allowed to contend. So Chrys. cited by Weis. Here, however, it is probable that there is no agonistic allusion at all. That notion was first brought forward by Faber, but with reason objected to by Wolf, and recently by Pott. Finally, it is injudicious to lay such a stress as is done by some Anti-Calvinistic Commentators, on this expression of doubt "lest I should" &c. The possibility here distinctly recognised of even himself failing is quite sufficient to preclude the doctrine of irresistible election. The best Commentators, too from Chrys. to Pott are agreed that the Apostle here, as often, speaks per εἰρωνείαν, and intends to hint an admonition to the Corinthians that they should bring under the body, lest &c.

X. On the connexion of what is now introduced with the preceding, there is a difference of opinion. Some eminent Commentators contend that there is no connexion at all. But the antient, and many considerable modern Interpreters, as Grot., Crell., Pearce, Wets., and others are (more rightly) of opinion that there is one; and they only differ as to the *nexus*, which some suppose to be in the εἰδωλόθυτα just before; while others trace it to the subject of the εἰδωλόθυτα at c. viii. "The Apostle (says Grot.) had just before described himself as mortifying the lusts of the flesh, that he might not fail of the heavenly prize. He admonishes the Corinthians to do the same and not to suffer them-

ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν, καὶ πάντες διὰ τῆς
θαλάσσης διῆλθον, καὶ πάντες εἰς τὸν Μωσῆν ἐβαπτί- 2
σαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ, καὶ πάντες τὸ 3
αὐτὸ βρῶμα πνευματικὸν ἔφαγον, καὶ πάντες τὸ αὐτὸ 4
πόμα πνευματικὸν ἔπιον· (ἔπινον γὰρ ἐκ πνευματικῆς ἀκολου-

selves to be in bad into security too many ten dul, by the consideration of the many national gifts they had received from God, or that by these they were not placed beyond danger but were under so much the greater obligation to take care and watchfulness. For he seems to be admonished in the circumstances of the Hebrew people, in what he wrote as their being and a type of the times of the Messiah. Neither News, on the other hand, but supposes a true argument here introduced against attending to religious, namely, that the mere intelligent and brave used in their Christian principles might nevertheless, by that attendance, be drawn into idolatry, which he exemplifies in the case of the Israelites, who, although favoured with numerous and signal criteria, yet relapsed into idolatry and its exigents, thus showing that the Corinthians should be admonished by that example and take heed lest they also fall, by resting too implicitly on God's favour without endeavoring to approve themselves proper objects of it.

1. *Ἄγνοεῖν* according to some of the best Commentators, signifies not so much to be ignorant as unmindful. *Πατέρες*, ancestors. *Ὑπὸ τὴν νεφ. ἦσαν*, i. e. were all under the guidance and protection of the cloud.

2. *εἰς τὸν Μωσῆν ἐβαπτίσαντο*.] With this passage some Commentators are much perplexed and consequently diversify into point of exists. I have in Lexicon Synop. stated the two best supported views of the sense, one accepted by nearly all the ancient notes by modern Commentators (that expressed by Theophy. *εἰς τὸν Μωσῆν ἐβαπτίζοντο, φησὶ, τοῦ, οἷον ἀρχηγὸν ἔχοντες τοῦ τύπου τοῦ βαπτίσματος, τύπος γὰρ βάπτισμα ἦν τὸ τε νέφος τὴν νεφέλην εἶναι, καὶ τὸ τῆς θαλάσσης διελθεῖν*.) the other by almost all Commentators from the time of Hamm, who, like the sense to be were, by passing under the cloud (veiling themselves to its guidance) and through the sea, as it were baptized, or initiated into the religion promulgated by Moses, and thus thoroughly recognised his Divine mission, and bound themselves in future to obey his laws. For baptism was a *symbolical rite*, by which any one bound himself to faith and obedience to any teacher of religion, and the baptism itself was a form of initiation into the religion. And this, indeed, fine express St Paul's meaning, but not, I apprehend, his full meaning. He did not, however, merely mean to trace a similarity by mere comparison between what the Israelites went through, and Christian baptism, but intended to represent the former as *typical* of the latter, or the being baptized unto Moses, as typical of the being baptized unto Christ. It has been well observed by Whitby and Bp. Marsh (Lect. p. 468) that the Jews, *who admitted proselytes* by baptism, appear to have *generally* considered the passage of their forefathers through the Red Sea, not as a mere mere moral fact, but as something resembling a ceremony of admission to the divine favour by baptism. They said that "they were baptized in the desert, and admitted into covenant with God before the law was given." Nay, both they and St. Paul seem to have regarded all the circumstances in the Exodus as typical, namely, either of Christ, or of some rite of his religion. The complete sense, then, seems to be that laid down by Bp. Newton in his New as follows.

They were figuratively and typically baptized, they were initiated into the law given by Moses, and led to acknowledge his divine mission, through those outward emblems of baptism. (The rite is of three, cloud and sea (being nothing but water) was well adapted to express this typical representation of baptism.

For *ἐβαπτίσαντο* many Syr. and Fathers have *ἐβαπτίσθησαν*. But that is evidently a gloss, proceeding from those who were not aware how closely connected the reciprocal force of the Middle verb is with the passive force.

4. *βρῶμα πνευματικὸν—πόμα πνευμ.*] Some Commentators suppose the food and drink to be called *πνευματικὸν*, because given miracu. only from heaven; others, because it had a spiritual object, by being typical, the food, of Christ, (the true bread from heaven, Jon. vi. 30) and the drink, of the blessing of the Gospel, including an allusion to the Holy Spirit. See Joh. vii. 37, 38. The latter is no doubt, the true view, though the former may be included as an *inferior* sense. And, notwithstanding what some recent Commentators say, there is an allusion to, or rather type of, the Eucharist. Thus, indeed, is distinctly recognised by Irenæus.

ἐπινον—πετρᾶς, by pressing on the literal sense of these words many eminent Commentators have supposed it to be meant, that the water, not miraculously drawn from the rock, was afterwards conveyed miraculously through the desert. They have, however, no better authority for the fact, than some Rabbinical stories recorded by Weiss and Schoettg., and the whole seems to be a mere superstitious notion resting on no good foundation and proceeding, it should seem, from mere misapprehensions of the somewhat harsh or figurative language of the Apostle, which is by Cassiod. (Class. Vi. of Hom. and Knapp, rightly understood, not of a natural rock (quemadmodum materialis petra ipsa, the words of Weiss, *ex gloss.*) but of a spiritual rock (tanquam causa efficiens, a quo ille aqua et potabilis profecta est.) (In this signification of *πετρᾶς* are examples in abundance.) The sense then is, that Christ, who is typified by that rock, every where accompanied and was present with them, supplying miraculously prodigious water, which, as it never boiled them, might be said properly to follow them as Christ who produces it, and. Or simply (as Pott and Dr. Hanson explain) as Paul only uses the word

5 θείσῃ πέτρᾳ· ἡ δὲ πέτρα ἦν ὁ Χριστός·) ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ Θεός· κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ. Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κἀκεῖνοι ἐπεθύμησαν. μηδὲ εἰδωλολάτραι γίνεσθε, καθώς τινες αὐτῶν· ὡς γέγραπται· Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, 8 καὶ ἀνέστησαν παίζειν. μηδὲ πορνεύωμεν, καθώς τινες αὐτῶν ἐπόρνευσαν, καὶ ἔπεσον ἐν μιᾷ ἡμέρᾳ εἰκοσιτρεῖς 9 χιλιάδες. μηδὲ ἐκπειράζωμεν τὸν Χριστόν, καθὼς καὶ τινες αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῶν ὄφεων ἀπώλοντο 10 μηδὲ γογγύζετε, καθὼς καὶ τινες αὐτῶν ἐγόγγυσαν, καὶ

5 Numb. 14. 20, 21. Ps. 78. 22, 32. 64. 65.
6 Numb. 11. 4. 33. Psalm. 78. 30. et 106. 14.
7 Exod. 32. 6.
8 Numb. 25. 1. 3. Psalm. 106. 28.
9 Exod. 17. 2. 7. Numb. 21. 5. 6. Psalm. 78. 18, 56. et 106. 14.
10 Numb. 16. 2 et 17. 2. Numb. 14. 2, 29, 36. Psalm. 106. 25.

with reference to the antitype, Christ. The ancient and most modern commentators suppose the fact mentioned in Exod. xxiii. 20, and Num. xx. 11, to have been these.

5. ἀλλ' οὐκ ἐν τοῖς πλείοσιν] Obs. ἐν is now which most of the recent Commentators take for the adverbial sense. The true sense, however, seems to be, ἐν τοῖς πλείοσιν αὐτῶν, or ἐν τοῖς πλείοσιν αὐτῶν ἐν, by a sense, of which I have myself produced several examples. Scripture, in the most of them God was displeased,' namely, with all but Joshua and Caleb. On this sense, found both in the Scriptural and Classical writers, by which ἐν πλείοσιν signifies so much the greater part as to denote almost all, I have treated elsewhere on Romans.

Ἀπεστρώθησαν γὰρ &c. there is a clause omitted to which the γὰρ refers, q. d. (This we may say) for they were, i. e. from their being strewed [see ἐστρωμένον (cognate on Num. xiv. 16. κατεστρώθησαν ἐν τῇ ἐρήμῳ) signifies, not overthrown, but 'were stretched, or strewed [dead] over the desert,' a signification of καταστρ. frequent in the Classical writers, as also the corresponding Hebrew word is used. In all these cases it is meant to represent death in its most striking form.

6. ταῦτα, 'these events.' Τύποι ἡμῶν ἐγ. ἐγ. This is well rendered by Abp. Newc. 'to be for examples to us,' ἡμῶν being put for ἡμῖν, as in a kindred passage of 1 Pet. v. 3. Compare also Heb. ix. 11. How this was meant to be, q. v., see Wetst. Ἐπιθυμητὰς κακῶν. A general expression further on an limited particularity. Theophyl. observes that the term κακῶν is used because every evil or grievous is πονηρόν. So Thucydides iii. 45. to prevents desire and hope as the parents which lead men into evil, καὶ πλείστον βλάψαντα. Words here come from Plato. Ἐστιν γὰρ ὁ ἔρως ἐπιθυμία κακῶν τῶν ἐν τῷ ἀγαθῷ. Crot. thinks that it has reference to him who, act contrary with necessarily covetous superfluous. We may compare Hamak iii. 9. "Woe to him that covereth an evil covetousness."

7. εἰδωλολάτραι γίνεσθε] Kamelt. is participating a idol feasts, as is plain from the rest of the words of the verse, which refer to the sacrificial feast to the golden calf mentioned at Exod. xxxii. 6. Ἐκάθισεν, 'sat down to table,' which was the ancient posture, afterwards changed to reclining, which was adopted from the Greeks. On the sense of παίζειν (which is controverted) I have fully treated in Rosenm. Scripta, and shown that it is best to give it here a general signification, similar to that in Herodot. ix. 11, and 1 Chron. xv. 29, 2 Sam. vi. 5, which are rather rapping, dancing, singing, and all other kinds of festal sport.

8. πορνεύωμεν] This has reference to all sorts of illicit connection with women, including that of the vestalous person. Κατὰ σώματος. See Numb. xxv. 1-9.

9. μηδὲ πειρ. τὸν Χρ.] There are here two cors., Ἰησ. Κύριον and Θεόν, of which the former is supported by many recent Critics to be the true reading; though, from the small authority for it (Cod. of eight MSS., one Version, and some Fathers) no Editor has ventured to introduce it into the text. Rec.'s MSS. have all Χριστόν, except one, which has Κύριον. Of the two readings, indeed, Κύριον and Θεόν, the former has most to countenance it. But there is reason to think that both proceed from those who stumbled at Χριστόν, not well knowing how to understand the sense, and partly no doubt from those who wished to destroy the proof of the Deity of Jesus Christ. In order fully to understand the propriety of Χριστόν, the reader will do well to consult Dr. Burton's Testimonies of the Ante-Nicene Fathers to the Divinity of Christ, p. 24 & 25, as also Abp. Magee, Vol. i. 67. I cannot, however, but think that he and others have gone too far in maintaining that Χριστόν ἐστι. Χριστόν must necessarily be supplied. Considering the anomalous nature of the Apostle's style, it is not improbable that he might mean Θεόν to be supplied, as it is done by many in next Critics, and, among the rest, Newc. and Bloom., though it is not clear whether any ellipsis would be necessary. And may not the var. lect. Θεόν have come from the margin, where it merely was meant to suggest the mode of supplying the ellipsis?

Ἐκπειράζειν signifies 'tried the patience and long suffering of God.' Of the nature of the temptation on the part of the Israelites and that against which the Corinthians are here warned, see Rec. Sup.

10. ὀλοθρευτοῦ] 'the destroying angel' mentioned at Exod. xii. 23, Heb. xi. 28, and often in the O. T. under the name of Ἄγγελος [illegible]. See Grot. and Schoett.

ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ. Ταῦτα δὲ πάντα τύποι 11
συνέβαινον ἐκείνοις· ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν, οἷς
οὗ τὰ τέλη τῶν αἰώνων κατήντησεν. Ὥστε ὁ δοκῶν 12
ἑστάναι βλεπέτω μὴ πέσῃ. Πειρασμὸς ὑμᾶς οὐκ εἴληφεν 13
εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ Θεός, ὃς οὐκ ἐάσει ὑμᾶς
πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ πει-
ρασμῷ καὶ τὴν ἔκβασιν, τοῦ δύνασθαι ὑμᾶς ὑπενεγκεῖν.
Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολα- 14
τρείας. ὡς φρονίμοις λέγω· κρίνατε ὑμεῖς ὃ φημι. 15
Τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία 16

11. *ταῦτα δὲ πάντα—ἡμῶν*] This is a repetition, though more perspicuously and forcibly expressed, of the admonition at v. 6, where see Note.

— *τὰ τέλη τῶν αἰώνων*] It has been completely established, by the researches of the most eminent Commentators (as Lightf., Schoeg., Grot., Wolf, and Whitby) that this does not mean 'the ends of the world,' but that there is an allusion to the Jewish mode of computing the duration of the world, and distributing it into three *Αἰῶνες*, or periods of 2000 years each, i. e. 1. the age before the Law; 2. that of the Mosaic Dispensation; 3. that of the Messiah. Thus the sense will be, 'upon whom the end of aeons, or ages, i. e. the last aeon or age, is come,' namely, the age of the Messiah, the last dispensation of God to man.

12. *ὁ δοκῶν*] Namely, in rare acceptance with God. *Δοκεῖν*, 'thinks with presumptuous conceit.' *Πίπτειν*, i. e. fall away from a state of grace into sinful habits.

13. *πειρασμὸς—ἀνθρώπινος*] Chrys., Theophyl., and Crell have well pointed out, that this is an anticipation of an objection, or excuse. These temptations, the Apostle says, are not above human strength, are no more than human nature is made liable to, and therefore enabled to bear. Of which sense of *ἀνθρώπινος* see examples in Recens. Synop. By *πιστὸς* is meant whatever could tempt them to forsake their allegiance to Christ, on which see Recens. Synop. He then consoles them by bidding them look up to God, who is faithful in his promises, (see Ps. cxii. 13 & 14.) and therefore to be relied on in giving his aid. This seems to be the full sense of *πιστὸς*, on which see Crell., Whitby, and Pott.

— *τὴν ἔκβασιν*] 'a way out,' i. e. of deliverance from it, or rather (expressing the force of the Article, which the Translators omit) 'the mode of deliverance,' viz., as Bp. Middl. remarks, in reference to the temptation from which escape is to be made. So Pott resolves the passage into, ἀλλὰ καὶ τὴν πειρασμὸν (ποιεῖ) οὕτω καὶ τὴν ἔκβασιν ποιήσει. Thus τοῦ (scil. ἔκβασιν) δύνασθαι is for εἰς τό (i. e. ἵνα) δύνασθαι ὑμᾶς. Of ὑπενεγκεῖν the sense is, 'that ye may be able to bear up under the trial [i. e. if God does not see fit to deliver us out of it.]'

14. *φεύγετε ἀπὸ τῆς εἰδωλ.*] The best Commentators are agreed that the sense is, 'Avoid all approach to idolatry,' such as was connected in attending on idol feasts. The Apostle returns to the subject treated of at C. 8, namely, the eating of idol-meat; and shows how far it is lawful, and how far unlawful. He first proves that it is not lawful for them to eat at idol feasts; since that is a kind of idolatry, 14-24; but that it is lawful for them to eat the flesh that had been so offered, when sold in the market and eat on private tables, 25-30. In order to evince the necessity for this abstinence, from participation in heathen rites, he lays down the position, that every sacrificial feast is a kind of worship, or association in the worship of the deity to whose honour the feast is instituted. And this he illustrates by two examples, one taken from the Christian Lord's Supper; the other from the sacrifices of the Jews, from which he at v. 20 draws the conclusion, that Christians who were accustomed to be present at heathen sacrificial feasts were considered by other heathens as persons favourable to their idolatrous religion, in the same manner as those who were present at the sacred feasts of the Christians, thereby declared publicly that they belonged to the society of Christians.

15. *ὡς φρονίμοις λέγω*] An expression meant to soften the harshness of what he may say.

16. *τὸ ποτήριον τῆς εὐλ.*] This is best explained as put for τὸ ποτήριον τὸ εὐλογούμενον, the cup for, or over which, we give thanks to God. It is supposed to have been a popular phrase to denote the Eucharist, and adopted from what was called "the cup of blessing" at the Paschal feast. See Note on Matt. xxvi. 21 & 26. With respect to ὃ εὐλογοῦμεν, it is exegetical of the ποτ. εὐλ., and, according to the opinion of the most eminent Interpreters ancient and modern, is put for καθ' ὃ εὐλογ. [i. e. εὐχαριστοῦμεν] τὸν Θεόν. Some early modern Commentators, indeed, as Beza, Calvin, Piscat., and Gataker, and most of the Dissenting Commentators of this kingdom, explain it to mean, 'which we sanctify by solemn prayer, and consecrate to a sacred use.' This, however, is too harsh, and is now almost universally abandoned. As the same tone it is not to be denied that by this εὐχαριστία pronounced over the cup, it is really sanctified and thus may be admitted in an under sense.

In οὐχὶ κοινωνία &c. many Commentators think that the ἐστι signifies 'is a symbol of.' But it may simply be taken in the usual sense,

τοῦ σώματος τοῦ Χριστοῦ ἐστι; τὸν ἄρτον, ὃν κλῶμεν,
17 οὐχὶ κοινωνία [τοῦ σώματος τοῦ Χριστοῦ ἐστιν; [b] ὅτι εἷς ἄρτος, ἓν σῶμα οἱ πολλοί ἐσμεν· οἱ γὰρ πάντες ἐκ τοῦ
18 ἑνὸς ἄρτου μετέχομεν. [c] Βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· οὐχὶ οἱ ἐσθίοντες τὰς θυσίας, κοινωνοὶ τοῦ θυσιαστηρίου
19 εἰσι; [d] τί οὖν φημι; ὅτι εἴδωλόν τί ἐστιν; ἢ ὅτι εἰδωλό-
20 θυτόν τί ἐστιν; [e] ἀλλ' ὅτι ἃ θύει τὰ ἔθνη, δαιμονίοις θύει, καὶ οὐ Θεῷ· οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων
21 γίνεσθαι. [f] οὐ δύνασθε ποτήριον Κυρίου πίνειν καὶ ποτήριον δαιμονίων· οὐ δύνασθε τραπέζης Κυρίου μετέχειν καὶ

b Rom. 12. 5. Eph. 4. 16. c 1 Cor. 9. 13. d 2 Cor. 6. 16. e Deut. 32. 17. Psalm. 106. 37. f Exod. 34. 15. Acts 2. 42. g Deut. 32. 16. h 2 Cor. 6. 14.

and, conjoined with κοιν., be regarded as a popular form of expression: and the best Commentators ancient and modern, adopting a metaphysical mode of interpretation, suppose the passage to have the same sense as if worded thus: οὐχὶ οἱ κοινωνοὶ τοῦ σώματος τοῦ ἑνὸς κοινωνοὶ τοῦ αἵματος Κυρ. εἰσι, οὐχὶ οἱ ἐσθίοντες τὸν ἄρτον τοῦ ἑνὸς κοινωνοὶ τοῦ σώμ. Χ. εἰσι; Thus Chrys. paraphrases: 'Those who participate in the Lord's Supper are κοινωνοὶ τοῦ αἵματος and τοῦ σώματος Χριστοῦ, and thereby form one society of worshippers of Christ, and commemorators of his death and suffering for us.' The Accusatives ἄρτον and ποτήριον are by the best Commentators regarded as put for ὁ ἄρτος ὃν κλῶμεν &c.; or else κοινά is supplied. There is probably an anacoluthon, though perhaps intentionally adopted to impart energy to the sentence: at least such is often its effect, e. gr. Soph. Œd. Tyr. 681. λέγω δὲ τὸν ἄνδρα τόνδον, ὃν φάσκω [φονεῖ, οὗτος οὗτος ἐστιν ἐνθάδε. The Apostle means to argue, that as Christians who participate in the Lord's Supper are supposed, by contemplating his expiatory death, to be in communion with Christ, and the Christian society; so, by a parity of reasoning, those who participate in heathen sacrificial feasts must thereby be supposed, in faith and practice, to be in communion with idols and idolatrers, or at least to be favourably inclined to idolatry.

17. ὅτι εἷς ἄρτος—ἐσμεν] This may be rendered: 'for as there is one loaf, we the many are one body;' i. e. 'as the loaf is one, so we, who are many (i. e. we all) are one body,' owning ourselves thereby to be all members of that body of which Christ is the head. See Hamm., Wetstein, and Rosenm. Pott, however, perhaps more correctly, takes the passage as put for ὡς ἄρτος ἐστὶν εἷς οὕτω οἱ μὲν εἷς, ἐξ οὗ μετέχομεν, εἶναι καὶ ἁμεῖς, καίπερ πολλοί, σῶμα ἐσμεν οἱ μὲν ἕν, 'As one and the same loaf imparted is common to all in the Lord's Supper; so also we, though many, are but one body;' denoting the closest connexion with each other as well as their common Lord. The loaves, or rather cakes, of Judea were usually, especially at the Paschal feast, of a very large size, so that a considerable number may be supposed to partake in common of one of them.

18. βλέπετε τὸν Ἰσρ. &c.] Another example to show the force which is inherent in a feast accompanied with religious observances, and that taken from the customs of the Israelites, who used on festivals to make an entertainment of the relics of the victims not only for their servants, but for strangers. (Pott.) By Ἰσρ. κατὰ σάρκα are here denoted the natural descendants of Israel as a nation, Jews by birth, who worshipped God by sacrifices, and were as yet unconverted to the Christian religion. The sense of οὐχὶ οἱ ἐσθ. &c. is, 'Are not those who eat of the flesh of the victims supposed to be participators in the worship of the altar to the honour of the God thereof?' The application is left to be supplied, which is: οὕτω καὶ ἡμεῖς ἐσθίοντες τὰ εἰδωλόθυτα, κοινωνοὶ τῶν δαιμονίων γινόμεθα.

19-22. Here again the Apostle adverts to those excuses by which some defended the familiar society with Pagans, and shows that even their own premises being conceded, the conclusion they drew would not follow, since the ground of censure consisted in this, that the Pagans must necessarily suppose that Christians who were present at their sacred feasts worshipped the deities to whom honour these feasts were instituted. (Krauss.)

—τί οὖν φημι ,—ἐστιν] The sense is: 'What conclusion do I draw?' 'what is my meaning?' That an idol is any thing or is of any effect? or, that the idol-meat is anything? (i. e. differs from other meats.) No, this is not my meaning. We may compare Plato Gorg. p. 73. τί δὴ οὖν λέγομεν περὶ τοῦ ἀγαθοῦ, Τί ἐστιν ἀγαθόν, 'is of any divinity.'

20. ἀλλ' ὅτι] Reader, 'No, but I say this, that' &c. This ellipsis of οὐχί after an interrogation is occasionally found both in the Scriptural and Classical writers. So Liban. Or. 104. D. κατεφάνησαν ἐνταῦθα ἀνδρῶν, [οὐχί] ἀλλ' ὁ πρώτος κατάσχων. The words ὁ ἐκ—θεῷ are (as Schleus. remarks) taken from Deut. xxxii. 17. By the δαίμον. are meant the falsely called deities of the heathens, as termed by the sacred writers. Οὐ θέλω δὲ ὑ. &c. 'Now I would not wish you' &c. By κοιν. γίνεσθαι &c. is meant to have fellowship with them (i. e. demons) by partaking of the meat which has been offered to them. In fact, the Demon himself was supposed to be personally, though invisibly, present.

21. οὐ δύνασθε] The best Commentators are agreed that this is to be taken *popularitèr*, q. d. ye cannot, consistently with your obligations to Christ and to God; ye *ought* not; it is not *convenable*, and therefore not lawful for you. Ποτήριον and μετέχειν τραπέζης Κυρίου

τρατέζαις δαιμονίων. [22] ἢ παραζηλοῦμεν τὸν Κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν; [23] Πάντα [μοι] ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα [μοι] ἔξεστιν, ἀλλ' οὐ πάντα οἰκοδομεῖ. [24] μηδεὶς τὸ ἑαυτοῦ ζητείτω, ἀλλὰ τὸ τοῦ ἑτέρου [ἕκαστος]. [25] Πᾶν τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε, μηδὲν ἀνακρίνοντες, διὰ τὴν συνείδησιν· [26] τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς. [27] Εἰ δέ τις καλεῖ ὑμᾶς τῶν ἀπίστων, καὶ θέλετε πορεύεσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε, μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν. [28] ἐὰν δέ τις ὑμῖν εἴπῃ· Τοῦτο εἰδωλόθυτόν ἐστι· μὴ ἐσθίετε, δι' ἐκεῖνον τὸν μηνύσαντα, καὶ τὴν συνείδησιν· [τοῦ γὰρ

only, per metonym. a partaking of the Lord's Supper. The expression τράπεζα δαιμονίων alludes to the wine partly poured out and partly drunk at the sacrificial feasts: the μετέχ. τραπ., to the banquet set out, from the remains of the victim, for the votaries, in the temple or elsewhere. Kruger observes that τραπέζαις depends upon μέρος understood, of which very rare phrase Jerome he adduces an example from Lucian. I add Æschyl. Agam. 650. οὐ γὰρ τοῦ τυχόντος—δόμοις μέτεστιν φιλτάτου τυχόν μέρος.

22. ἢ παραζ. τὸν Κ.] Παραζήλοῦν may signify to excite any one either to jealousy, or to anger. The former sense, which is chiefly adopted by the earlier Interpreters, has much to recommend it; but the latter, which is preferred by the more recent ones, is the more agreeable to what follows, μὴ ἰσχυρ. αὐτοῦ ἐσμεν, in which something is required to be supplied, q. d. 'Are we stronger than He, [that we can venture to brave his wrath and defy his punishment]?'

23. See Note supra vi. 12. Here the μοι is omitted in some MSS. Versions, and Fathers, and is corrected by Griesb., Kruger, and Post but rashly; for the suspicion that it may have been introduced from vi. 12. appears not well grounded. I agree with Rinck, that the Apostle seems to have iterated the same objection in the same words as at vi. 12. In sentences of this kind (continues he) St. Paul very frequently repeats the same words. It is surely, as Rinck says, less credible that the Eastern Revisions should have repeated μοι from the parallel passage, than that the Western should have thrown it out "Verum enim (adds he shrewdly) ne quis contra Alexandrinos verba πάντα μοι ἔξεστιν non pro objectione alterius accepisset, et demum, cur ad spiritalem ipsum referrentur, pronomen deesset." Indeed, if the observations of Chrys. and Grot. on the force of μοι (See Recens. Synop.) be well founded, it could not well be dispensed with.

24. μηδεὶς—ἕκαστος] Many regard this as a general gnome, comparing that in 1 Cor. xiii. "Charity seeketh not her own." That passage, however, is not of general application, nor is this. Both are to be restricted to the case in question, and the subject matter. Here there can only be reference to the use of idol meats and other ἀδιάφορα. So the Greek Commentators and the most eminent modern ones understand it. Some Commentators, as Pearce and Rosenm., think there is an ellipsis of μόνον and καί. But that is too licentious a mode of interpretation; and if the above view be correct, no such restriction will be necessary. The ancient Interpreters and Crell. seem right in supposing the Apostle's meaning to be, that we should not consider our own gratification at all, when it injures the spiritual welfare of another.

At τὸ ἑαυτοῦ sub. σύμφορον, καλόν. "Ἕκαστος is not found in several MSS. of the Western recension, as also some Versions and Fathers, and is cancelled by Griesb. But there is surely no sufficient ground to cancel, though there may be to suspect the authenticity of the word.

25. μηδὲν ἀνακρ.] Most recent Commentators consider this as put for μηδὲν πρόσω κτλ. οὐδένος γένους ἀνακρ., 'examining no kind of meat [whether it be idol-meat or not].' And this interpretation is supported by the τῶν following. But that of the ancients and earlier moderns, 'asking no questions (i.e. κατὰ μηδὲν ἀνακρ.)' is the more simple, and sufficiently agreeable to διὰ τὴν συνείδησιν. This may refer either to the conscience of others, i.e. lest by so doing you may scandalize scruples, or your own, i.e. lest, on inquiry, you should learn that it is idol-meat, and your conscience be wounded, if you eat it; or, if you ascertain that it is not so, your conscience be unnecessarily disturbed. The words may, however, refer to both the above.

26. τοῦ γὰρ Κυρίου—αὐτῆς] This refers only to the second interpretation of συνείδ., q. d. 'Do not need some of you feel scruples in your own minds, for to the earth and all its productions are the Lord's, so there is nothing naturally impure, but it is only as in the opinion of any one. Πλήρωμα here signifies whatever fills up the world, all God's creatures, animate or inanimate. So πλήρωμα θαλάσσης in Ps. xcvi. 11. Philo, too, calls the animals included in the Ark the πλήρωμα; and Thucydides applies the term to denote the crew of a vessel, as we say her complement.

27. καλεῖ] for παρακαλεῖ scil. ἐπὶ δεῖπνον, i.e. supposing it not an idol-feast.

28. εἰδωλόθυτον] 'meat which has been offered in sacrifice to idols.' I have in Recens. Syn. shown that the reading ἱερόθυτον, preferred by some eminent Critics, cannot be admitted. By τις is meant some scrupulous Christian guest.

— δι' ἐκεῖνον—συνείδησιν] I have in Recens. Synop. shown that the sense is, 'on account of,

26 κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς.] 'συνειδήσιν δὲ λέγω, Αυτ. 14. 16.
οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ τὴν τοῦ ἑτέρου' ἵνα τί γὰρ ἡ ἐλευ-
27 θερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως; εἰ [καὶ] ἐγὼ [a] Rom. 14. 6.
χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ; [b] Ver. 4.
31 Εἴτε οὖν ἐσθίετε, εἴτε πίνετε, εἴτε τι ποιεῖτε, πάντα εἰς [c] Col. 3. 17.
δόξαν Θεοῦ ποιεῖτε. 32 ἀπρόσκοποι γίνεσθε καὶ Ἰουδαίοις καὶ [d] Rom. 14.

[illegible] to the principles of the informant,' and that the words following and τὴν ἑαυτοῦ are exegetical of the foregoing and put for ἀλλ' ἡ τοῦ ἑτέρου. Also that there is a Prolepsis for ἵνα τὴν ἐμὴν ἐλευθερίαν μὴ κρίνωσιν, the final clause being, 'but not out of respect to the conscientious scruples of your informant.' This has been confirmed by the opinion of Pott.

The next verse, τοῦ γὰρ Κυρίου—αὐτοῦ is omitted in a great [illegible] the uncial MSS. and in many others of the Western recension, as also the Syr. Vulg. Cop. Sahid., Æth., Arm., and Latin Versions and several Fathers, and is rejected by almost every Critic from Grot. to Pott, and expunged by Griesb., Lachm., Tisch., Pott, and Valpy. This however, is not warranted by a canon, but rests solely on external evidence, the great objection to the clause being, that it seems superfluous. But to this it might be replied, How then came such a superfluous clause to be introduced into the great mass of MSS.? Unless this could be satisfactorily accounted for, the question must be decided in favour of the reading. Now it is already remarked by Griesb., and Hoeck, 'Ad v. 26 accedunt evidentia utraque primo librarum Orient. omnes.' This appears satisfactory, and, considering that, if omitted, the clause cannot be made apposite without supposing the omission of a very long sentence to which it might be referred, I can scarcely hesitate to decide against the genuineness. It is not, however, to be accounted an interpolation, (as Dr. Burton terms it) for then there would be no reason could be imagined why it should have been interpolated; but as introduced by careless writers.

26 ἐστὶ γὰρ ἡ γῆ, &c.] This is a further explanation of the foregoing, q. d. I used the word συνείδησιν simply, which, nevertheless, I wish to be understood as much of your own conscience (for you who have knowledge, are, I know, not troubled by the promiscuous use of food) but itself of others who possess not that knowledge and are easily perturbed. (Pott.)

ἐστὶ γὰρ ἡ γῆ, &c.] To determine the exact sense and drift of the Apostle in these words is by no manner easy. It is not clear whether they are an more ecclesiast [illegible] Commentators contend that the words of an objection not merely answered by the Apostle at v. 3, sq., or more far (as is the opinion of the ancients and many moderns, as Wolf, Locke, Heinrich, and others) the Apostle himself is giving details in the manner of other expressions. The former view is too hypothetical, and is contradicted by the γὰρ which is wanting in the latter. Still, however, it is not easy to determine the sense. Hammond, and Doddridge seem too much in love with it to be regarded upon. Whitby, Wolf, Rude, Rosenm. and Conybeare adopt the interpretation of Locke, or rather of Bp. Hall, assigning the following sense: 'For why should I use my liberty so that another should in conscience think I offended.' Better expressed by Abp. Newc. 'For why should I exercise my Christian liberty, that I should be condemned by the conscience of another?' This is contrary to benevolence and prudence. Pott renders: 'Why am I, who am free, condemned by the conscience of another,' i.e. condemned for wounding his conscience. It thus be thought too harsh, we may, with the Syr., Vulg., and English Version, follow the more usual sense of the word, and, taking the Present popularizer, render: 'For why is my liberty to be determined by another man's conscience?' I may use it, though I forbear to exercise it on account of the scruples of others. Thus the words following of ἐγὼ χάριτι—εὐχαριστῶ are very apposite, and may be rendered, 'If I partake (of the meat) with thankfulness to God, why (by what right or reason) am I to be censured on account of that for which I give thanks, namely, to the true God, and not to the false idol gods. Χάριτι, however, may mean, 'by the favour of God,' i.e. granted to us in our Christian liberty. This is omitted in many of the best MSS., and Versions, several Fathers, and the Ed. Princ., is rejected by most Editors and cancelled by Matth., Griesb., Lachm., Vat., and Pott, and rightly. I conceive. It arose, I suspect, from misapprehension of the true sense of the whole passage.

31 εἴτε οὖν ἐσθίετε, ποιεῖτε.] It has been well pointed out by Grot. that the scope of the admonition is to bid them beware lest by any act of theirs, under any circumstances, the glory of God (namely, by the spread and influence of the Gospel) be impaired. The sense comprehends a general under a particular, namely, and the one is conclusive what is said in the and the two following verses being the conclusion deduced from what has been said in the three foregoing Chapters. Render: 'I pray those pious ones, in whatever ye eat and drink, and in all your conduct, keep an eye to the glory of God and do not by the cause of religion by throwing stumbling blocks in the way either of unbelievers, to hinder them from embracing it, or of weak christian believers to shake their attachment to it.' With this sentiment the Commentators compare several from the Rabbinical writers and Heathen Philosophers. The most apposite is that of Socrates ap. Plato 35 C. τοῦτον δρᾶν ὅσον πλείστον καὶ γιγνώσκειν, καὶ ἐλέγχειν γε καὶ πυνθάνεσθαι, ἢ ἂν τῷ τοῦ θεοῦ τῷ ἐπιστάτῃ, καὶ ἐπιδείκνυσθαι μᾶλλον ἢ ξυμπαντὸς τοῦ ἄλλου.

32 ἀπρόσκοποι γίνεσθε.] Ἄπροσκος is one of those adjectives which are used either in a passive or an active sense, as here. On which see Hemsterh. on Lucian i. 179. The sense is: 'Be not any occasion of stumbling, either to the Jews,

Ἕλλησι καὶ τῇ ἐκκλησίᾳ τοῦ Θεοῦ· 32 καθὼς κἀγὼ πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν τὸ ἐμαυτοῦ συμφέρον, ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶσι. XI. 1 μιμηταί μου γίνεσθε, καθὼς κἀγὼ Χριστοῦ.

ΕΠΑΙΝΩ δὲ ὑμᾶς, ἀδελφοί, ὅτι πάντα μου μεμνῆσθε, 2 καὶ καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις κατέχετε. 3 θέλω δὲ ὑμᾶς εἰδέναι, ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστός ἐστι· κεφαλὴ δὲ γυναικὸς, ὁ ἀνήρ· κεφαλὴ δὲ Χριστοῦ, ὁ Θεός. πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων κατὰ κεφα- 4

or Greeks, or Christians;' for that is the meaning of the ἐκκλησία τοῦ Θεοῦ, See v. 2. and the Note there. Rosenm. well paraphrases thus: 'Because last the *Jews* have it to say that you are not sincere worshippers of the true God; lest the *Greeks* say that you think there is no harm in idolatry, and lest *Christians* want in the faith be induced to forsake their Christian profession.'

XI. 1. μιμηταί—Χριστοῦ] This verse is closely connected with the last of the preceding Chapter, from which it ought not to have been separated. The words κἀγὼ Χριστοῦ are added, to preclude the idea of his holding himself up as a *primary example*.

The Apostle then proceeds to treat of various Ecclesiastical matters, and censures certain irregularities, which had occurred in the assemblies for divine worship, or for religious purposes.

2. πάντα] Sub. κατὰ, 'in all respects,' i.e. pertaining to ecclesiastical affairs. As, however, they were chargeable with some inattention to his directions, the expression must be taken, with a slight limitation, to mean, '*upon the whole* ye have been mindful,' i.e. observant of my orders, for such is the sense of μέν. The next words are exegetical of the preceding. By the παραδόσεις are meant the *directions*, *injunctions*, and *ordinances*, whether written or oral, which the Apostle had *left with them*, for the regulation of the Church. Thus the word is often used in the same *precept*, *ordinance*, &c. as 2 Thess. ii. 15. κρατεῖτε τὰς παραδόσεις, ἃς ἐδιδάχθητε, εἴτε διὰ λόγου, εἴτε δι' ἐπιστολῆς. That the term affords no countenance to the Romish doctrine of *Tradition*, is certain. See Recens. Syn. It is here observed by Rosenm., that in matters respecting the preservation of order and decorum there were many things which in themselves did not materially affect party, but which it was advisable to have established as general rules, lest discordant customs or disputes should injure the Church, and from disputes schisms should arise.

3. The Apostle now (perhaps in answer to some inquiry in the letter of the Corinthians) proceeds to treat of the behaviour of women who were moved by inspiration to speak in their assemblies. And first as to whether the women ought then to have their heads covered. This question, as Dr. Burton remarks, the Apostle treats as one which concerned the subjection of wives to their husbands. All married women were veils in public: and St. Paul says, that if they departed from this custom, they acted as if they were not subject to their husbands; and this might have brought scandal upon the Christians. See xiv. 34. 1 Tim. ii. 12.

θέλω ὑμᾶς εἰδ.] A form of earnest exhortation to attend to what is going to be said. Κεφαλὴ is here for Κύριος, as in Achmet cited by Wolf. Dr. Burton (induced perhaps by the remark of Vater, "adeundum ab inferiore ad superiorem scil. κεφαλήν)" regards the order of the sentence as inverted. It ought, he thinks, to be κεφαλὴ γυναικὸς ὁ ἀνὴρ, κεφαλὴ τοῦ ἀνδρὸς ὁ Χριστὸς, κεφαλὴ τοῦ Χριστοῦ ὁ Θεός. *Ought*, however is an inappropriate term. It *might* have been so written; but it is quite as correct, and more natural as it is. Had St. Paul, indeed, written the sentence with rhetorical exactness, he would probably have employed the particles of comparison ὡς and οὕτως, and framed it thus ὡς παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστός ἐστι, οὕτως κεφαλὴ γυναικὸς ὁ ἀνὴρ καὶ ὡς κεφαλὴ γυναικὸς ὁ ἀνὴρ, οὕτως Χριστοῦ ὁ Θεός. And this must, I conceive, be regarded as the real sense intended. It is well observed by Dr. Burton, "that κεφαλὴ γυναικὸς ὁ ἀνὴρ would have been enough for the argument: but St. Paul adds the analogy of order and subordination in the church. Thus the husband and wife are one, Gen. ii. 24., but the husband is the head. The Church, i.e. all Christians, are spiritually one with Christ; but Christ is the head, Eph. i. 23. v. 23. Col. i. 18. Christ is one with the Father, Joh. x 30., but the Father is the head. Now, if the wife does not observe her subjection to her husband, she acts contrary to the whole scheme and spirit of Christianity."

The most satisfactory explanation of κεφ. δὲ Χριστοῦ ὁ Θεὸς (perverted by the Socinians to defend their dogma) is to be found in the Greek Fathers and Commentators cited in Recens. Syn. They are generally agreed that Christ is represented as subordinate to God, considered as *Mediator*, in which relation he received his kingdom from Him, (see xv. 27. and Joh. xvii 2. Heb. ii. 8.) though some are of opinion that (to use Mr. Holden's words) "there is also a reference to Christ's subordination to the Father, even in his nature, as deriving his essence and perfections by an eternal generation from the Father."

4. On the sense of προφητεύειν in this and the next verse, Commentators are not agreed. Some, as T. Aquinas, Beza, Calvin, Pareus, and Dr. Burton, take it to signify *interpret Scripture under Divine inspiration*. Others, as Est., Wolfs, and Bp. Pearce, think it means *teach and communicate by inspiration the doctrines of revelation*.

5 λῶς ἔχει, κατασχύνει τὴν κεφαλὴν αὐτοῦ. πᾶσα δὲ γυνὴ
προσευχομένη ἢ προφητεύουσα ἀκατακάλυπτος τῇ κεφαλῇ,
κατασχύνει τὴν κεφαλὴν ἑαυτῆς· ἓν γάρ ἐστι καὶ τὸ αὐτὸ
6 τῇ ἐξυρημένῃ. εἰ γὰρ οὐ κατακαλύπτεται γυνή, καὶ κει-
ράσθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυρᾶσθαι, κα-
7 τακαλυπτέσθω. ἀνὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτε-
σθαι τὴν κεφαλήν, εἰκὼν καὶ δόξα Θεοῦ ὑπάρχων· γυνὴ δὲ δόξα
8 ἀνδρός ἐστιν. οὐ γάρ ἐστιν ἀνὴρ ἐκ γυναικός, ἀλλὰ γυνὴ
9 ἐξ ἀνδρός· καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ
10 γυνὴ διὰ τὸν ἄνδρα. διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν
11 ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς †ἀγγέλους. πλὴν οὔτε

[5] Νοτ. 6. [6] Lev. 19. 6.
[7] 1 Cor. 1. 29. 2 Cor. 4. 4. Col. 1. 15. 1 Tim. 6. 16.
[10] Gen. 6. 18. 19. 20.

As, however, the word is in the next verse applied to women, who, it appears from xiv. 34. sq., were not permitted to teach and preach in public, most Commentators for the last century, to avoid this difficulty, have adopted the interpretation of Mosheim and Heinsius, namely, to sing divine hymns under the impulse of the Holy Spirit. But such a sense of the word is unauthorized. That of *reciting* (like τρέφειν and the Latin *pronunciare*) verses to be sung by the congregation, proposed by me in Rec. Syn. is more probable; but it is alike destitute of authority, and, indeed, seems inconsistent with the notion of divine inspiration, which must be *conveyed* with whatever other sense may be intended. The first mentioned sense is rejected, unauthorized, and liable to the same objection as the second, though, in fact, that has no force, since it would hold equally against *every* possible one, for the Apostle says in the same chapter, v. 14., that "it is a shame for a woman to speak in the Church." Bp. Pearce, however, has satisfactorily shown, that *teaching* is consistent with both the above passages; since here it is teaching *by divine inspiration*, (a circumstance quite extraordinary) which is not the case in those passages; for "when (the same writer adds) St. Paul enjoins silence on women in the Church, he means silence not in opposition to any gift of the Spirit, but to the desire, which those who had not the Spirit might have of instructing others, or being themselves instructed in Christian knowledge." I see not, however, why he should confine the sense to teaching, much less translate προφ. 'who teacheth.' It must, I think, denote *every other sort of speaking*, under divine inspiration, to edification, exhortation, and instruction, in addition to that of *praying* just before mentioned—all equally fulfilling the prophecy of Joel ii. 28. applied by St. Paul, Acts ii. 17., to the times of the Gospel, namely, that their *daughters should prophesy*; a prediction very early fulfilled in the case of the daughters of Philip the Evangelist, who, as we learn from Acts xxi. 9., had all of them the gift of prophecy.

As κατὰ κεφαλῆς sub. τινὶ, κάλυμμα, which is expressed in a passage of Plutarch cited by Kypke. On the sense of κατὰ κεφαλῆς in this and the next verse, Commentators are divided in opinion, whether the word should be taken in its *figurative* sense, as just before, or in its *natural* one. In the present verse, the best Commentators are, with reason, agreed in adopting the latter; q. d. he disgraces his head, more to have the head veiled or covered was by the Jews regarded as a sign of subjection, and therefore, to carry that sign was acting like a woman, and disgracing his person and dignity as a man. In the case of the woman, κατὰ κεφαλῆς is interpretable of both the natural and the figurative sense, and some Commentators prefer one, some the other; and not a few, *both*; which seems preferable; for while the former is required by what follows, the latter is suggested by what precedes. A woman, by so acting, would dishonour her own person, in violating a propriety which seems to have been observed by women of *all* the civilized nations of antiquity from the very earliest periods. To represent which dishonour in the strongest point of view, the Apostle says, 'it is one and the same thing (i.e. as bad) as if her head were shaven,' which, it has been fully shown, was regarded as the greatest possible disfigurement and disgrace to a woman; and was only accepted to extreme grief or indicted as a mark of infamy on adulterous or harlots. She would, too, dishonour her 'head,' i.e. her *husband*, by throwing off the mark of subjection to him.

6. Here we have the same sentiment, further unfolded. Καὶ κειρέσθω, 'even let her be shorn,' i.e. she may as well be shorn.

7. *ἐστιν εἰκὼν καὶ δόξα θεοῦ*] 'being (inasmuch as he is) the image and glory of God,' namely, as to the rule of the whole creation with which he was invested by God, (Gen. i. 26, 27. See also Ps. viii. 4—6.) and thus may be considered a *type* of God, as the viceroy was called the *eikon* of his sovereign, a *vice* from his brightness as Grot. interprets the term δόξα. In the words δόξα ἀνδρὸς ἐστιν as applied to the woman, the *eikon* of the foregoing clause is *implied*, the woman being, as Theodoret. says, an *eikōn eikōn*, and, as Mr. Valpy says, "fulget radio mariti," shining like the moon with borrowed light. Thus, to use the words of Mr. Slade, "the man holds his authority under God; the woman her's under the man."

8, 9. Here are shown the *grounds* of the superiority, 1. in respect of *nature*, by the woman having been formed from the man; (Gen. ii. 18—21.) 2. In *priority* of creation; 3. in *purpose* of creation, namely, to be a helpmeet for him. Now *inferiority* implies inferiority.

10. ἐξουσίαν ἔχειν—ἀγγέλους] There are two passages that have no proper Commenta-

ἀνὴρ χωρὶς γυναικὸς, οὔτε γυνὴ χωρὶς ἀνδρὸς, ἐν Κυρίῳ· ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρὸς, οὕτω καὶ ὁ ἀνὴρ διὰ τῆς γυναικὸς, τὰ δὲ πάντα ἐκ τοῦ Θεοῦ. ἐν ὑμῖν αὐτοῖς κρίνατε· πρέπον ἐστὶ γυναῖκα ἀκατακάλυπτον τῷ Θεῷ προσ-

tors as the present. The difficulty centers in the meaning of the terms κρατοῦσα and ἀγγελους, which, though in themselves plain, yet stand, according to their ordinary import, no very apposite sense. The former is by the ancient and early modern Commentators expounded to mean a veil, which sense, indeed, is pretty certain from the foregoing context. But when they inform us that it was so called as being an illusion to the authority of the husband, "*head*" *sense*" Indeed this notion has been expounded by the annotations of Salmasius, Michaelis, and Bp. Marsh. Hence the most eminent Commentators have long adopted the opinion of Grotius, and Wolf, that κρατοῦσα was either the name of a veil, or, as some think, of an *ornament for the head, instead of bonnet hat*. So Jerome, Chrysostom, Oecumenius, and Theophylact, uses the expression κρατοῦσα τῆς κεφαλῆς to denote what is strongly and vulgarly called a *topping*. Chrysostom too adduces from Aristophanes an example of the Latin *superimpositum* nearly the same sense. It should however rather seem to have been a female ornament of braided hair, and not a kind of *ornamental veil*. Thus was so called, we may suppose, not with reference to the superiority of the man to the woman, but to that of the *married woman over the maiden*, which the customs of all countries, both in ancient and modern times, have allowed. Nature of things, it is observed by Dr. Pearce, are often put for the names of their signs and tokens. See also Fischer on Rec. Syn. Thus the arguments which have been drawn from the want of authority, and the difficulty of accounting for the ratio appellationis, though hence, as I have shown in Recens. Synop., are of themselves not conclusive, fall to the ground. A reason seems to be this: "For that reason, or for decency's sake, to avoid the evil eye, the married woman ought to have an ἐξουσία on her head, why? for some decorum." Now these words involve a far greater difficulty than the former, and especially since here we have no assistance from the context. Most Commentators adopting the usual sense of the word, take the sense to be, "through reverence of the Angels, who, according to the opinions of Jewish Rabbins and early Christians, were ministering spirits attendant on the house of God, and witnesses of its proceedings." This, however, has appeared to others scarcely satisfactory. Out they have sought out such a version as, on the word as though taken in well, might give a tolerable sense. Some in the ancient commentators interpret it of *spies sent by the heathen to watch for and report* any improprieties that occur at the Christian assemblies. This however, is little to comprise of opinions stated in Lecoeus. Sec. And the sense "Adhuc and Dionysius in the Christian" adopted by some authors and moderns, is, whatever be the meaning supposed to be intended in the *ἐξουσία* itself, little. After all, the first mentioned interpretation involves the fewest difficulties, though I cannot but suspect that the word ἀγγέλους is corrupt. And as to how a better text to amputate (the course recommended by Abp. Newc., who would cut out the words, the aid of Criticism may be invoked, and as the error is more ancient than all the MSS. and Versions, conjecture may be taken aid. The most favorite one is that of ἀγγείους or ἀγγείαις. This, however, is so of probability, that I would venture to propose the emendation ἐν ἀγγέλοις, "how to use the word of Goldham the who came to mock." This the heathens were allowed to attend at the Christian assemblies, and that some attended to mock, or as spies to note and report any improprieties they saw, is certain from several passages of St. Paul's Epistles, and has been proved by the deep researches into early Ecclesiastical antiquity of the learned Heinrichius. Under these circumstances, I have thought proper to obelize the word as probably corrupt. The terminations ους, when written with manuscript, an invention, might easily be confounded with ον. The renewal of uncommon word ἐγγέλοις (though it occurs twice in the O. T.) would seem a mistake for the common word ἀγγέλοις. Moreover ι and α are perpetually confounded.

11, 12. The sense of these verses is nearly after Whitby (thus well expressed by Bp. Middl.): "Notwithstanding what is the ordinance of God) neither is any man brought into being without the intervention of a woman, nor any woman without that of a man, for as (v. 12) the woman (i. e. women generally) is originally from the man, so the man (i. e. men generally) is brought into being by the intervention of the women (i. e. women). These and other things are ordained by the wisdom of God." This exposition is confirmed by the best ancient and the most eminent of the ancient commentators. The scope of the Apostle is well pointed out by Chrys., Theophyl., and Theodoret as follows: "As the Apostle had to examine the new showing that the woman was from him, he here, and under him, or now, to be more matter, he says that, though originally the woman was from the man, yet the man is derived from the woman." The words in the woman are, I conceive, meant for both sexes denoting generally, that all these matters were ordained so as to the place, by the providence of God.

13. The Apostle here adds another proof of the impropriety of the thing in question, derived from the natural perceptions of good sense and decorum. For a person is best explained by many Commentators of an innate and natural perception of what is right or wrong, though others interpret it of use and custom, which indeed, merges in the foregoing, since use is second nature. On the custom of men's wearing long hair, long, and the origin and cause of it, see Rosenm. Sch. ἀνὴρ ἐν ἑ. "it is an ornament to her, and becomes her." Αὐτῇ would "as a mark of a covering, or sign of subjection of the expressing decorum seem it may be allowed that the hair of women naturally grows to a much greater length than that of men.

14 αἰσχυνθαι; ἢ οὐδὲ αὐτὴ ἡ φύσις διδάσκει ὑμᾶς, ὅτι ἀνὴρ
μὲν ἐὰν κομᾷ, ἀτιμία αὐτῷ ἐστιν· γυνὴ δὲ ἐὰν κομᾷ, δόξα
15 αὐτῇ ἐστιν; ὅτι ἡ κόμη ἀντὶ περιβολαίου δέδοται αὐτῇ.
16 Εἰ δέ τις δοκεῖ φιλόνεικος εἶναι—ἡμεῖς τοιαύτην συνήθειαν
οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ Θεοῦ. [1 Tim. 6. 4.]
17 Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινῶ, ὅτι οὐκ εἰς τὸ κρείτ-
18 τον, ἀλλ' εἰς τὸ ἧττον συνέρχεσθε. [a] πρώτον μὲν γάρ, συν- [a Chap. 1. Ver. 11. 12.]
ερχομένων ὑμῶν ἐν [τῇ] ἐκκλησίᾳ, ἀκούω σχίσματα ἐν ὑμῖν
19 ὑπάρχειν, καὶ μέρος τι πιστεύω· [b] δεῖ γὰρ καὶ αἱρέσεις ἐν [b Matt. 18. Luke 6. 26.]
20 ὑμῖν εἶναι, ἵνα οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν. συνερ- [c 17. 1. Acts 20. 7. Rev. 1. 10.]
χομένων οὖν ὑμῶν ἐπὶ τὸ αὐτό, οὐκ ἔστι Κυριακὸν δεῖπνον
21 φαγεῖν· ἕκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ

18. δοκεῖ φιλ. εἶναι] This is well explained by Luth., Cornel., Grot., and Wets., 'thinks good,' i. e. is pleased, to be contentious or disputatious [on the matter].' After εἶναι there is a clause omitted, (as in more than one passage before in this and the foregoing Epistle) namely, φιλόνεικος ὤν, τοῦτο μόνον λέγομαι.

— ἡμεῖς τοιαύτην—Θεοῦ] The sense seems to be 'such a custom as that in question is neither tolerated by us Apostles, nor in use in the churches of God generally.'

17. τοῦτο παρ. οὐκ ἐπ. &c.] The sense is 'While I am giving you this direction, I cannot but take occasion to censure you, on the ground that' &c. Thus adducing *another* exception to the general commendation he had bestowed on them. In οὐκ ἐπ. there is an elegant meiosis, of which examples are adduced by Raphel and Wets. from Aristoph., Plato, and Xenoph. See more in my Note on Thucyd. v. 105. Συνέρχεσθε, 'ye assemble for public worship.' The ὅτι denotes not *purpose*, but *result*. Now that was not edification, but the reverse

18. συνερχομένων—ἐκκλησίᾳ] Ἐκκλησία may be construed either with the preceding, or with the following words. But the former construction (which is adopted by the most eminent Commentators) is the more natural, and the sense thus arising the more suitable. Thus ἐκκλησία will, it is usually supposed, denote, not *assembly*, as in the other case, but the *building* in which the church is held. That, however, does not necessarily follow. I agree with Dr Burton that the word can scarcely be thought to have acquired the sense *building* so early. But it should seem from v. 22. to have been applied in a sense mid-way between *assembly* and *building*, i. e. an assembly meeting in a particular place: and such is probably the sense here. Of words thus used I have adduced many instances in various parts of my Notes on Thucydides. The τῇ before ἐκκλ. is not found in many of the best MSS. and the Ed. Princ., and is, with reason, cancelled by Matth., Griesb., Tittm., and Vat. If this be right, the sense *building* is almost excluded; while that of *assembly* is strongly confirmed. By σχίσματα are here meant, not *separations from the Church*, but divisions and parties in it; though, as Dr. Burton observes, "not upon matters of faith." It is, indeed, synonymous with the αἱρέσεις just after. As μέρος sub. κατά, 'in some measure.'

19. δεῖ γὰρ &c.] Here δεῖ does not import absolute necessity, but, as Bp. Pearce explains, "such as arises from the tendency of several causes to effect it:" or, as Theophyl. says, "it expresses what must take place while men continue to be men," q. d. 'It cannot but be, from the passions of human nature, that divisions will occur.' So our Lord says, Matt. xviii. 7. & xxiv. 6., διόγκου ἐλθεῖν τὰ σκάνδαλα. 'Ἵνα is here, by most Commentators ancient and modern, supposed to have, not the *consec.*, but the *consecut.* force, q. d. whence it will come to pass, that they who are approved will be made manifest.

20. συνερχ. οὖν ὑμῶν ἐπὶ τὸ αὐτό] See Note on Acts ii. 1. Οὐκ ἔστι scil. τοῦτο. On the sense of κυριακὸν δεῖπνον the Commentators are divided in opinion. Grot., Michael., Macknight, and Bp. Middl. take it to signify 'a (or 'the') Lord's-day meal,' meaning one of the Agapæ or feasts of charity. This interpretation is confirmed by the Syriac Version, 'a meal proper for the Lord's day;' and if admitted, this will furnish a striking proof of the early observance of Sunday. But it is more than doubtful; for the antithetical clause τὸ ἴδιον δεῖπνον requires rather the sense adopted by the ancients and most moderns, 'the Lord's Supper;' κυριακὸν being for τοῦ Κυρίου, as Revel. i. 10. ἐν τῇ κυριακῇ ἡμέρᾳ, 'on the Lord's day.' There is a delicate sarcasm couched in οὐκ ἔστι φαγεῖν, which may be expressed by the following paraphrase: 'To eat the *Lord's* supper is not, *cannot*, surely, be the purpose of your meeting [since that you do not eat]; for your meal is not common, but separate; every one eats his *own* supper.

21. τὸ ἴδιον δεῖπνον προλαμβ.] The antient, and almost all modern Commentators, take προλ. to mean 'eateth before others.' Macknight and Dr. Burton, however, explain it, 'takes his own supper before the Lord's supper:' which might, as far as the words themselves go, be admitted, were it not for the ἐν τῷ φαγεῖν united with προλ. as if to qualify it. But that demands the first mentioned sense, which also is far more agreeable to the context. Τὸ ἴδιον δεῖπνον denotes the supper which each one had brought as his own contribution to the common meal. Προλ. has reference to the σύσσιτον with which each

(Jas. 2. 6. φαγεῖν· καὶ ὃς μὲν πεινᾷ, ὃς δὲ μεθύει. [22] μὴ γὰρ οἰκίας
οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς ἐκκλησίας τοῦ
Θεοῦ καταφρονεῖτε, καὶ καταισχύνετε τοὺς μὴ ἔχοντας; Τί
(Luke 12. 6. Acts 20. 28. Mark 14. 22. Luke 22. 19.) ὑμῖν εἴπω; ἐπαινέσω ὑμᾶς ἐν τούτῳ; Οὐκ ἐπαινῶ. [23] Ἐγὼ
γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου ὃ καὶ παρέδωκα ὑμῖν· ὅτι
ὁ Κύριος Ἰησοῦς, ἐν τῇ νυκτὶ ᾗ παρεδίδοτο, ἔλαβεν ἄρτον,
καὶ εὐχαριστήσας ἔκλασε καὶ εἶπε· [Λάβετε, φάγετε·] [24]
τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλώμενον· τοῦτο
ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. ὡσαύτως καὶ τὸ ποτήριον, [25]
μετὰ τὸ δειπνῆσαι, λέγων· Τοῦτο τὸ ποτήριον ἡ καινὴ δια-
θήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε ὁσάκις ἂν πί-

one [of the richer sort, we may presume) snatched up the food he had brought (and that, no doubt, a plentiful portion) and filled himself therewith, before the poorer sort could well touch it; which would cause *them* (who had brought little or nothing) to fare very scantily. And as *this* (which is to be understood of the *Agape accompanying* and at times *preceding* the Lord's Supper) was not a *common meal*, it was a violation of *propriety* as well as *Christian charity* so to act, for though each brought his own supper, yet when it had been thrown to the common stock, it ceased to be his own. Thus the plenty of some shamed the want of others; which would occasion heartburnings, and so defeat the very end of the Lord's Supper. It is rightly remarked by the ancient Commentators, that the *ratio opponi* requires the word to be interpreted *of satiety* in both drinking and *eating*. We need not understand any *drunkenness* or *gluttony*; nay, the words of the verse following, *μὴ γὰρ οἰκίας—πίνειν*, forbid this. The fault with which they are charged is *gross selfishness* at a meal united with the Eucharistical one, and formed on such principles of Christian charity and brotherly communion as would be a proper introduction or supplement to it.

22. τῆς ἐκκλ. τοῦ Θεοῦ] 'the congregation assembled to worship God.' Τοὺς μὴ ἔχοντας. Sub. φαγεῖν, i. e. those who had brought scanty provision, who would thus be wrongly put to shame, for, if they must struggle with want, they ought to be left to bear it *as best*, not *shamed* with it by rude comparison with the plenty of their richer brethren, for, as an heathen Poet feelingly observes, "Nil habet infelix paupertas durius in se quam quod ridiculos homines facit!"

23. To further show how unseemly and criminal was the abuse in question, the Apostle lays before them the whole history of the institution of the Lord's Supper, that they might the better understand the purpose of Him who instituted it, and thus more clearly see that by such conduct that purpose was entirely frustrated.

I have in *Hac.* Synop. shown that παρέλαβον &c. cannot be understood of *tradition* derived from the other Apostles, nor be confined to denote, that the Eucharist is not the invention of himself or any man, but a Divine ordinance; also that the context and the parallel passages at 1 Cor. xv. 3. Gal. i. 11 & 12. and 2 Cor. iii. 1. demand the following sense: 'The institution which I am now about to advert to is what I myself received from the *immediate and personal* commemoration *of the Lord* himself, and, according to the express injunction therein contained, appointed for your observance. It is not, therefore, of my own devising, nor that of any man, but Divinely instituted, and consequently imperatively binding on all Christians.' It is remarkable (as Doddr. observes) that the institution of this ordinance should make a part of that immediate revelation which was vouchsafed to Paul; and it affords a strong argument for the *propriety* of it in the Church. Παρεδίδοτο is rendered by most recent Interpreters, 'was delivered up.' And so Newc. and Wahef. But though that be the proper sense of the word, yet it is only with the adjunct εἰς τινα or τινος, or εἰς φυλακήν: and a treachery was combined with the delivering up, and seems by the context to have been in the mind of the Apostle, there is no reason to abandon the common interpretation.

24. εὐχαριστήσας &c.] On this, and especially on the *τοῦτο, ποιεῖτε*, see Note on c. 10. Matt. xxvi. 26. Lu. xxii. 19 & 20. The words Λάβετε, φάγετε are omitted in several MSS. of the Western recension, the Italic, Copt., and Sahidic Versions, and some Fathers; and are cancelled by Griesb. and others. And indeed we can better conceive why the words should have been *inserted* than *ejected*. But as the present account bears a strong similarity to that of St. *Luke*, in whom the words are omitted, may we not suspect that the early critics would purposely make that correspondence the stronger? Besides, the MSS. in question are all of the *altered* sort, and not many in number, to which Rauch has not been able to add *one*. That the words are contained in the Peshito Syriac, is a proof of their high antiquity. As to what some urge, that the Apostle did not intend a statement of the *exact words of our Lord*, it is a more gratuitous assumption. And the evidence of the *Fathers* here is of little weight. See Matth.

Κλώμενον signifies, by a *significate* pregnant, 'broken and given.' Εἰς τὴν ἐμὴν ἀνάμνησιν, i. e. 'in commemoration of my sacrifice, and the benefits thence imparted to all Christians.'

26 πητε, εἰς τὴν ἐμὴν ἀνάμνησιν. [1] ὁσάκις γὰρ ἂν ἐσθίητε τὸν [1 Joh. 14. 5. Acts 1. 11.]
ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο πίνητε, τὸν θάνατον
27 τοῦ Κυρίου καταγγέλλετε, ἄχρις οὗ ἂν ἔλθῃ. [m] Ὥστε ὃς [m Rom. 8. 13. Joh. 6. 51, 53, 54. n 13. 27. Luke 14. 21.]
ἂν ἐσθίῃ τὸν ἄρτον τοῦτον ἢ πίνῃ τὸ ποτήριον τοῦ Κυρίου
ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ αἵματος τοῦ Κυ-
28 ρίου. [o] δοκιμαζέτω δὲ ἄνθρωπος ἑαυτόν· καὶ οὕτως ἐκ τοῦ [o Gal. 6. 4. 2 Cor. 13. 5.]
29 ἄρτου ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω· ὁ γὰρ ἐσθίων
καὶ πίνων ἀναξίως, κρίμα ἑαυτῷ ἐσθίει καὶ πίνει, μὴ διο-
30 κρίνων τὸ σῶμα τοῦ Κυρίου. διὰ τοῦτο ἐν ὑμῖν πολλοὶ [p Prov. 28. Prov. 16. 17.]
31 ἀσθενεῖς καὶ ἄρρωστοι, καὶ κοιμῶνται ἱκανοί. [q] εἰ γὰρ ἑαυ- [q Heb. 12. 9.]
32 τοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα· [r] κρινόμενοι δὲ ὑπὸ [r Heb. 12.]

26. *ὁσάκις δ' ἄν* &c.] 'as often as, whenever &c.' For a refutation of the Romish perversion of the sense, see Slade, and upon this doubtful passage Bp. Warburton's Works, Vol x. 13. sqq. & 200. seqq.

— *καταγγέλλετε*] I have in Recens. Synop. been that the must mean, 'ye proclaim and commemorate.' At *ἄχρις οὗ ἂν ἔλθῃ* there seems an ellipsis of a *ποιεῖν*, q. d. '(And this is are to continue to do) till he come.'

27. *ὥστε*] 'thus being the case,' i. e. the use of the Lord's Supper. The best Commentators are agreed that the ἢ is for καί. As to the argument of the Remonstrants, founded on the disjunctive particle, for denying the cup to the laity, it is justly remarked by Mr Slade, that "if proved any thing, it would prove too much, since it would authorize a separate use of the cup, as well as of the bread, whereas they never intended to give the cup without the bread." With respect to *ἀναξίως*, I have in Recens. Syn. shown, that this must not be construed with *κρίνων*, as some recent Commentators contend, it is taken absolutely, in the sense 'in a manner unworthy of and unsuitable to the purposes for which this rite was instituted.'

— *ἔνοχος ἔσται*—*Κυρίου*] The best Commentators have long been agreed, that the sense is: 'he will be guilty with respect to the body,' i. e. guilty of profaning the symbols of the body and blood of Christ, and consequently will be amenable to the punishment due to such an irreverence, and abuse of the highest of the means of grace. So, in a kindred passage of James v. 10., *ἔνοχοι ἔσονται* (ἀντὶ *ἔσονται*) *ἔνοχοι*. In both images "guilty with respect to" involves the direct notion of *liability to punishment* on account of the action in question. There is an ellipsis of *κρίματι*.

28. *δοκιμαζέτω*] Let him examine himself by a consideration of the institution, to see whether he hath the dispositions which the participation of so holy a rite demands, whether he feels a double gratitude for the mercies it commemorates, and is firmly resolved to perform the moral duties enjoined by its founder, otherwise it will be taken not only frivolously and inoffectually, it *ἀναξίως*, and therefore *guiltily*.

Καὶ *οὕτως* should be rendered 'and then only;'

29. *ἀναξίως*] i. e. without the dispositions &c. hath the foregoing examination is meant to ensure. *Κρίμα*, *for condemnation*, *condemnation*, and consequently punishment, agreeably to what was said just before, 'Ἔνοχος ἔσται τοῦ σώμ. &c.; to further explain which the words *μὴ διακρίνων τὸ σῶμα τοῦ Κυρίου* are added, which the best Commentators interpret, 'not distinguishing between the sacramental elements, the symbols of the Lord's body, from the food used at an ordinary meal,' i. e. by making it no more edifying than a common meal, by neglecting to properly estimate the sacrifice of the Lord typified in this holy rite.

30. *διὰ τοῦτο*] i. e. because of this partaking of the sacrament unworthily, for almost all Commentators ancient and modern are agreed, that the Apostle means to fortify his warnings of future punishment for such abuses, by what had already taken place in the sickness and mortality which had been already inflicted. 'Ἀσθενεῖς and *ἄρρωστοι* are nearly synonymous; but the latter is rather the stronger term. 'Ἱκανοί, 'a good many.' Κοιμ. is a common euphemism denoting death, and will prove nothing as to the final acceptance of the persons.

I have in Recens. Synop. shown the folly of endeavouring to explain away, and the presumption of calling in question (as certain recent German Commentators have done) the reality of these judicial inflections of temporal punishment, which must be considered as always proceeding from God, and altogether extraordinary, similar to others mentioned at Acts v. 5. 1 Cor. v. 5. 2 Cor. x. 8. xiii. 2. 1 Joh. v. 16. James v. 14 & 15. Revel. ii. 22., and probably confined to the age of miracles, namely, the Apostolic age, and probably a short space after it. "They were (says Abp. Newc.) unerringly proportioned to the guilt incurred, and were designed to preserve and establish the purity of Christian worship and practice, as well as the authority of the Apostles."

31. *εἰ γὰρ ἑαυτοὺς διεκ.* &c.] These words are exceptical of the preceding; and the sense may be, 'if we would so judge and discern ourselves,' as before mentioned, viz. whether we receive the Lord's Supper worthily, or not, 'we should not be adjudged to suffer such punishments as those just adverted to.' Perhaps, however, the Apostle speaks *per solecismum*, and the sense seems to be, 'if we had discerned &c., we should not have been adjudged &c.

32. *κρινόμενοι δὲ*—*καταδικαζόμεθα*] This seems added to remove those who were unhappy under sickness as inflicted, q. d. 'But when we are so

τοῦ Κυρίου παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακρι-
θῶμεν. Ὥστε, ἀδελφοί μου, συνερχόμενοι εἰς τὸ φαγεῖν, 33
ἀλλήλους ἐκδέχεσθε· εἰ δέ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω· ἵνα 34
μὴ εἰς κρίμα συνέρχησθε. τὰ δὲ λοιπὰ ὡς ἂν ἔλθω διατά-
ξομαι.

XII. ΠΕΡΙ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω 1
ὑμᾶς ἀγνοεῖν. Οἴδατε ὅτι ἔθνη ἦτε, πρὸς τὰ εἴδωλα τὰ 2
ἄφωνα ὡς ἂν ἤγεσθε ἀπαγόμενοι· διὸ γνωρίζω ὑμῖν, ὅτι 3

judged and visited by the Lord, we are not superadmonished, but disciplined, as a helpe at the hands of a master, for our good and reformation, in order that we may not be finally condemned with the impenitent and unbelieving world. Thus, as Neve observes, 'the judgment is temporal castigation to prevent eternal punishment.' In this above sense παιδεύεσθαι is often used, both in the Old and New Testaments.

33. ὥστε, ἀδελφοί μου, κ.τ.λ. ὥστε is used in Κυρίου to denote the Agape and the Lord's Supper which followed it. Ἀλλήλους ἐκδέχεσθε. The older Commentators in general render, 'wait for each other,' as equivalent to μὴ προλαμβάνετε. But the best Commentators in after times have been long agreed that it signifies, 'receive each other with the hospitality of private guests,' implying a social community between the rich and the poor.

34. εἰ δέ τις πεινᾷ κ.τ.λ.] The sense seems to be: 'If any one be so hard to be satisfied, that he cannot wait until a little gratify his appetite at the Agape, let him take an entertainment at home and not make a feast meant for religious and benevolent purposes subservient to the mere gratification of sensual appetite, lest he should so act as to incur condemnation and punishment.'

— ἵνα μὴ κ.τ.λ. The sense seems to be: 'What I use requires to be said in order, i. e. in this and other parts of Ecclesiastical discipline.'

XII. This and the next two Chapters treat of the nature and use of the Spiritual gifts. In Ch. xii. St. Paul shows that all those gifts were alike imparted by the Holy Ghost, and all were for the use of the Church; and therefore that no one should value himself upon his gift, so far as to contemn another who had an inferior one. In Ch. xiii. he recommends love as a higher perfection than all the gifts of the Holy Ghost put together, because all those gifts must cease here, but love will remain for ever in heaven. In Ch. xiv. he gives particular rules about the use of their gifts in public assemblies. (Bp. Pearce.)

1. περὶ τῶν πνευματικῶν.] There is here an ellipsis, on which the Commentators are not agreed, some supplying ἀναγκαῖον, but most χαριστικῶν. Either is suitable to what follows; for the Apostle proceeds to treat not only of both spiritual gifts and spiritual persons. But the former is confirmed by ver. 1 and Rom. i. 11., and seems to deserve the preference, though, indeed, both may possibly be intended. The Corinthians, it seems, had disputes concerning the relative excellence of these gifts, and had applied to the Apostle to decide the controversy.

Οὐ θέλω ὑμᾶς ἀγνοεῖν, occurring two times, i. e. as a formula requiring serious attention and regard.

2. οἴδατε ὅτι—ἀπαγόμενοι.] These words are not, as Locke imagines, parenthetical, but meant to suggest the necessity of being well informed in this important subject, since they have now no longer the excuse of being unlearned in the ignorance of heathen idolatry. There seems to be an emphasis on οἴδατε ὅτι, q. d. 'but are you converted to the worship of the one true God?' Τὰ ἄφωνα τὰ ἄγαλματα, i. e. mere stocks and stones, though, perhaps, as some Commentators think, the term *dumb* may have allusion to the imposture by which the priests made them seem to utter answers, and, in fact, oracles, q. d. as Neve explains, 'unable themselves to speak, much less to inspire you with the gift of tongues, or of prophesying.' Ἀπαγόμενοι is a strong term, and denotes being hurried away by a force which cannot be resisted; and here it refers to the brutal infatuation, by which they were led away into idolatry and vice, like brute beasts that have no understanding. This is especially alluded to in the ὡς ἂν ἤγεσθε, 'as we might be led,' viz., as Neve, explains, 'by custom, example, or inclination, just as it might happen.'

3. διό] 'for which purpose, namely, that ye may not be thus ignorant, that ye may have the proper information.' Γνωρίζω is explained by Mal. iii. 1. 'I give you this rule to distinguish concerning spiritual things and persons.' See also Matth. iii. 3. The ἐν πνεύματι θεοῦ λαλοῦντες must be understood chiefly of the Jews who pretended to the Holy Spirit, and yet denied the Messiahship of Jesus. The phrases Κύριον ἀνάθεμα Ἰησοῦν, and εἰπεῖν Κύριον Ἰησοῦν are to be equal and with reference to each other. Κύριον ἀνάθεμα τινα signifies 'to cast any one abroad,' 'to put away from the earth.' On the term ἀνάθεμα, see Note on Rom. ix. 3. Εἰπεῖν Κύριον Ἰησοῦν imports 'to acknowledge constantly, publicly, and sincerely the Messiahship of Jesus, and thoroughly embrace his religion.' Ἐν πνεύματι ἁγίῳ means, by the contrast, 'not by the impulses of the Holy Spirit.'

The best Commentary on the sense of this passage is to be found in a kindred one at 1 John iv. 1—4, where is mentioned a similar mode of distinguishing true from false Christians. St. John, I conceive, means that no one can sincerely disavow and betray the divine mission of Jesus, and have the gifts of the Holy Spirit, however he may pretend to them; and, on the other hand, that there is no one who makes that confession sincerely and heartily, but must have the Holy Spirit in some degree or other. It may be, as

οὐδεὶς ἐν πνεύματι Θεοῦ λαλῶν, λέγει ἀνάθεμα Ἰησοῦν· καὶ οὐδεὶς δύναται εἰπεῖν Κύριον Ἰησοῦν, εἰ μὴ ἐν πνεύματι ἁγίῳ. 4 Διαιρέσεις δὲ χαρισμάτων εἰσί, τὸ δὲ αὐτὸ Πνεῦμα· 5 καὶ διαιρέσεις διακονιῶν εἰσι, καὶ ὁ αὐτὸς Κύριος· 6 καὶ διαιρέσεις ἐνεργημάτων εἰσίν, ὁ δὲ αὐτὸς [ἐστι] Θεὸς, ὁ ἐνεργῶν

3 Rom. 10. 9. 1 Joh. 4. 2. 1 Joh. 4. 3. 4 Rom. 12. 6. 1 Pet. 4. 10. 5 Rom. 12. 7. 6 Rom. 8. 28. Eph. 1. 11.

Dr Barton suggests that the words ἀνάθεμα Ἰησοῦν were those which the Christians were by their persecutors required to pronounce: but perhaps this supposition was of a later age. And I cannot agree with him that the true reading here is ἀνάθεμα Ἰησοῦς and Κύριος Ἰησοῦς, for that is not supported by external evidence, and is liable to internal probability.

4. The Apostle now proceeds to enumerate the various gifts and powers of different Christian teachers, and that for the purpose of showing that no one of them is to be despised, and that not any to be exalted above the rest.

In proceed to consider the passage contained in this and the two following verses, I have to observe, first, fully shown how utterly untenable is that mode of interpretation, which has been so prevalent among the foreign Commentators, that the last half of verse 3 by which the purpose of removing certain difficulties, the χαρίσματα here mentioned are supposed to have been merely natural endowments improved by use and art. At the same time, I readily acknowledge the difficulty of determining the exact nature and defining the limits of the several χαρίσματα. Yet there is not the less reason to suppose them to have been supernatural. And, although some of them may seem to imply a human agency, yet that is not inconsistent with their being also supernatural gifts, since in all such cases the cooperation of the human ἐνεργούμενος with the divine ἐνεργῶν is perfectly agreeable to the analogy of the Gospel system. In short, the Ἐνεργῶν being still more important than Human, and so interpreted of the Holy Spirit, I mean in the personal sense, as being the same agent who in the next and natural clause is called Κύριος and Θεός. Thus the very learned Mede and Bishop Middleton acknowledge here a distinct mention of the three persons of the Holy Trinity in these three verses. And the same opinion is made by Dr Owen, who asks "What stronger proof can we require of the Divinity of the Holy Ghost?" Bp. Middl. keeps nearly the same position as follows: "The overarching clause ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσι must be understood as applicable alike to the Three Persons, nor the two preceding verses would be detective and only the last complete. It is the same Spirit, who does what? and the same Lord, who does what? ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσι. The personality of the Spirit is also strongly asserted v. 11, where it is said to distribute gifts according to his pleasure, which is the attribute not only of a Person but of a Person who is omnipotent. The Spirit is there said to work where words, plain and comprehensive, of the various powers enumerated in ver. 7 to 10 have among others been expressly mentioned, and of this there is the principle as it is usually understood, to the office of preaching it will be included in the enumerated operations of the Spirit, for λόγος σοφίας and λόγος γνώσεως v. 8 are the qualities by which deacons are rendered efficacious. See Acts vi. 4, and Note at Acts vi. 1. It appears, therefore, that of the miraculous powers mentioned 4, 5, 6, are in v. 11, imputed to the influence of the Spirit, who is there made *solely* to be the cause of effects above ascribed by Paul to the Spirit, to the *Lord*, and to God, and consequently that he is described with the other two Persons." Hence it is clear that the operations as mentioned in these verses must be, as Mr Locke unequivocally acknowledges, supernatural.

διαιρέσεις δὲ χαρισμάτων] This is taken by most recent Commentators as put for ταῦτα χαρίσματα. But Dr Wordsworth best rendered with Bp. Blomfield, in his sermons p. 15, "There are [various] distributions of Spiritual gifts, i. e. distributed one is said at v. 11 to be the Spirit according to his pleasure. Mr. Townsend renders classes. The word χάρισμα signifies any thing which is χαριστόν, which is freely bestowed at the pleasure of the donor. In the N. T. it is confined to God's gifts as the ἐνεργημα to God's operations. Thus it is suggested that these are not mere natural endowments of mind, or acquired talents but powers conferred by Divine influence. With respect to the three terms here employed, namely, χαρισματα, διακονιαι, καὶ ἐνεργηματα, they are by most recent Commentators regarded as synonymous. And such they, in one sense, are, being, as Chrysostom, ὀνόματα διάφορα μόνον, καὶ πράγματα τὰ αὐτά. The difference, I conceive, refers only to the various views under which the gifts may be considered. Χαρισματα seems to denote the gifts *gratuitously*, of which it is added that it is one and the same Spirit who is the bestower. The διακονιαι, and the ἐνεργ., *necessity*. The former of these two may be rendered services. Thus the word is often used in the N. T. to denote the general ministry appointed by Christ to the Apostles and teachers, the services enjoined on them for the common advantage of the Church. It is here means, as Theophyl. and Phot. observe, to suggest that the endowments in question carried with them an especial obligation to labour for the spiritual good of others. As to their distribution, it is as Bp. Blomfield observes, the province of the one who is Κύριος to appoint his servants to different services. Of the ἐνεργηματα we I rendered by Macan, inasmuch as the term here is well pointed out by Theodoret, who says ἐνεργήματα δὲ πολλὰ καλεῖται τὰ χαρίσματα ὅτι ἐκ τῆς θείας ἐνεργείας χορηγοῦνται. The word is well explained by Bp. Blomfield "miraculous powers communicated by the Spirit called in v. 6 ἐνεργηματα θεοῦ power."

τὰ πάντα ἐν πᾶσιν. Ἑκάστῳ δὲ δίδοται ἡ φανέρωσις τοῦ 7
πνεύματος πρὸς τὸ συμφέρον. ᾧ μὲν γὰρ διὰ τοῦ πνεύ- 8
ματος δίδοται λόγος σοφίας, ἄλλῳ δὲ λόγος γνώσεως κατὰ
τὸ αὐτὸ πνεῦμα· ἑτέρῳ δὲ πίστις ἐν τῷ αὐτῷ πνεύματι· 9
ἄλλῳ δὲ χαρίσματα ἰαμάτων ἐν τῷ αὐτῷ πνεύματι· ἄλλῳ 10
δὲ ἐνεργήματα δυνάμεων, ἄλλῳ δὲ προφητεία, ἄλλῳ δὲ ἰα-

7 *πάντα—πᾶσιν*] The sense is 'But to each in particular is given the manifestations of the Spirit (pertaining to him) and that for usefulness, namely, to all (men) at large' not for ostentation, or, let it be said, for *φανέρωσις τοῦ πνεύματος* is not *φανερωθεῖσα τοῖς πᾶσιν*. As the *φανέρωσις* seems to suggest that publicity in the things worldly which excluded all importance. *Πνεῦμα* is, however, explained by the Fathers and Dr. Burton the means of showing openly that the Spirit is in him.

8 Here the Apostle proceeds to enumerate the different gifts separately. But to settle the exact point and frame their definitions is perhaps a task lording by its difficulty. As Bengel acutely remarks, 'nec ratio ignorari propriae vocabuli fere est, quantum existimamus.' The earlier Commentators, as Grotius in their Sacra Scriptura, and Wolf, are here but indifferent guides. Lim., Light., and Schöttgen have done something towards the elucidation of the passage, but in them there are many a little dissertations upon points. I have taken, for more the best accompanied by Schöttgen, Mr. Locke, Lord Barrington, Dr. Doddridge, Dr. Hales, Dr. Blomfield, on his Sermons and the Notes attached and Mr. Townsend, in an instructive Dissertation on the Spiritual Gifts of the Ante-Nicene Fathers, and, generally, I must say, have consulted by myself other Sources.

The λόγος σοφίας is by all the best Interpreters from Lord Barrington downwards supposed to have been peculiar to the Apostles as corresponding to the enumeration at ch. 28. All Church stress is supported by the opinion of Chrys. and the other ancient Commentators, defining those Eccl. endowments, by which they were enabled to plant and propagate the Gospel. 2. Λόγος γνώσεως is supposed, on the same authority, and from the same consideration, to denote a gift of a somewhat similar kind, namely, that appertaining to the *Presbyters* of the N. T. As far as the persons were *teachers* (which however some doubt) it may have included as Mr. Townsend thinks, the learning that was acquired by industry, the experience given by time, age, and being intermixed with the world, and other talents, demanded by the circumstances of difficulty or danger in which they were placed.

9, 10 *πίστις*] Namely, as almost all the best Interpreters are agreed, such a degree of faith as was imparted to the Ἀπόστολοι to whom they correspond at vv. 28—30. I have dwelt upon such a full generation conveyed by the Spirit of the truths which the teachers had to communicate, as might enable them both to speak with complete assurance and to be competent to encounter and disprove and defend in a preaching the Gospel, connected as it has been with a power of *Spiritual healing* that came upon them when any difficult matter was to be performed, which invariably secured them that Divine power which was given to be accomplishment of it. This view is supported by the authorities of Chrys. and the Greek Commentators.

χαρίσματα ἰαμάτων] I have fully shown in Recens. synop. that his opponents in the opinion of many recent Commentators cannot but denote the *gift of healing*, or the power of *miraculously curing various diseases*. The ancient Commentators think that this was confined to the *apostles* while some modern divines extend it much further. And Mr. Townsend supposes it to have been the most common of the gifts.

11 *ἐνεργήματα δυνάμεων*] It has been thought very difficult to distinguish this from the χαρίσματα ἰαμάτων. And Dr. Macknight takes the preferable course of explaining it of an 'invigorating of the mind,' or, as Chrys. and others, to work them as an intermediate which relates to have effect on him as a *Πνευματικοῦ* or *Χαρισματικοῦ*, and which is contradicted by the words of v. 6. 'It is God that worketh all in all.' Mr. Townsend takes it to denote the utmost enlargement of the natural faculties by which the teachers of Christ were enabled to perform wonderful things of danger by an agency superior to any effects of the valid sense, past, present, or future.' But however ingenious this view may be, I add, extending the power of claim it cannot, I think, be admitted. Lord Barrington supposes, however, be removed by supposing that the Apostles here speaking of other miraculous powers, such as healing diseases, two of the leading powers of Mark xvi. 23, which is to be understood as Scripture and Christ, and Lord Barrington supposes, miracles requiring a greater power than the foregoing such as performing things contrary to the course of nature. But this may be guiding too far. The reader may, however, resort to the Dissertation appended by the two distinctions of *miracles* which I have announced in a preceding part of this work.

The ἐνεργήματα and the χαρίσματα ἰαμάτων vv. 28 and vv. 29 & 30, are no doubt as Lord Barrington suggests, compound, with a certain meaning, that an *energy* of mind was intended for otherwise transposition would have been wrong.

προφητεία] Lord Barrington and Mr. Townsend have satisfactorily shown, that this indicates a lower degree of prophecy than that enjoyed by the Apostles and natural the gift of

κρίσεις πνευμάτων, ἑτέρῳ δὲ γένη γλωσσῶν, ἄλλῳ δὲ ἑρ-
11 μηνεία γλωσσῶν. Πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ
12 αὐτὸ πνεῦμα, διαιροῦν ἰδίᾳ ἑκάστῳ καθὼς βούλεται. Κα-
θάπερ γὰρ τὸ σῶμα ἓν ἐστι, καὶ μέλη ἔχει πολλά, πάντα
δὲ τὰ μέλη τοῦ σώματος [τοῦ ἑνὸς], πολλὰ ὄντα, ἕν ἐστι
13 σῶμα· οὕτω καὶ ὁ Χριστός. Καὶ γὰρ ἐν ἑνὶ πνεύματι ἡμεῖς
πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἕλ-
ληνες, εἴτε δοῦλοι εἴτε ἐλεύθεροι· καὶ πάντες εἰς ἓν πνεῦμα
14 ἐποτίσθημεν. Καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἓν μέλος, ἀλλὰ
15 πολλά. ἐὰν εἴπῃ ὁ πούς· Ὅτι οὐκ εἰμὶ χεὶρ, οὐκ εἰμὶ ἐκ

[illegible] of true as by inspiration. "To an [illegible] attendant on this gift (adds Mr Trench) was the power of discerning of spirits, which was the insight or faculty of discerning both the truth and certainty of what was spoken by other prophets, and likewise of ascertaining the motives and secrets of the hearts of those who might enter the Christian assemblies, and consequently of knowing the precise mode of teaching which his circumstances might demand." This coincides with my remark in Rom. xii. that the [illegible] verse is to be considered with the [illegible], as bearing a strong affinity with it. In fact, as I have observed, the [illegible] and the [illegible] form one group. Hence verse 7 is to be joined above, as being the fundamental principle on which all the other gifts were founded. The [illegible] and the [illegible] form another group, to which belong the [illegible] and the [illegible]. And lastly come that of the γένη γλωσσῶν and the ἑρμηνεία γλωσσῶν, of which the former denotes the faculty of speaking in various tongues which one had never learnt, the latter, the interpretation of such tongues, whether employed orally or in writing. These are regarded as of inferior estimation to the rest, and was no doubt far more common. Both sorts of persons were Mr Trench remarks, assistant to the higher ministers, and thus to these we correspond the [illegible] of v. 28. As to the [illegible] of the same verse, it appears, as Bagot remarks, not the act, but the ability to govern, and those endued with it, usually attained in time, the higher gifts and exercised the higher offices of the Church.

I have thought proper to enlarge thus much on the subject of the spiritual gifts, on account of its great importance and high importance as being of so much consequence towards demonstrating the divine original of the Gospel. Especially since the validity of the proof is enhanced to an extent at a better understanding of the subject itself.

11. πάντα δὲ ταῦτα—βούλεται] Render: "Now (but) all the same Spirit (inworketh) all these (varieties of gifts) distributing to each (of the persons favoured with them) separately his own gift, as He pleaseth. Διαιρεῖν has a middle [illegible], denoting to divide and distribute. At least with [illegible]. It is very rarely found without some corresponding term, but an example occurs in Thucyd. ii. 13.

12. καθάπερ γὰρ &c.] Under a metaphor derived from the mutual dependence of the various parts of the human body, the Apostle (as at Rom. xii. 4 & 5) inculcates, that all the members of the Christian body, (as it ought to be) Christians, should so act as to form one united whole, each mutually contributing to the common benefit of the Church. Render: "For as the body is one, and (yet) has many members, and all the members of the one body, many as they are, are but one body, so also is (Christ, i.e. his Church) but one." Τοῦ ἑνὸς is not found in some MSS. and Versions, and is considered as an interpolation by Mill and Bengel. It has indeed, the appearance of coming from the margin, but its omission may have arisen from carelessness, it not being necessary to the sense.

13. καὶ γὰρ ἐν ἑνὶ πνεύματι ἐβαπτίσθημεν] Most recent foreign Commentators understand this of the communication of the χαρίσματα. And to this the ἐβαπτίσθημεν is very applicable, and the sense they lay down specious. But it requires ἐν πνεύματι to be read in the place of ἐν ὕδατι, and then yields a sense not so apt or natural as that arising from the interpretation adopted by almost all Commentators ancient and modern, who here suppose an allusion to the two Sacraments. By being baptized (say they) we are all made members of the body of Christ, and united one to another under him the head; and thus, whether we be Jews or Gentiles, bond or free, we are all one in Christ, who by baptism have been admitted into his Church, and this union of ours one with another is testified and declared by our communion at the Lord's table, which is here called a drinking into one spirit, referring to the sacramental cup. By baptism we are said by one spirit to be baptized into one body, and at the Lord's Supper, are said to drink into one spirit.

14. In this and the next two verses the parallel is further developed and illustrated. Οὐ γὰρ τὸ σῶμα—πολλά the sense (expressed paraphrastically) is "It is not one member, however important, which constitutes the body, but all together;" an usual effect employed by orators to excite large bodies of men to unanimity and concord. The Apostle had probably in mind the well-known apologue of Æsop, which, I suspect, was derived (together with most of his

τοῦ σώματος· οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος. καὶ ἐὰν εἴπῃ τὸ οὖς· Ὅτι οὐκ εἰμὶ ὀφθαλμός, οὐκ εἰμὶ ἐκ 16
τοῦ σώματος· οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος. Εἰ ὅλον τὸ σῶμα ὀφθαλμός, ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοή, 17
ποῦ ἡ ὄσφρησις; νυνὶ δὲ ὁ Θεὸς ἔθετο τὰ μέλη, ἓν ἕκα- 18
στον αὐτῶν, ἐν τῷ σώματι καθὼς ἠθέλησεν. εἰ δὲ ἦν τὰ 19
πάντα ἓν μέλος, ποῦ τὸ σῶμα; νῦν δὲ πολλὰ μὲν μέλη, 20
ἓν δὲ σῶμα. οὐ δύναται δὲ ὁ ὀφθαλμὸς εἰπεῖν τῇ χειρί· 21
Χρείαν σου οὐκ ἔχω· ἢ πάλιν ἡ κεφαλὴ τοῖς ποσί· Χρείαν
ὑμῶν οὐκ ἔχω. ἀλλὰ πολλῷ μᾶλλον τὰ δοκοῦντα μέλη τοῦ 22
σώματος ἀσθενέστερα ὑπάρχειν ἀναγκαῖά ἐστι· καὶ ἃ δο- 23
κοῦμεν ἀτιμότερα εἶναι τοῦ σώματος, τούτοις τιμὴν περισ-
σοτέραν περιτιθέμεν· καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην
περισσοτέραν ἔχει. τὰ δὲ εὐσχήμονα ἡμῶν οὐ χρείαν ἔχει. 24
ἀλλ' ὁ Θεὸς συνεκέρασε τὸ σῶμα, τῷ ὑστεροῦντι περισσο-
τέραν δοὺς τιμήν, ἵνα μὴ ᾖ σχίσμα ἐν τῷ σώματι, ἀλλὰ 25
τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη. καὶ εἴτε πάσχει 26
ἓν μέλος, συμπάσχει πάντα τὰ μέλη· εἴτε δοξάζεται ἓν μέ-
λος, συγχαίρει πάντα τὰ μέλη. Ὑμεῖς δέ ἐστε σῶμα Χρι- 27
στοῦ καὶ μέλη ἐκ μέρους.
Καὶ οὓς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ, πρῶτον ἀπο- 28

b Rom. 12. 4.
[1] Cor. 6. 22, 23. c 3. 21, 22. d 6. 15, 19. e Rom. 12. 5. f Ephes. 4. 11, 12, 30. g Tim. 4. [Ps. 72. 24.

others) from the Fact, that ever fertile source of fable.

16. οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος] 'it does not therefore form no part of the body.' Such is the sense, i. e. see I cor. to the parenthesis which I have followed, with several eminent Editors and Translators, the Syr., Arab., and Latin Versions, and Heyn. and Theodoret: and so is required by the *propriety of language*. Those who adopt the interrogative are obliged to alter the second οὐ by calling in the rule, that two negatives make an affirmative, which principle will not apply to a construction like the present.

18. νυνὶ δὲ ὁ Θεὸς] 'In sense is 'But as they are now constituted God hath placed the members each of them in the body in that situation, and for that office, which it hath pleased Him.'

19. εἰ δὲ ἦν &c.] 'But if all the members were one member, where would be the body?' i. e. there would be no *body*, just as a single cog cannot make an universe.

21. οὐ δύναται] i. e. cannot, consistently with fitness and propriety, ought not.

22. ἀλλὰ πολλῷ μ.] The force of the πολλῷ μᾶλλον and the turn of the sentence is well illustrated by Bentley. With respect to δοκοῦντα, it is not agreed whether it refers to the *eyes*, or the *hands*, or the *lungs* and *intestines*. But there is no reason why it should not have reference to all such parts as are at once delicate and yet necessary to the functions of the whole body.

24. ἀτιμότερα] By this is meant the lower parts of the trunk of the body, i. e. as Abp. Newcastle, he does by which nature blows off what is recrement. Περισσὴ τιμὴ signifies, as Grot. shews, the more studious care clothing and cherishing them with raiment. The words καὶ τὰ ἀσχήμονα &c. form a sort of parallelism on the former, to introduce the paronomasia between ἀσχ. and εὐσχ. The sense of εὐσχ. is illustrated by Krause from Jhod. Sac. p. 54 τὰ ἀμφιέζοντα τοῖς ἀγκῶσι τὴν σκέπην ἁπὰ καὶ εὐσχημοσύνην περιποιοῦσι.

24. οὐ χρείαν ἔχει] Sub. ἐστὶ ἀνάγκη τιμῆς περισσῆς, περιτιθέναι. Ἐν τῷ εὐσχήμονα St. Paul alludes to the *face*. So Boldt (καὶ ἐπιφέρουσι) "The face, on which the image of God is particularly stamped, we leave uncovered, but as for those parts which decency or custom teaches us to conceal, we contrive not only to cover, but also, as far as we conveniently can, to adorn by cover ng."

— ἀλλ' ὁ Θεὸς—τιμὴν] Render 'But God hath attempered (the parts of) the body, having assigned more abundant honour to any meanest part.' Συνεκέρασε signifies 'hath attempered and adjusted the respective advantages of the various members, so as to form a just composition of the whole.

25. σχισμα] 'division, separation,' by which the members would be mutual and

26. ἀλλ' ἀλλήλων, This may be interpreted agreeably to the antithetical παρὰ, and the synonymous συγχαίρει, and the sense is, 'reciprocal attention.'

27. The Apostle now applies this apt similitude to the case he intended to illustrate. 'Ὑμεῖς δὲ &c., q. d. what I have been saying holds good of you. Ἐκ μέρους, 'severally.'

28. ἔθετο] 'constituted.' In some sense

28. ἔθετο] 'constituted.' In some sense

στόλους, ἑκτέρους προφήτας, τρίτον διδασκάλους, ἔπειτα
δυνάμεις, εἶτα χαρίσματα ἰαμάτων, ἀντιλήψεις, κυβερνήσεις,
29 γένη γλωσσῶν. Μὴ πάντες ἀπόστολοι; μὴ πάντες προ-
φῆται; μὴ πάντες διδάσκαλοι; μὴ πάντες δυνάμεις; μὴ
30 πάντες χαρίσματα ἔχουσιν ἰαμάτων; μὴ πάντες γλώσσαις
31 λαλοῦσι; μὴ πάντες διερμηνεύουσι; Ζηλοῦτε δὲ τὰ χα- 31 or 1
ρίσματα τὰ κρείττονα· καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν
δείκνυμι.

1 XIII. Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ
τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἠχῶν ἢ

ministering in the Church of Christ. On the various names of officers in this verse see the Notes supra v. 4. & seqq. By the δυνάμεις are meant the persons who possessed the Gifts and powers before adverted to. Ἀντιλήψεις would properly signify helps: but by antonomasia, as in that which the Americans have introduced into the use of *help*, it denotes *keepers*. The term is generally supposed to refer to the *deacons* who took care of the sick, poor and destitute. They probably held other offices also, not always the same. So also κυβερνήσεις is by many thought to correspond to the *Presbyters*, while others assign it. And (it was said) the Greek Commentators suppose these to have been the same with the ἀντιλήψεις, which, in a certain sense they probably were, i.e. as functionaries discharging offices closely conjoined, the ἀντιλήψεις generally being the care of the poor, the sick, and strangers; the κυβερνήσεις the rule of the church, and the administration and stewardship of these efforts, inclusive of taking the care of widows and orphans. Thus I keep γένη from being a word expressive of them conjunctively by τὸ αὐτοκρατὲς τῶν ἀνδρῶν καὶ τὸ ἀνδρεῖον ἅπαν διαπορεῖν τοῦ τῶν ἀνθρώπων. It should seem, therefore, that the τῶν of ἀνθρώπων is rather *possessive* than genitive. And if it be objected that such offices as the Diaconal and Oeconomical have nothing to do with the χαρίσματα, we may answer, but possibly the Apostle did not intend the ἀντ. and κυβερν. to appertain to the χαρίσματα before mentioned. Thus, in his enumeration of the offices which have χαρίσματα appertaining to them, in the two next verses he omits them, neither are they found in the first enumeration at vv. 8, 10.

31 [καὶ ἔτι δὲ—ὑμῖν δείκνυμι.] Some Commentators, as Grot. and modern, would take ζηλ. as in the *Indicative* and regard the sentence as interrogative. But the difficulty which has induced them to abandon the common interpretation, in which ζηλ. is taken as the Imperative, may be removed by recollecting that ζηλ. is a word of middle signification. If the term be taken in a good sense, of which we examples in Heccles. Sam. 1. the Apostle will use this unusual phrase for his before been saying. The sentence is tended by the Apostle, and which occurred to Chrys. and Grot., seems to be as follows: 'Have ye the higher gifts? No, but if (you say earnestly *covet* them. That I hinder not. Be it so. See) after them by prayer unto God. Seek after (I say) the higher gifts, so that have the power.' The Imperat. is here of a kind in this sense of *per ne fieri*. The sense to following is for καὶ τοι, and τοιοῦτον. Δείκνυμι, I am showing, I am going to show you. Chrys. a method of stating what you are at, namely, by the rival on of love, or universal benevolence. Καθ' ὑπερβολὴν is an adverb of phrase, here used for an adjective, as is not unfrequent in the Classical writers.

XIII. 1 This verse ought not to have been separated from the last verse of the preceding Chapter, since it is closely connected with it. In order to fully expose the error of the Corinthians in undervaluing and pushing themselves on spiritual gifts, without due regard to ordinary usefulness, the Apostle now declares the most illustrious of them to be *as nothing* compared with the *love* meaning to show by the strongest instances imaginable, that nothing could prove a man a true *believer* who had not this *love*. The Apostle uses the *first* person per *εἰρωνεῖαν*, to avoid giving offence.

ἐὰν ταῖς γλώσσαις &c.] i.e. 'if I could speak the language of every nation, nay, also that of angels.' It is not necessary to debate (as do the old Commentators) whether the Angels have a language. It was sufficient for the Apostle to suppose this especially as that was the opinion of his countrymen, some of whom even thought that certain of their Rabbins had attained a *knowledge* of it, which they supposed was the key to all mysteries. The Apostle as Whitby remarks, is reckoning up the things which were of the highest estimation with the Jews, and rendered their wise men the most celebrated.

— ἀγάπην] 'universal benevolence.' Ἀγάπη is to be rendered by Wakef., 'Love.' This idiom of the Pret. Imat. for the Present is frequent. By the χαλκὸς is meant some brazen utensil, and the epithet ἠχῶν suggests the idea of a *trumpet*, especially as ἠχὼ is so used in the Latin. But probably St. Paul meant another brazen instrument like our *bowl* mentioned in Virg. Æn. v. 140. Of the κύμβαλον every information may be obtained from Bynæus de Serv. p. 166, Lampe de Cymbal. p. 173, Fabr. Fort. Sac. p. 318 & 344, and the Classical editions of Wetst. from which it appears that this was a hollow brazen plate which, being struck against another such plate, emitted a very acute and sonorous *ringing*, and therefore the term should be rendered, not *sounding* which would only suit the *κώδων* or *tintinnabulum*, but *clamorous*.

κύμβαλον ἀλαλάζον. καὶ ἐὰν ἔχω προφητείαν, καὶ οἶδα τὰ 2
μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ ἐὰν ἔχω πᾶσαν
τὴν πίστιν, ὥστε ὄρη μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐδέν
εἰμι. καὶ ἐὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου, καὶ ἐὰν 3
παραδῶ τὸ σῶμά μου ἵνα καυθήσωμαι, ἀγάπην δὲ μὴ ἔχω,
οὐδέν ὠφελοῦμαι. Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται· ἡ 4

2 προφητείαν] The term must here be taken in its highest sense, as at Rom. xii. 6 and Eph. iv. 11. And εἰδὼ μυστ. &c. may be supposed to correspond to the λόγος σοφίας and λόγος γνώσεως supra c. i. 8. It must also imply every imaginable addition to that knowledge. The same may be said of the πᾶσαν τὴν πίστιν corresponding to the πίστις at ver. 9. Let special faith by which miracles were wrought, "ὄρη μεθ." is an hyperbolical expression founded on that of our Lord at Matt. xvii. 21 & 24 and elsewhere. Οὐδέν εἰμι does not mean, as Mr. Scott imagines, "am not christian, but as appears from the Classical examples in Wets., "I am nobody," i. e. I am entitled to no distinction on that account.

3. ψωμίσω πάντα τὰ ὑπάρχ. μ.] In order to perceive the force of this passage, it is necessary to advert to the scope of the Apostle in the whole Chapter. He is here exerting himself to lessen the too great anxiety of the Corinthian Christians for the χαρίσματα above mentioned, and, in order to do this the more effectually, he brings forward a certain principle, which is of more value than them all, namely ἀγάπη, by which I conceive, he means not, as Heartfelt love towards God, and towards man. Not love towards God only as shown in external forms and outward professions of piety, nay, even laying down one's life for the Gospel's sake, but *internal and heartfelt love towards God*, as separate from all motives of vanity or self-interest, obsequiousness, or fame or gain, and *love to man*, both for the *sake of man* and also in order to please God, not in external only, or for our own sake, to gratify our own vanity and to gain popularity. This opinion of the *love of God* being here blended or united with that of man, is supported by the view taken by Doddr., and Scott, the former of whom defines the ἀγάπη to be "such a love to the whole church and the whole world as arises from pure principles of true piety and ultimately centers in God." And Mr. Scott speaking of what the Apostle *primarily* intended, evidently perceived that something *further* was meant by him, and he gives a very edifying Note on the subject.

In the words καν ψωμίσω &c. and καν παραδῶ &c. the Apostle appears to have intended to give an *example* of two of the most remarkable of those *external marks of religion*, as its principal parts, one to God and to man, and thus to show that if even these be of no worth, it was a fortiori be true of *others*. Ψωμίζειν signifies properly to break into bits, (ψωμοὺς) and, (by a synecdoche generis,) to feed and cloth thereafter, in which sense it occurs in the O. T. and the later Classical writers. Here, however, it merely signifies to break up or expend for distribution, though with a reason to the mode in which such exalted charity was then usually exerted, namely by dealing out food at ψωμία at the gate of the house.

The next words καν παραδῶ — καυθήσωμαι should be corrected, not, "though I give &c. but, though I deliver up or yield &c." So Syr. and Vulgate Versions, and Dodd. I conceive, I conceive, as a lesson to what is said at Daniel iii. 28 of Shadrach, Meshach, and Abednego, that they "*yielded up their bodies to be burned*" that they might not serve any God except their own God. Now this example relates to the *other* branch of the ἀγάπη, namely, love to God, and this as before, is represented in its most striking point of view, by supposing the very laying down one's life in the most excruciating torture, to bear testimony to the truth of His religion. That this may be done from fanaticism, obstinacy, vain glory, and some other mixed motives the records of history amply prove.

— οὐδὲν ὠφελοῦμαι] i. e. I am nothing the nearer to salvation, the thing being done for my own sake, not God's.

4. Having said thus much in recommendation of his divine principle, finely termed, by Mede, "the golden key," which opens the palace of eternity, the Apostle proceeds to *describe* it and that, as a man would gem, by showing its *effects* and abstract properties and the marks by which it may be distinguished. See Scott. And to make what he says the more impressive, he *personifies* it by using language suited to a person endued with life. And although these characteristics are mostly such as appertain to that virtue as it regards man, yet they are all of such a nature as unmistakably, and are inseparable from, the ἀγάπη as it regards God.

— μακροθυμεῖ χρηστεύεται] "is long-suffering and kind-hearted." Μακροθυμία *patientia*, as opposed to passion and revenge, and χρηστεύεσθαι *gentleness*, as opposed to severity and misanthropy. Οὐ ζῆλος seems meant to check the envy with which the possessors of the higher χαρίσματα were viewed by those who had the lesser or none at all. In the sense of *envy* Commentators are not agreed. Most antient and many modern ones, especially the more recent, explain it by a reference to its derivation from the old Latin *perjurus* and the Gr. πεφρικέναι to stand "set precipitately and rashly," a sign of strong confirmed and illustrated by Wets. with numerous examples from the Classical writers, and which has much to recommend it. See Rosenm. It is, however, scarcely agreeable to the context. It may be best to adopt the sense assigned by some antient and several eminent modern Commentators, as Hesych., Wolf., Grotius, Fabric., Valck., Rosenm., and Ernesti, "vaunteth not itself, i.e. as Scott, explains, "is not vain," a signification of the word found in Polyb., Marc. Anton., and Cicero.

ἀγάπη οὐ ζηλοῖ. ἡ ἀγάπη οὐ περπερεύεται, οὐ φυσιοῦται,
5 οὐκ ἀσχημονεῖ· οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ
6 λογίζεται τὸ κακόν· οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει
7 δὲ τῇ ἀληθείᾳ· πάντα στέγει, πάντα πιστεύει, πάντα
ἐλπίζει, πάντα ὑπομένει. Ἡ ἀγάπη οὐδέποτε ἐκπίπτει·
8 εἴτε δὲ προφητεῖαι, καταργηθήσονται· εἴτε γλῶσσαι, παύ-
9 σονται· εἴτε γνῶσις, καταργηθήσεται. ἐκ μέρους γὰρ γι-

[e] Supra, 10. 24. Philipp. 2. 4.
[h] Psal. 10. 3. [i] 1 Cor. 6. 4. et 40. 19. [k] ver. 8. Rom. 2. 29. [l] Isai. 4. 2. Prov. 10. 18.

This is closely connected in sense with the term following φυσιοῦται as πωφεῖ and χρηστεύεται just before, though Dr. Burton takes πάντα, in respect to φυσιοῦται, ἀσχημονεῖ, and ὑπομένει. Perhaps πάντα, very rather refer to ἀγάπη, and ὑπομένει to πάντα.

— φυσιοῦται.] i. e. as Newc. explains, "on account of learning, eloquence, wealth, power, or spiritual gifts."

5. οὐκ ἀσχημονεῖ.] On the sense of this term, the Commentators exceedingly differ. The interpretations proposed are in general either too vague or too strict. The earliest moderns take the sense to be, 'said reproaches,' 'cloth not behave itself unseemly,' while most of the recent Commentators explain it with Grot.) 'avoids whatever in the opinion of men may be base or unseemly.' The former interpretation is the more simple and perhaps true, and may very well include the latter. The meaning then seems to be, 'avoids all conduct which may be misconstrued or a common estimation, unbecoming the profession of pure religion.' This, I apprehend, was in the mind of St. Clement, 1 Epistle to the Corinthians v. 7 seqq., where, in the course of a long passage founded on this of St. Paul, he says, ὅσον μεμακρυσμένον ἐν ἀγάπῃ, where ἀγάπη is, by Abp. Wake, *rightly* rendered, 'base.' and Mr. Hinds is quite mistaken in translating it 'despicable.' In fact this passage is the transcription of the Greek from our text, which he has so perplexed the Etymologists. When Clement with ὅσον μεμακρυσμένον, he had, no doubt, a mind the οὐ φυσιοῦται of the present passage. The Apostle means here to a fair both to the interested person and to those who attended at the place.

— οὐ ζητεῖ τὰ ἑαυτῆς.] Here ἑαυτῆς is emphatic, implying an elision of πόσον, and the sense seems to be, 'does not seek her own interest exclusively, will not entertain the good of others, not pursue it harshly and unchaitably.' Thus we may render, 'is not selfish.'

— οὐ παροξύνεται.] Some limitation may seem necessary, and with that view our Common Version inserts 'easily.' But that is unjustifiable. It is better to suppose something stronger than being provoked to be meant, or the sense to be, 'is not passionate or carried into hasty emotion, exasperation, or outrageous anger.' See Doddr. and Newc.

— οὐ λογίζεται τὸ κακόν.] The early modern Commentators explain this, 'takes no evil,' 'is not prone to suspect it.' That signification, however, is destitute of proof, and it is better with most entitled and the best moderns to render, 'imputes not evil,' or λογίζ., simply, does not enter it into a note-book, for future revenge.

6. τῇ ἀληθείᾳ.] i. e. true and sincere virtue, as opposed to the ἀδικία just before, which is a general term to denote impurity of every kind. So James i. 21. ὁ λόγος τῆς ἀληθείας. Thus the sense is, 'rejoices not in the vices, but in the virtues of men.'

7. στέγει.] This is by most ancient and many modern Commentators explained 'bears.' But that sense is expressed in the ὑπομένει, next after, and the best Commentators are agreed in taking it *covers*, *conceals*, 'conceals, suppresses the faults and infirmities of others.' A sense of the word occurring in Ecclus. viii. 20. οὐ στέγει λόγον ἀνόητον, and sometimes in the Classical writers. See also 1 Pet. iv. 8. James v. 20. and compare Prov. x. 20. The πάντα however, must here be taken with the restriction, according to circumstances, on which see Rost. Syn. In confirmation of the above view may be adduced the weighty authority of St. Clement, 1 Epist. to the Corinthians, who certainly so understood the word. The πάντα πιστεύει and πάντα ἐλπίζει denote such a spirit of conduct as is disposed to believe and hope the best of others, as far as facts and circumstances permit. See Whitby, Newc., and Scott.

8. ἐκπίπτει.] 'is never to cease, or be out of use,' but will be practised in a future state. The verb ἐκπ., in general is taken to mean 'Whatever portion of these spiritual gifts is possessed by any one.' But the sense seems rather to be 'Whatever spiritual gifts of this kind there may be,' meaning all imaginable ones, and in every conceivable degree. Nor does the εἴτε, as would seem by our common Version, imply *doubt*, but when followed, as here, by a repetition of the same in apodosis, in what follows, it may be said to have merely a *comprehensive* force, and the import of εἴτε here is exactly that which is in εἴτε, whenever, an idiom occurring frequently in the N. T. Καταργ., I would render with Newc. 'shall be done away.' To prevent misapprehension as to knowledge being to be done away in heaven, see Doddr.) It must be borne in mind that γνῶσις here denotes the spiritual gift so called.

9. 10. Here the Apostle states the reason why these will cease and be done away, namely, because, as far as concerns the προφητεία and γνῶσις, these will be partly useless, and partly imperfect, and to be superseded by the perfect knowledge to be enjoyed in heaven. The passage will not prove that the Apostle knew those gifts would speedily but gradually, cease. There is nothing here to that effect. If the Apostle *did* know, it was divine, but permitted to reveal it

νώσκομεν, καὶ ἐκ μέρους προφητεύομεν· ὅταν δὲ ἔλθῃ τὸ 10
τέλειον, τότε τὸ ἐκ μέρους καταργηθήσεται. ὅτε ἤμην 11
νήπιος, ὡς νήπιος ἐλάλουν, ὡς νήπιος ἐφρόνουν, ὡς νήπιος
ἐλογιζόμην· ὅτε δὲ γέγονα ἀνήρ, κατήργηκα τὰ τοῦ νη-
πίου. Βλέπομεν γὰρ ἄρτι δι᾽ ἐσόπτρου ἐν αἰνίγματι, τότε 12
δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, τότε
δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην. νυνὶ δὲ μένει πίστις, 13
ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη.

XIV. Διώκετε τὴν ἀγάπην· ζηλοῦτε δὲ τὰ πνευ- 1
ματικά, μᾶλλον δὲ ἵνα προφητεύητε. Ὁ γὰρ λαλῶν γλώσσῃ, 2

10. ἐκ μέρους] *ex parte*, *i.e.* not *wholly*. It is meant that the endowments and the use of these spiritual gifts are important as compared with that fruitless of both which is inestimable, at the perfect discoveries of another world.

11. This truth the Apostle now illustrates by two similitudes the former of which is thought to have been proverbial), one taken from the state of boyhood as compared to manhood, the other, from the view of objects through a dim and obscure medium.

— ἐλάλουν] Render, talked,' 'conversed.' 'He ἐλάλουν ὡς νήπιος was affected as a child, had the dispositions and feelings of a child. He νηπιάζειν, i.e. reasoned about things with a childish ignorance and misapprehension. Τὰ τοῦ νηπίου i.e. the toys, the pleasures and frivolities of that age. The application is left to be supplied, which is, as Doddr. expresses it, 'Such also is the improvements of the heavenly, in comparison with what the most advanced Christians can attain here.' But this must have been especially meant of the spiritual gifts, on which some Corinthians so much prided themselves.

12. βλέπομεν—γινώσκω] The cause of that obscurity which has led so perplexed the Commentators is that the Apostle intermingles the natural and the metaphorical. He thus speaks properly, belongs to the latter, but it is used for γινώσκομεν, and ἐν αἰνίγματι, which properly belongs to the former, and for which one would have expected ἀμυδρῶς is used of the latter. Ἀ. ἀπὸ, εἴκασμα, as Theophr., points out, *obscurely*, as in the solution of a riddle. And so Hesych. explains ἐν παρεικασμῷ 'in guess.' See the Commentators in Wets. on Rev. xxiv. The ἔσοπτρον is to be understood, with Rosenm., Estius, Pierce, Wets. and most Commentators since their time, of some of those transparent substances which he asserts in the then imperfect state of the arts, used in lieu windows, such as the plates of horn, transparent stone and prepared glass, and such like, through which they saw, indeed, the objects without, but obscurely. Indeed these are yet in use in the Caravan parts of the world, and those removed from commerce, in the central parts, for instance of South America, as we learn from Humboldt and Bonpland.

Πρόσωπον πρὸς πρόσωπον] is an expression found in Judg. vi. 22., and signifying what is seen on the closest inspection. Καθὼς καὶ ἐπεγνώσθην, 'as we also are known of God,' i.e. thoroughly and completely even of that God who "spieth out all our ways," not so there a thought in our hearts but He "knoweth it altogether."

13. νυνὶ δὲ μένει—ἀγάπη] I have in Recens. pointed out at large the misapprehension of the sense by most modern Commentators, especially the recent foreign ones, and have shown that it was well done not by the ancients, and of the moderns, partly by Whitby, Pierce, and Macknight, and completely by Doddr. and Scott. The difficulty, I conceive, hinges on this, that the Apostle has omitted to mention the grace of the superiority, though he hints at it in the words ἐκ μέρους, namely, since the visions and revelations of one are in this world only, the ἀγάπη will also be superior to another world, and to all eternity. The sense, then, may be thus expressed. 'And Faith, Hope and Love, these three together, even in the present state only, but in the future world Faith and Hope will be done away, and therefore the greatest of these is Love.' The Apostle could not mean, as Whitby and Macknight suppose, to draw a contrast between these three and the gifts, since one of the three forms one of those gifts. The truth is, he is here speaking not by *contrast* with gifts, but of virtues and I agree with Dr. Pearce, "virtues not confined to the wants of the infant Church, but to be preserved by all Christians, both in this world and in the next." The complete sense of the words is correctly detained by Mr. Scott in his admirable Note on loc. He and Doddr. seem appear to have seen the true and complete sense of ἀγάπη, namely, "love to God and to mankind for His sake," as above described.

XIV. 1. διώκετε τὴν ἀγάπην] "'ardently, then, study to acquire love.' Here we have a veneratory or military metaphor. Ζηλ. δὲ &c. 'but [at the same time] be earnestly desirous of spiritual gifts.' This, however, is not imperative, but *preceptive*. Μᾶλλον δὲ ἵνα προφ. 'rather, however, that ye have that of Prophecy.' The φράσις here seems to have a more extensive sense than at v. 10., and it denotes the Agape as well as the lower degree of it, as in Rom. xii. 6, and Eph. iv. 11., including the Χαρισματα at xii. 8. The possessors of this Gift occupied a rank next to that of Apostles. So v. 28. πρῶτον ἀποστόλους, δεύτερον δὲ προφήτας. & v. 29. ἀποστόλοι, προφῆται.

2. ὁ λαλῶν γλώσσῃ. Notwithstanding the opinion of some recent Commentators, the sense

οὐκ ἀνθρώποις λαλεῖ, ἀλλὰ τῷ Θεῷ· οὐδεὶς γὰρ ἀκούει, πνεύ-
3 ματι δὲ λαλεῖ μυστήρια· ὁ δὲ προφητεύων ἀνθρώποις λαλεῖ
4 οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίαν. ὁ λαλῶν γλώσσῃ
ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων ἐκκλησίαν οἰκοδομεῖ.
5 θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προ-
φητεύητε· μείζων γὰρ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις,
6 ἐκτὸς εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία οἰκοδομὴν λάβῃ. Νυνὶ
δέ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς
ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει, ἢ ἐν γνώ-

must be. He who discourses or harangues in an unknown tongue' i.e. a tongue not previously acquired by study, as Mark xvi. 17. Acts ii. 4, 8, 6; xix. 6, and occasionally in the Latin writers. From what follows the case is contemplated, which would often occur, that the language so spoken was unknown to the bulk of the congregation, the gift being exercised only as an evidence of the divine origin of the Christian religion: in which case, it was directed that there should be an interpreter.

— οὐκ ἀνθρ. λαλεῖ] i.e. 'he, as it were, addresses not men: it is as he addressed them not,' for as the Apostle adds, no one (homo fere, next to none) understands him. Ἀλλὰ τῷ Θεῷ, 'but God (only)' (Theophyl.). I have in Rec. Syn. shewn that the most, with the ancient and every modern expositor, be interpreted, by the assistance of the Spirit. It is acutely remarked by Wahly that 'the affiatus was to enable the man to speak the mystery, not to speak the unknown tongue.' Bp. Middl. would take it adverbially, i.e. I suppose to signify 'mentally.' And so Semler.

3. Most Commentators, following the Vulg., regard οἰκοδομὴν, παράκλησιν, and παραμυθίαν as objects dependent upon εἰς understood. This however is too arbitrary, and makes the sense too direct. It seems best, with the Syriac and most of the recent Commentators, to regard the words as governed of λαλεῖ. So Dodd., Wakef., and Newcome: 'speaketh edification,' i.e. what may edify their minds with instruction, exhortation, and consolation. See Theophyl. ap. Rec. Syn.

4. ἑαυτὸν] scil. ἀνεν, i.e. this edification may be considered as a confirmation of his faith for to speak thus must in himself be an undeniable proof of his being inspired.

5. θέλω δὲ] I wish, rather the ζηλ. at v. 1., he regards as premature. Bentley, 'I would be well pleased.' Θέλω ὡς ἂν is thought to be a pleonastic form, but perhaps it is meant to be more strongly exceptive than ὡς ἂν above. It occurs in good authors from Aristotle downwards. Εἰ μὴ διερμηνεύει, i.e. if there be no interpreter at hand. Thus it will not, as Dr. Barnes supposes, at variance with v. 26. Lastly, it is required by the spirit of v. 13. The reading of a few MSS. ἐκτὸς εἰ μὴ ἢ ὁ λαλῶν is a mere emendation of the early Critics, who countenanced the same unfounded scruple as Dr. Barnes.

6. By way of illustrating the subject, the Apostle puts the case, that if he, for instance (having yet as regards any one of the persons who possessed the above mentioned χαρισματα) should visit them and should merely display the gift of tongues what would his visit benefit them? Not at all, unless, he adds, I should address you ἢ ἐν ἀποκαλύψει &c. with which words the Commentators are exceedingly perplexed. Now it is possible that the first ἢ which is not found in some MSS. and the Syr. and some early Latin Versions, has no place here. Then ἐν ἀποκαλ. will be for ἢ ἀποκαλύψει i.e. ἀποκαλύψει, as Phot., Wetst., and Grotius explain it, and the sense will be: 'Unless I shall speak intelligibly and plain, whether in the exercise of γνῶσις or προφ. or διδ.' The ἐν is for διὰ with a Genitive. The ἢ might easily creep in from the words following. However, this reading cannot be admitted without more weighty external authority: not to say that that signification of ἐν ἀπόκ. is somewhat precarious. Retaining the ἢ we must regard the ἀποκ. in the same light as the other 3 nouns following. And they are all by some understood in a general way. So Scott renders: 'either by immediate revelation from God, or from the superior knowledge in the mysteries of God, or by some prophetical message suited to their case, or concerning some doctrine in which they wavered, or were untaught.' So also, yet more generally, Dr. Burton: 'unless I speak in consequence of some revelation, or by the power which I have of understanding Scripture (see xii. 8.) or unless I explain Scripture to you, or in some way or other give you instruction.' But this almost excludes the supernatural. All the ancient and the most eminent modern Commentators are, with reason, of opin. that the words have reference to the species of spiritual gifts mentioned in the twelfth Chapter. Of all the modern Commentators Dr. Macknight has, I conceive, come the nearest to the true interpretation, in the following paraphrase: 'Unless I shall speak to you either by the revelation given to an Apostle, or by the word of knowledge, the gift of a superior prophet, or by prophecy, the inspiration proper to an inferior prophet, or by doctrine, the inspiration proper to the ordinary pastor.' Thus the ἀποκαλύψει (see note πνευματ. xii.) would seem to correspond to the λόγος σοφίας, which Zeal. Hermeneut. Bp. Hurd, and Mr. Evans show to be the peculiar gift of an Apostle. So Gal. i. 12. Sol. Πῶς οὖν ἐδιδάχθης δ' ἀποκαλύψεως Ἰησοῦ Χριστοῦ. At all events, it will denote the highest order of the Spiritual gifts. Thus the central sense will be (as Photius points out): 'If I should come to you having received the Gift of tongues, but none of the before mentioned, of what good I pray you?'

σει, ἢ ἐν προφητείᾳ, ἢ ἐν διδαχῇ; Ὅμως τὰ ἄψυχα φωνὴν 7
διδόντα, εἴτε αὐλός, εἴτε κιθάρα, ἐὰν διαστολὴν τοῖς φθόγ-
γοις μὴ ᾖ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαρι-
ζόμενον; καὶ γὰρ ἐὰν ἄδηλον φωνὴν σάλπιγξ δῷ, τίς 8
παρασκευάσεται εἰς πόλεμον; Οὕτω καὶ ὑμεῖς διὰ τῆς 9
γλώσσης ἐὰν μὴ εὔσημον λόγον δῶτε, πῶς γνωσθήσεται
τὸ λαλούμενον; ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες. Τοσαῦτα, 10
εἰ τύχοι, γένη φωνῶν ἐστιν ἐν κόσμῳ, καὶ οὐδὲν αὐτῶν
ἄφωνον. ἐὰν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι 11
τῷ λαλοῦντι βάρβαρος· καὶ ὁ λαλῶν, ἐν ἐμοὶ βάρβαρος.

7 ὅμως] This is by some wrongly rendered *tamen*. The best Commentators agree, and modern are agreed, that it signifies, according to its primary import, *in the manner*, or *even as*. Compare ch. 15. standing for ὁμοίως. Of this sense Kypke has adduced examples more than sufficient to establish it. According to the canons of Grammarians, the word in this sense should be accented ὅμως. As, however, there is reason to think (see Schaefer on Greg. Cor. p. 161) that the distinction was often neglected, I have nevertheless thought proper to retain the MSS. by editing ὅμως, as it is here and in ch. 6 in the text.

ἄψυχα] Sub. ὄργανα. Φωνὴν] for ἤχον or φθόγγον, whether of wind instruments, or of stringed instruments. Of the sense of the word examples are adduced from the Classical writers. Ἐὰν διαστολὴν τοῖς φθόγγοις μὴ ᾖ, 'unless they give a distinction in the sounds,' i.e. yield a distinction in the sounds, or rather tones, such as are, in the gamut represented to the eye by the lines of a music-book. The Apostle is not, as Rosenm. and Krause imagine, speaking of the *loss of harmony or melody*, but merely of *articulation*. Now it is plain that unless an instrument have this *articulation*, the difference of tones cannot be expressed, so that no one can distinguish what is played on harp, &c. will not know one tune from another, nor perceive any air at all. And this is all that St Paul means.

8 καὶ γὰρ ἐὰν δὲ &c.] The Apostle subjoins another illustration, interesting as a case of musical tones, in which their distinction was *especially necessary*, viz. in military purposes. Now the military wind instruments of the ancients were not used merely for the purpose of directing the steps in marching, but also (and especially the trumpet) for the purpose of signifying to the soldiers, as it were by signals, what they were to do, whether to advance, or retreat, take up arms or go to quarters. In fact they performed all that is now done by the trumpets or bugles. On this subject I have treated at large in Herodot. and on Thucyd. v. 70.

— ἐὰν δ' ἄδηλον φωνὴν σάλπ. δῷ] 'if the trumpeter sound his instrument without proper attention to the distinction of tones and therefore make the signals in question not distinct, not distinguishing between that which summons to arms and that which signifies a retreat, or other military evolutions.' So Plutarch, καὶ οὐ μόνον λόγοις φωνοῦντες ἀλλ' ἀφωνίᾳ

9 διὰ τῆς γλώσσης] 'by your tongue,' meaning the organ of speech, as opposed to the musical instruments just spoken of. Εἰς ἀέρα λαλεῖν is a proverbial expression to denote speaking in vain, like ventis verba profundere in Latin, and a similar one in our own language. The argument is thus stated by Rip. M. dict. 'St Paul, wishing to repress the vanity of those, who valued the gift of tongues more than other gifts which, though less spectacular, were more generally useful, continues, that he who speaks in a foreign language, can reach, at every, only the hearer. If a trumpeter give an uncertain sound, who will prepare for battle? so also if ye by the tongue speak not so as to be understood, how shall men be benefited?' Thus Mr. Scott: "If an intelligible distinction of sounds was necessary in the ordinary concerns of life, much more must they be so in those of religion. For unless the speakers uttered significant and intelligible words, how could the hearers understand what was spoken?"

10. Here is another illustration by example, in which we are especially to attend to the elliptical and idiomatical case of the words. I have in Herodot. Synop. shown that the true ellipsis is, not ὅσα φύσιν, which would lead to a wrong sense, but ὅσα ἂν θέλοιτε, and so of τοσαῦτα must be repeated τοσαῦτα. Thus the complete sense will be: 'There are (which is equivalent to 'let there be') as many kinds of tongues in the world as you choose, if so many there should be. At ἐστὶν sub. γένη from the preceding γένη. The sense of ἄφωνον ἐστὶ seems to be, 'none is formed of articulate sounds,' but is formed to be significant to the persons who use it.

11. ἐὰν οὖν μὴ εἰδῶ &c.] Render: 'If, then, I know (or, Now, unless I know) the meaning of the language [which may be addressed to me] ἔσομαι τῷ λαλοῦντι βάρβ. &c., I shall be, with respect to the speaker of it, a foreigner, and the speaker will be, with respect to me, a foreigner.' On this sense of βάρβαρος i.e. one who speaks a language he understands not see Note on Acts xxviii. 2 and from v. 14, and my Note on Thucyd. iv. 88. The above signification of ἐν is Hebraic. A Classical writer would rather have used ἐπί, or dropped the preposition. See a similar rest passage of Thucyd. I cert. which I have noted (though without specifying the page) Anabasis says of the Greeks: ἐκεῖνοι δὲ πάντες Ἕλληνες καὶ [illegible]

12 οὕτω καὶ ὑμεῖς, ἐπεὶ ζηλωταί ἐστε πνευμάτων, πρὸς τὴν
13 οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε. Διόπερ
14 ὁ λαλῶν γλώσσῃ προσευχέσθω ἵνα διερμηνεύῃ. ἐὰν γὰρ
προσεύχωμαι γλώσσῃ, τὸ πνεῦμά μου προσεύχεται, ὁ δὲ
15 νοῦς μου ἄκαρπός ἐστι. τί οὖν ἐστι, Προσεύξομαι τῷ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοΐ· ψαλῶ τῷ πνεύ-
16 ματι, ψαλῶ δὲ καὶ τῷ νοΐ. ἐπεὶ, ἐὰν εὐλογήσῃς τῷ πνεύματι, ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου πῶς ἐρεῖ τὸ ἀμὴν ἐπὶ τῇ σῇ εὐχαριστίᾳ, ἐπειδὴ τί λέγεις οὐκ

12. οὕτω καὶ ὑμεῖς.] This must be taken, not with the preceding, but with the following words, and construed with ζητεῖτε. The οὕτω may be paraphrased, with Wakef., So then, or wherefore. The full force of the word will be perceived by supposing the simple word ὑμεῖς. This also (to apply it to your case,) since you are zealous for the gifts &c. Ἐπεὶ ζηλωταί is here taken as at xiii. 4, and v. 1. Πνευμάτων is for πνευματικῶν (and χαρισμάτων abstract for concrete, which occurs at xii. 1.) In the next words the order is transposed, for ζητεῖτε, ἵνα περισσεύητε πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας, "seeks as ye do abundance, or be desirous of abundant edifying in them." &c. The reason for the transposition seems to have been that οἰκοδομὴ was the principal thing meant to be emphatic, and is the place put last, q. d. (to use the words of Dr. Burton,) "let the edification of the church be your main object for seeking to abound in them."

13. προσευχέσθω ἵνα διερμ.] On the sense of these words Commentators considerably differ in opinion. Some, as Macknight, and Dr. Burton, have it to be "Let him (so) pray that another may interpret his prayers;" but this forcing in a word which has nothing corresponding to it in the original so as to quite change the sense of the passage, cannot be tolerated. Most ancient and modern Commentators assign the sense "Let him (so) pray as that he may, or in such a manner that he may, give the words uttered in his prayer (when expressing it in a known language) intelligible and useful to others what the affection has inserted to him and not, out of vain ostentation, utter it in a tongue unknown." This may be the sense, but it is liable to several objections stated in Rec. Syntp. I have here shown that the true interpretation is that of the ancients and some eminent moderns, who assign the following sense: "Let him pray that he may (have or be enabled to) interpret (what he says)." See v. 14, and Note. It is well observed by Mr Sadler "that the inspired person, though understanding the general import of what he uttered, must not be supposed at once to interpret it even in his own native tongue; he might not so well be acquainted with the structure of the two languages, as to translate immediately and correct; nor, if he did, be able to do it. Much less does it follow from his thus understanding his own prayer that he should have been able to perform the office of interpreter to another inspired person."

14. Here the Apostle seems, I conceive, to speak them as *larger gifts* than speaking with tongues, by pointing out the inefficiency of that gift to general edification. The pronoun I denotes, per μετασχηματισμόν any person having the gift of tongues. Hence it is plain that τὸ πνεῦμά μου cannot mean the Holy Spirit, as many Commentators suppose, nor, as others explain, "my spiritual gift," which sense is liable to insuperable objections stated in Rec. Syn. The true interpretation is that shewn by the ancients and most moderns for the last century, "my mind." Kruger: "If I pray in a foreign language, (without interpreting my words) my mind prayeth, but my meaning (i. e. the sense or purport of my prayer) produces no benefit to others."

15. τί οὖν ἐστι.] I have in Rec. Syn. shown that the sense is "What then, (can be done for me to do?" See Note on Rom. i. 19, and vi. 15. The answer to the question is made agreeably to the μετασχηματισμὸς in the *first* person, though the meaning is, "The best we can do is to pray &c." The true sense of the words I have in Rec. Syn. shown to be that laid down by Grotius, Beza, Estius, Vatabl., Menoch., Tirin., J. Capell., Vorst., Venema, Harm., Whitby, Pearce, Rosenm., Kruger and Jaspis, as follows: "The best to be done is to ask (God) to be entreated with the faculty of unworldly inspired prayer in a foreign language not with the spirit and mind only, and to say own exclamation or v. but we say, with meaning so as to be understood by others also, &c., that I may have too, the gift of *interpretation* as we have *tongues*." The sense of ψαλῶ required both by the context and by the parallel passage at v. 19. Ψαλῶ may here, as in a kindred passage at James v. 13, be understood not necessarily of a hymn actually sung, but of the recitation of a composition perhaps half prose and half poetry. This at least would seem to be the case from the passage of James, where see Note. See also Col. iii. 16, and Note.

16. ἐπεὶ ἐὰν εὐλ.] Ἐπεί here signifies since, in that case (viz. that *other* cases), as ἐπεί in Rom. iii. 6, xi. 6. 1 Cor. x. 10, xv. 14, xv. 29. Heb. ix. 26, x. 2, and sometimes in the Classical writers. "Εὰν εὐλογῇς, "if, or when, thou giveest (God) thanks." Τῷ πνεύματι, "with thy mind (only)," i. e. to Myself only. Ὁ ἰδιώτης, I have in the Notes on Acts iv. 13 and 1 Pet. v. 1, shewn that it here denotes a private person as opposed to one in an office. Hence the sense assigned here by most commentators, one of Le Clerc, might be admitted, if the context did allow it. But as that requires some more *specific* one and the distinction between

οἶδέ; σὺ μὲν γὰρ καλῶς εὐχαριστεῖς, ἀλλ' ὁ ἕτερος οὐκ 17
οἰκοδομεῖται. εὐχαριστῶ τῷ Θεῷ [μου], πάντων ὑμῶν 18
μᾶλλον γλώσσαις λαλῶν. ἀλλ' ἐν ἐκκλησίᾳ θέλω πέντε 19
λόγους διὰ τοῦ νοός μου λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω,
ἢ μυρίους λόγους ἐν γλώσσῃ. Ἀδελφοί, μὴ παιδία γίνεσθε 20
ταῖς φρεσίν· ἀλλὰ τῇ κακίᾳ νηπιάζετε, ταῖς δὲ φρεσὶ
τέλειοι γίνεσθε. Ἐν τῷ νόμῳ γέγραπται· Ὅτι ἐν ἑτε- 21
ρογλώσσοις, καὶ ἐν χείλεσιν ἑτέροις, λαλήσω τῷ
λαῷ τούτῳ, καὶ οὐδ' οὕτως εἰσακούσονταί μου, λέγει
Κύριος. ὥστε αἱ γλῶσσαι εἰς σημεῖόν εἰσιν οὐ τοῖς πιστ- 22

Clergy and Laity was probably not yet clearly made. I would, as the context requires, interpret it with Chrys., 'one who filled the station of uninspired persons, one not endued with the gift of tongues.' This too is first adopted by Dr. Burton. The phrase here denotes the *genus* of persons so circumstanced. 'Ἰδιώτης, τόπος is not a mere Hebraism, but the metaphor is common to both ancient and modern languages. The word ἰδιώτης is properly an adjective signifying *private*, and as such was used in solemn invocations, (when ἔστω was left to be understood) as also prayer, which involved either invocation (as when the priests of God were pronounced ἰδιῶται, or supplications, which his and was sought, which required the aligned ἔστω. Thus we at *unus* ought to be expressed, or it denotes what was *customary*. See Wolf, Wetstey, Schoettg., and Markh. Ἐξαγόρευσις is equivalent to εὐλογία, both general terms to denote prayer and praise.

18. εὐχαριστῶ, &c.] This is (as Chrys. observes) introduced (like the *καθὼς* just before) to show that he does not deprecate the gift, because he possesses it not. The *μου* is not found in several ancient MSS. and Versions, and some Fathers, and is omitted by Griesb. and Lachm. But the same phrase occurs at Phil. i. 3, and Philem. 4 and it is less likely that it should have been interpolated here from those passages, than have been expected by the early Critics, as savouring of coolness. Λαλῶν is for ἐγὼ λαλῶ, so expressed by way of modesty, and Arp. Newc. and others have mistaken the sense by rendering, 'I thank my God, speaking in more languages' &c. The meaning is, 'I enjoy this gift of tongues more than you all.' See Marsh.

19. θέλω] Sub. μᾶλλον, 'I would rather.' In *πέντε* λ. there is an idiom common to all languages, by which a *small certain number* is put for a *very few*. And the same, not (as Matt.) a *may be* and of *possible*. Διὰ τοῦ ν. μου (so read in many MSS., Versions, and Fathers, *τοῦ νοῦ μου*) is by the best Commentators shown to mean, 'ex animi mei sententia,' i. e. in a meaning. See Note supra v. 15. The next words are subject of the preceding.

20. After pointing out the true nature and comparative value of the gift of tongues, the Apostle endeavours to repress in them a too great anxiety for its possession, by showing that to wish for it without regard to the advantage thence resulting, were *puerile*. And here using a delicate turn supplied by the word *νήπιος*, he adds ἀλλὰ τῇ κακίᾳ νηπ. of which the sense is, 'but as respects (literally, in respect of) evil (wickedness) be even infantile.' This should be accordance and emphatically our Lord's often earnestly enjoined. And in this view it is hardly remarked by Thucydides i. 33, ὡς ἐπὶ τὸ πολύ, οἱ τὰ κακὰ γιγνώσκοντες μᾶλλον. The sense above assigned to κακίᾳ is supported by the best modern Commentators. Wolf and others appy to ἀκ.

— ταῖς δὲ φρεσὶ τέλ. γίνεσθε] 'but in prudence and judgment in approving those to be which are *ἐπὶ τὸ*, be grown up men, and attain to something of the maturity of your Christian profession.' This sense of τέλειος occurs in Eph. iv. 13 and Heb. v. 14, and sometimes ὁ γάμος τ. νήπιος is found in the best writers.

21. ἐν ἑτερογλώσσοις] The passage alluded to is Is. xxviii. 11 & 12., which (as seen in the hundred one of Jerom. v. 1.) may be regarded as prophetic of the gift of tongues. Of the Apostle's argument *may be*, as some contend, this. Since God threatens his as a curse, do not wantonly bring upon the Church, merely to make ostentation of your powers. The words differ considerably from the Sept., but agree in substance with the Hebrew. In fact, the only material difference is in the mere change of the *first* person for the third, to make the sense more pointed. Λέγει Κύριος are the words of the *Apostle*, and do not profess to be from the Prophet. By *νόμος* is here, as often, denoted the Old Testament. See Joh. x. 34. Ἑτερόγλ. are the *foreigners*.

22. In order further to show the inferiority of tongues to interpretation, the Apostle adverts to the *chief* purpose which signs were meant to serve, namely, for the conviction of unbelievers, rather than the edification of believers.

ὥστε αἱ γλῶσσαι &c.] The sense is 'Wherefore *the* tongues (i. e. by the force of the Article the tongues in question) are [meant] to serve for a sign or token, by which it may be known that the Christian doctrine is true.' Yet these are (intended) not so much (as such) for believers as unbelievers, whereas the προφητεία, though it is not so much a sign to the unbeliever, yet is especially such to the believer, being a sign and a confirmation of their faith, viz. an increase of their knowledge.' See the great stress of this view by Dr. Burton, who truly observes that the sense is an inference not from the passage just quoted, but from the preceding context.

τεύουσιν, ἀλλὰ τοῖς ἀπίστοις· ἡ δὲ προφητεία οὐ τοῖς
23 ἀπίστοις, ἀλλὰ τοῖς πιστεύουσιν. Ἐὰν οὖν συνέλθῃ ἡ
ἐκκλησία ὅλη ἐπὶ τὸ αὐτό, καὶ πάντες γλώσσαις λαλῶσιν,
εἰσέλθωσι δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν ὅτι μαίνεσθε;
24 ἐὰν δὲ πάντες προφητεύωσιν, εἰσέλθῃ δέ τις ἄπιστος ἢ
ἰδιώτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων·
25 καὶ [οὕτω] τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται· 9 Ζωη. 6.
καὶ οὕτω πεσὼν ἐπὶ πρόσωπον, προσκυνήσει τῷ Θεῷ, 23.
ἀπαγγέλλων ὅτι ὁ Θεὸς ὄντως ἐν ὑμῖν ἐστι.
26 Τί οὖν ἐστιν, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος 9 Ἐξοδ. 12. 8.
ψ. 13.

23 The Apostle further enforces the inferiority of tongues by showing the *misconstruction* which they might occasion to the heathens, so that, unless employed in conjunction with interpretation, it would end rather to the injury than the benefit of the Gospel.

— οὐκ οὖν ἄν] The οὖν ἄν is not *consecutive* but *inferential*, signifying *nay if, if, for example*. *However*. I have in Rec. Syn. proved that by ἰδιῶται must be meant all of the congregation who have the gift of tongues. 'Ἰδιῶται is by almost all commentators supposed to mean Christians who had not the gift of tongues. This, however, seems so unsuitable to what follows, that the Deuterosis would cancel the ἢ, and take the sense to be 'unbelieving ignorant of foreign languages.' Such may be the meaning and so Chrys. takes it. But the ἢ, as it is found in all the MSS. here and in the next verse, must be retained. In fact, the difficulty is rather lessened thus read. We have only to suppose, that the Apostle is here designating the *doubtful strangers* who might occasionally attend on the public worship to go once or twice, out of curiosity, by a reference to two classes, 1. those who were well versed in the Gospel, but uninstructed in its doctrines, 2. such as were supposed to assent it, and went merely from curiosity, or to catch up something to censure or ridicule. The words following will have no difficulty, if referred to both or to each of those classes as the case may be. Ἐροῦσιν ὅτι μαίνεσθε — they will say you are frantic or lunatic — are meant for both. At v. 24 St. Paul changes the plural into the singular, as meaning that what he now says and should be referred to either of the above persons respectively. The ἐλέγχεται is (as the position shows) meant for the ἀνακρίνεται, and sets here 'he is convicted of sin and of error in his opinions he had entertained of the Christians.' Ἀνακρίνεται is meant for the ἐλέγχει and signifies, 'he is as it were, put on his trial and what is said comes home to his conscience, and shows him that he is a sinner needing the salvation of a Saviour.' Ὑπὸ πάντων 'by all the preachers, each saying something that comes home to his conscience.'

25 τὰ κρυπτὰ γίνεται] This may mean (as Mr. Scott explains) 'his secret thoughts are disclosed (viz. at the New creation in being, as it were, *opened to*). See Heb. iv. 13. 'Is his secret iniquities answered, his secret sins revealed and the real state of his heart made known to him.' Καὶ οὕτω after τὰ κρυπτὰ is not found in some MSS., Versions and Fathers, and is cancelled by Griesb. & Tittm., and regarded by Dr. Burton as an interpolation. But the words are as likely to have been inserted than cancelled by certain over nice Critics. Possibly St. Paul wrote καὶ κρυπτὰ, which is found in the Peshito Syriac.

The next words describe the *effects* of conviction and compunction, namely, prayer to God for acceptance or furtherance in His grace and an open acknowledgment of the truth of the religion which he had before rejected. The last clause seems meant for the ἄπιστος only.

26. Now follows the *application* that the use of these χαρίσματα is not to be measured by the *nature* of the gift so lavished in itself, but by the *mode* and *degree* in which the common advantage of others is promoted. Τί οὖν ἐστιν. See Note *supra* v. 15. In the words following something seems wanting to supply which, some suppose an ellipsis of ε, a somewhat precarious expedient. Others read the words as *interrogatively*, which is frigid and mutilant. Others, again, reject both the interrogation and the insertion, and render ἕκαστος ἔχει 'each is ready and eager to supply.' But that is *straining* the sense. There is, in fact, no difficulty, if the words be taken of what is supposed to be done, and give or i may, with Ocumen. be understood, which is expressed in the verse following. Thus the sense of the whole passage will be 'What, then, is to be done (to avoid these evils, and promote the good in view, why this, Each (I ween it supposes) hath some gift or other either he hath a psalm, or he hath, &c. (What, he is to do so that all be done unto *edification*. Keep *that* in view. Let every thing be done unto edification.' The words expressing these gifts are to be explained with reference to what the Apostle has before said concerning them. Yet as he here speaks somewhat *generally*, and does not use precisely the same terms, the Commentators vary in opinion as to the sense, of which see a full discussion in Rec. Syn. Suffice it here to say, that the ψαλμὸς seems to have reference to the ψαλτὴς of v. 15, and probably denotes an extemporaneous and inspired piece of poetry, so fitted to be sung to some melody. Διδαχὴ seems to denote the instruction of the catechumens mentioned at v. 26 & 31. The γλῶσσα and ἀποκάλυψις must be explained on the same principle. With respect to ἀποκάλυψις, it must, from the general air of the words, be taken as put for προφητεία in its inferior

ὑμῶν ψαλμὸν ἔχει, διδαχὴν ἔχει, γλῶσσαν ἔχει, ἀποκάλυψιν ἔχει, ἑρμηνείαν ἔχει·—πάντα πρὸς οἰκοδομὴν γινέσθω.
Εἴτε γλώσσῃ τὶς λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον τρεῖς, 27
καὶ ἀνὰ μέρος· καὶ εἷς διερμηνευέτω. ἐὰν δὲ μὴ ᾖ διερμη- 28
νευτής, σιγάτω ἐν ἐκκλησίᾳ· ἑαυτῷ δὲ λαλείτω καὶ τῷ
Θεῷ. Προφῆται δὲ δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι 29
διακρινέτωσαν. ἐὰν δὲ ἄλλῳ ἀποκαλυφθῇ καθημένῳ, ὁ 30
πρῶτος σιγάτω· δύνασθε γὰρ καθ' ἕνα πάντες προφη- 31
τεύειν, ἵνα πάντες μανθάνωσι καὶ πάντες παρακαλῶνται. καὶ 32

sense, as in xii. 10, where see Note; the species being used for the genus on which see to Phil. x. p. 156.

27 The Apostle now gives some general directions by which the gift of tongues may be thus exercised to edification. The τις is used, like the French *on*, to denote *several persons* on whom (thus see Matth. iv. 23 ὁ 487 as to 1 Pet. iv. 11, εἴ τις λαλεῖ). I am in both passages it is equivalent to εἴτε τινὲς λαλοῦσι γλώσσαις, and in both we may suppose λαλείτωσαν from λαλεῖ. Κατὰ δύο ἢ τρεῖς means "two or three [only] at each time of meeting." E. g., one person, i. e. one at least.

28 ἐὰν δὲ μὴ ᾖ διερμ.] "but if there be no one [present] who has the gift of interpretation, i. e. (neither another nor himself)." In justification of which view see Chrys. (Ecum. & Bloomfield). Σιγάτω, scil. ὁ λαλῶν ἐν ἐκκλησίᾳ. Εἰτεῖν δὲ λαλείτω is well explained by Chrys. Καὶ, ἀντὶ διαφόρου, ἢ ἕνεκα καὶ ἀδιαφόρου. By λαλ. τῷ Θεῷ is meant "address God in a loud prayer."

29 δύο ἢ τρεῖς] both anew, i. e. two or three at one meeting. By the οἱ ἄλλοι are to be understood the rest of the prophets who are not to speak at that meeting. Of διακρ. the sense (as almost all Commentators are agreed) seems to be, "let them decide on what is spoken, whether it be dictated by the Spirit of truth or not," namely, lest false prophets, of whom St. Paul warns them in his second Epistle, written a year after, should creep in. Chrys. aptly refers to the διακρίσεις πνευμάτων at Ch. xii.

30 ἐὰν δὲ ἄλλῳ ἀποκαλ.] The sense I consider, as this. If any revelation be made (by the Spirit), to another (prophet), let the first (prophet) have done speaking. And in this way the passage is taken by the ancient and early modern Commentators. Thus Theodoret (after Chrys.): ἐὰν ἄλλον φανῇ τοῦ χάριν τοῦ πνεύματος, παυσάμενος ὁ τοῦ λόγου ἀρξ. πρόσιμι. And in this sense the word occurs in Acts xx. 13, and often in the Classical writers, as Xenophon, Ib. 2. Several honest, of the later Commentators (as Grot., Wet., Lev., Locke, Pearce, Doddr., and Macknight) stumbling at the idea of any one speaking by the Holy Spirit being *silenced*, take σιγάτω in the sense "let him permit the first to come to a conclusion, or "let him wait till the first has done speaking." But by what process this sense can be extracted, I am at a loss to conceive. To retain the plain sense of words is not the way to remove difficulties. Here that way is done in another mode, not, indeed, by taking (with many recent Commentators) the ἀποκαλυφθ. in the strong *fig.* for, as in the present case, ἀποκαλυφθῆναι has ἀποκαλυφθ. ἐν as Schleusn. admits, but by supposing, that, in the exercise of this ministry, the prophets were so perpetually acting under a divine afflatus, or so entirely apart from the operation of their understanding or the guidance of their own feelings in prudence or propriety, that they might occasionally need the suggestions of their brethren the other prophets, and sometimes to be recalled to cause to a conclusion, though we need not suppose an abrupt one) when running into undue prolixity, which it is plain from the words following the Apostle had principally in view. That those speaking were not always under the actual influence of the Holy Spirit, is, I think, manifest from the direction of the Apostle καὶ οἱ ἄλλοι διακρινέτωσαν. Besides that a person endued with a spiritual gift had the power as free agent, of using or not using it, and might be controlled by authoritative admonition (without any disparagement of the respect due to the Spirit), is clear from this, that those who possessed the gift of tongues are commanded to be silent when there was no one by to interpret it. But the prophets, I apprehend, whether speaking, or sitting in silence, were endued, indeed, with the Holy Spirit, but very differently at different times. In which view I am supported by Calvin and Parkhurst. The learned Dr. Lee, in his Inquiry concerning the Influence of the Holy Spirit, by which they were enabled to discharge their duty, the person in question were, no doubt, at times outside of a special *impulse* of the Holy Spirit, which being an extraordinary, might, in the case of a false prophet, demand its repression to be compared with by the speaking one.

31 δύνασθε γὰρ κ.τ.λ.] The sense is: "for [thus] ye may all [viz. who are prophets] be enabled to prophesy one after another, so that all the prophets] might [in their turn] receive instruction or admonition."

32 καὶ πνεύματα προφ. πνεύμ. ὑποτάσσεται. The Commentators are not agreed on the exact sense contained in these words. Some ancient and most modern divines regard this and the next verse as asserting the propriety of observing the foregoing injunctions. The spiritual gifts of the prophets are, not, like the jugglery of the Heathen priests, beyond their control; but are subject to the prophets, who may exercise them or not, as occasion may require. This mode of interpretation is very agreeable to the context as far as respects what precedes, namely πρῶτος σιγάτω, but not so

33 πνεύματα προφητῶν προφήταις ὑποτάσσεται· οὐ γάρ ἐστιν ἀκαταστασίας ὁ Θεός, ἀλλ' εἰρήνης· ὡς ἐν πάσαις
34 ταῖς ἐκκλησίαις τῶν ἁγίων. Αἱ γυναῖκες ὑμῶν ἐν ταῖς ἐκκλησίαις σιγάτωσαν· οὐ γὰρ ἐπιτέτραπται αὐταῖς λαλεῖν,
35 ἀλλ' ὑποτάσσεσθαι, καθὼς καὶ ὁ νόμος λέγει. εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν· αἰσχρὸν γὰρ ἐστι γυναικὶ ἐν ἐκκλησίᾳ λαλεῖν.
36 Ἢ ἀφ' ὑμῶν ὁ λόγος τοῦ Θεοῦ ἐξῆλθεν; ἢ εἰς ὑμᾶς μόνους κατήντησεν;
37 Εἴ τις δοκεῖ προφήτης εἶναι ἢ πνευματικός, ἐπιγινω-

[illegible] to what follows. Besides, as Dr. [illegible] justly urges, "the propriety of the Apostle's [illegible] and he adopts the interpretation of Schulz, Bloomfield, and Scholefield, who assign the sense, 'They who are divinely inspired are bound, at proper seasons, to give place to others, who have been gifted with the same inspiration.' This is strongly supported by the absence of the Article, and by Matt. xxiii. 8, εἷς γὰρ ἐστε ὑμεῖς οἱ ἀδελφοί, and in 41, ἕνεκεν πάντων ἐστέ. The Apostle is observing, means to show that it is their duty to do what he has enjoined, being an ordinance of that Being who is not the author of confusion. I would compare the admonition at Eph. v. 21, ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Θεοῦ, where see Note. The Apostle does not, indeed, add Eph. Hodge's command, but subjoins, that he affirms that such is the will and ordinance of God, which amounts to the same thing. The above interpretation, I would observe, is not (as Bp. Kidd seems to have thought) of recent origin, as it was maintained by Est., Schleusner, and especially by Calvin and, of the ancients, by Chrys., Theodoret, and Schol. ap. Matth. I would take the πνεύματα προφητῶν to signify 'the minds inspired by the Holy Spirit of the Prophets,' which, indeed, would be the best founded sense, even on the interpretation first mentioned.

33. ἀκαταστασίας.] On the proper sense of the word see Luke xxi. 9. It here denotes tumult and confusion, as opposed to εἰρήνη, quietness and harmony. The words ὡς ἐν πάσαις ταῖς ἐκκλησίαις are by almost all recent Editors and Commentators, joined with the words following, as ὑμῶν, &c. But as there seems no reason for that novelty, which originated with Bp. Pearce, I have, with Jowett, retained the common punctuation. The new one was only adopted from the wish to find a meaning not referable to the preceding. The difficulty, however, vanishes if (as the ancient Translators and Commentators seem to have done, and, of the moderns, Newc.) we regard the words as ὑμῶν ἐστιν, εἰρήνης ὡς ἐν πάσαις ἐκκλησίαις. Thus they will refer to the words ἀκαταστασίας—ἀκαταστασίας, and confirm the interpretation I have there adopted. Kendall: 'as is the case in all other congregations of Christians.'

34. ἐν ταῖς ἐκκλ. σιγάτωσαν· οὐ γὰρ &c.] This injunction (which, (as almost universally admitted) opposes a total prohibition, leaves me to speak at all in the congregation) seems to be contradictory to that at xi. 5. To reconcile which with the former, many eminent Commentators suppose that the Apostle here refers to merely voluntary discourse, though even spoken with the ordinary aid of the Holy Spirit, and in Chs. xi. to praying and prophesying under the extraordinary influence of the Spirit. According to this the women were to keep silence, i. e. to refrain from speaking in public in the churches, except when they were influenced by an extraordinary inspiration. But to that Whitby and Macknight urge certain objections (which see in Rec. Syn.), and they maintain, that the Apostle at Ch. xi. only intended to say how the women should speak *if they spoke at all*, but here means absolutely to forbid it. But solutions of the difficulty, however, are open to objections. See Rec. Syn. There seems to be no safe mode of removing the difficulty but by supposing the πνεῦμα there to mean some such inferior sort of the προφητεία as should not, by its exercise in public, contravene the order in this passage. And by being silent, I conceive, is meant not λαλεῖν, i. e. *preaching* or *teaching*.

By ὁ νόμος is meant 'the words of the Heb.' viz. in Gen. iii. 16.

35. εἰ δέ τι μαθεῖν &c.] This is meant to exclude the pretence of speaking for the purpose of instruction and for instruction sake, which, as it would produce disorder, is prohibited.

36. The Apostle further, the instructions contained in Chs. xi. and the two preceding Chapters, but chiefly those in the foregoing verses, especially v. 33, which refers to his example of other churches, by adverting to a fact, that the Corinthians had no priority of conversion to plead, or any superiority over other Churches which might give them a privilege to deviate from the general practice, q. d. 'is yours the mother Church, or the only Church?' There is an allusion to Isa. ii. 3, &c. xxvi. 4. The inference is, 'You must therefore submit to the custom of the generality.' Now the mention of these irregularities naturally brings to the Apostle's mind the authors and actors of them, certain persons who affected to be endued with the Gift of Prophecy, and other spiritual gifts.

37. Δοκεῖ is wrongly rendered in our common version 'seemeth to himself,' and so, I regret to say, by Macknight, and Holden, in spite, a sense which the word no where bears. It should here be rendered 'is accounted,' 'is reputed,' &c. (see 18. εἰ τις δοκεῖ σοφὸς εἶναι, and James i. 26, εἴ τις δοκεῖ θρησκὸς εἶναι, meaning 'if any one be reputed a prophet.') In the words ἐπιγινωσκέτω—ἐντολαί there is a frequent Hebraism, and we may render, 'let him understand or know that what I write unto you (i. e. my injunctions) are commands of the Lord,' just as what comes from an Ambassador may be said to come from

σκέτω ἃ γράφω ὑμῖν, ὅτι [τοῦ] Κυρίου εἰσὶν ἐντολαί· εἰ δέ 38
τις ἀγνοεῖ, ἀγνοείτω. Ὥστε, ἀδελφοί, ζηλοῦτε τὸ προφη- 39
τεύειν, καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε. πάντα εὐσχη- 40
μόνως καὶ κατὰ τάξιν γινέσθω.

Ἐν ᾧ καὶ 11. XV. Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ 1
εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἑστή-
κατε, Γ δι' οὗ καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν, 2
εἰ κατέχετε, ἐκτὸς εἰ μὴ εἰκῇ ἐπιστεύσατε. Παρέδωκα 3

Γ Rom. 1. 16, 17. Eph. 3. 6. Dan. 4. 34. Hos. 6. 2. Zech. 13. 7. supr. 1. 23. 16. 7. 8. 15. 1. 1 Pet. 1. 10.

his Sovereign. Ἐπιγιν.] 'let him recognize or acknowledge.' The two before Κυρίου is omitted in many of the best MSS., and some Fathers, and not found in the earliest edit. It is cancelled by Matth., Griesb., Knapp, Tittm., and Vater, and is probably an late interpolation.

38 ἀγνοεῖ] i.e. profess ignorance, or, as it seems from the antithesis, to mean, 'is not disposed to acknowledge them as such.' Ἀγνοείτω is a popular idiom, (being an example of the *permissive* imperat. mood) 'let him be so, let him do so, let him persevere.' I have no more to say to him. (Compare Ib.

39, 40. Hence the Apostle sums up the whole of what has been before said. Μὴ κωλύετε σημαίνει, 'be not hindrance to,' discountenance not.' Ἐν εὐσχημοσύνῃ καὶ κατὰ τάξ., 'in a decorous and orderly manner.' See 1 Thess. iv. 12. ἵνα πανταχοῦ τοῦ κ. On this passage Mr. Barrow, and Scott remark, 'that it has no relation to rites and ceremonies, and cannot, except by a mere accumulation, and a parity of reasoning be extended to them. And yet there is much in the foregoing matter which respects rites and ceremonies. Every, must refer to the breaches of the ceremonial decorum before adverted to, and serve rather to the promotion of order and subordination in the mixed state of the Church, with allusion to which the Apostle exhorts Christians (Eph. v. 21.) ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Θεοῦ. See also Colos. i. 5. ἐξ ἀνάγκης ἔχων τὴν τάξιν, which is rightly rendered by Schleus. 'valens vestram ordinem in disciplina et observatione rituum ecclesiasticorum.' Besides the various passages of the Classical writers which I have adduced in Rec. Sen., prove that τάξις was applied to discipline and subordination both political and religious.

XV. In this deeply interesting portion, the Apostle after repeating heads of decorum, order and disciplines, proceeds to stop the progress of heresy, and especially on that vital doctrine the Resurrection. "The Corinthians (as Mr. Scott observes) were tainted with the Sadducean spirit of Jewish sceptics, or with the philosophical doctrine of the Epicureans, each of which subversive of, or encouraging a disregard of a resurrection. Teachers both of the Jewish and Gentile Christians had, it seems, arisen, who, without denying the immortality of the soul, either insinuated that there would be no resurrection, or explained away what had been revealed on that subject by referring it to metaphor or a figure. The Apostle, then, wrote this address (which was intended not for the Corinthians only, but also for heathens) for the refutation of so pernicious a doctrine, which, as St. Paul says, 2 Tim. ii. 17. "eateth away as doth a gangrene." It is (says Schlatter) three questions are solved: 1. whether there would be any resurrection of the dead (vv. 1-34). 2. With what body will the dead rise again? (v. 35-ff.) 3. What will become of those whom the day of the Lord will find as yet alive? (v. 51. fin.). I set them in a resurrection the Apostle proves first by adducing testimonies of God from Scripture, 1-4 as also from eye witnesses, 5-12. 20 v. by showing the absurdities which a denial of the resurrection involves. Thus he then silenced by a parity of reasoning, inserting by prosopopeia, an answer to an imaginary objection of the adversaries.

The best Commentators and Theologians are agreed that what is said of the resurrection as respects Christ is to be meant of the resurrection of the just, which however, is a pledge of the resurrection of all mankind. The Apostle begins by stating the *substance* of the doctrine he had taught them, which they had received by faith, as a divine testimony, in which he supposed they stood to be stedfast, and by which they were already put into the way of salvation and would finally be saved if they did not adhere to what he had taught them. This they would do, unless they had believed with a vain and nothing of faith, in which case they might be left to embrace tenets subversive of the whole doctrine of the Gospel. See Scott.

1 γνωρίζω δὲ κ.τ.λ.] This seems to mean, 'I would have you consider and remember.' See Rec. Sen. Ἐστήκατε is to be taken *presumptive*, q. d. I presume or I set up stand. There is an aposiopesis or to supply εἰ μὴ ἐν ὑμῖν ἐστε ἐν λόγῳ εὐηγγελισάμην ὑμῖν. Ἐν τίνι λόγῳ sub. εἰ, and after κατ. supply λόγῳ from the λόγῳ preceding q. d. if you hold this doctrine in such a way as I delivered it to you. Ἐκτὸς εἰ μὴ, unless (which I am loath to suppose) ' See Note on v. v. 5. Εἰκῇ, 'to no purpose,' which would be the case, since Christianity rests upon the doctrine of the resurrection.

3. παρέδωκα δὲ κ.τ.λ.] i.e. I communicated to you as by message namely from the immediate and personal revelation of Jesus Christ, and the instruction of Ananias and the Apostles. This view of the sense is supported by the ancient and best or by modern Commentators, and is preferred to the ancient of certain recent Commentators. Ἐν πρώτοις sc. στοιχείοις. The ἐν is well rendered on account of, 'for the exposition of.' It is not simply for περὶ, a new it denotes more strongly the *elements* made by

γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέ-
4 θανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, κατὰ τὰς γραφάς· [a]καὶ
ὅτι ἐτάφη καὶ ὅτι ἐγήγερται τῇ τρίτῃ ἡμέρᾳ, κατὰ τὰς
5 γραφάς· [b]καὶ ὅτι ὤφθη Κηφᾷ, εἶτα τοῖς δώδεκα. ἔπειτα
6 ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλεί-
7 ους μένουσιν ἕως ἄρτι, τινὲς δὲ καὶ ἐκοιμήθησαν. [c]ἔπειτα
8 ὤφθη Ἰακώβῳ, εἶτα τοῖς ἀποστόλοις πᾶσιν. [d]ἔσχατον δὲ
9 πάντων, ὡσπερεὶ ‡ τῷ ἐκτρώματι, ὤφθη κἀμοί. [e]ἐγὼ γάρ
εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων· ὃς οὐκ εἰμὶ ἱκανὸς καλεῖσ-
10 θαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ Θεοῦ. [f]χά-

a Psal. 16. 10. [illegible] Isa. 53. 8. [illegible] Luke 24. 26, 46.
b Matt. 28. 16. Luke 24. 34. John 20. 19. Acts 10. 41.
c Acts 1. 3, 4.
d Acts 9. 3, 17. [illegible] 2 Cor. 12. [illegible]
e Acts 8. 3. & 9. 1. & 22. 4. & 26. 9. [illegible] Eph. 3. 7, 8. Gal. 1. 13. 1 Tim. 1. 13.
f Rom. 15. 18, 19. 2 Cor. 11. 23. & 12. 11.

Christ suffering in our stead. See Rom. iv. 25. and Note. Κατὰ τὰς γραφὰς, as I have in Rec. Syn. shown, must, notwithstanding what some recent Commentators allege, mean the prophecies in general of the O. T. respecting a Messiah. Abp. Newc. refers to Is. liii. 5—12. Ps. ii. 7. xvi. 10. Jonah i. 17. (add Dan. ix. 26. Zech. xiii. 7.) and, especially, all the prophecies which foretell a triumphant Messiah. Κατὰ, 'agreeably to,' 'in fulfilment of.' It is truly observed by Mr. Holden, that "Christ's death was not only agreeable to the prophecies, but to many of the sacrifices and typical ordinances which prefigured it."

5. τοῖς δώδεκα] The Apostles are called by a figure common in all languages and nations, by which any body of persons who act as colleagues are often called by the number of which the body is properly composed, though it may not be complete at the time. See Grot., Calvin, and Newc.

6. ἐπάνω] The Commentators supply ἤ. This peculiar use of the word (which seems to have been popular, not being found in the Classical writers) occurs also in Mark xiv. 5. with a genitive. Perhaps, however, it has properly no regimen, but is used parenthetically, like the Latin plus trecentos, '300 and more.' On the time and place of the event see Recens. Syn. and Dr. Burton, and on the nature of the proof Paley.

7. ἔπειτα Ἰακώβῳ] This is not recorded by the Evangelists, but was preserved by tradition, and is mentioned in a fragment of the Apocryphal Gospel according to the Hebrews preserved by Jerome. Many recent Commentators render the ἔπειτα *postea*. But I have in Recens. Synop. shown that this is unnecessary.

8. ὡσπερεὶ τῷ ἐκτρώματι—κἀμοί] There are two points connected with this passage on which the Commentators are divided in opinion; first on the sense and ratio metaphoræ of ἐκτρώματι; secondly, on the force of the Article. As to the former, it may be observed that ἔκτρωμα is not a pure Attic word, but is found occasionally in good authors, as Hippocrates, Aristotle, Plato, and Aristides, and several times in the Sept., always in the sense which Hesych. ascribes to it, namely, ἐκβολὴ γυναικὸς, an abortion. With respect to the ratio metaphoræ, many eminent Commentators suppose an allusion to the name given (as Suetonius tells us) by the Romans to supernumerary senators, viz. abortivi. The reading there, however, is suspected; nor is the allusion likely to have been used by the Apostle. The antient and early modern Commentators well observe that ἔκτρωμα εἶναι was a proverbial expression denoting *the being vile and refuse* (citing Num. xii. 12. Job iii. 16.), and Chrys. is of opinion that St. Paul so calls himself out of *humility*. But thus the comparison would not hold good, since an abortion is brought forth dead, and the Apostle was living, both naturally and spiritually. To remove this difficulty Bp. Middleton takes the word to mean a *last born child*, having in view, I suppose, the common notion of the last born (called in the North the [illegible]) being the smallest and weakest of the progeny. He acknowledges, however, that he has not any authority for this sense. And indeed, it is so contrary to the nature of the word, that it could never have existed. Indeed, the allusion would be frigid, and unworthy of the Apostle. We are, I conceive, to recur to another sense of ἔκτρωμα, which has not, perhaps, been preserved in any author, but which, no doubt, existed, and is preserved in Hesych. and the Glossaries, who explain it ἄωρον γέννημα, *a child born before the due time*. So the Latin abortivus, though it generally means an abortion, yet in Horat. Sat. i. 3. 46. has this very sense, "ut abortivus fuit olim Sisyphus." Now such infants are invariably weak and feeble, scarcely deserving the name of children. And this is what the Apostle means to say of himself, calling himself so, as being an Apostle not formed and matured by previous preparation and instruction. So Theophyl. says he styles himself so [illegible] ἀπόστολος λέγει [illegible]. Thus in the next verse οὐκ εἰμὶ ἱκανὸς καλεῖσθαι ἀπόστολος. There is little doubt that Hesych. had reference to this passage in his gloss ἐκτρώματι· [illegible]. And so Theophyl. explains by ἀτελεσφόρητον. The same view of the sense is taken by Newc. and Wets.

To advert to the other question, the force of the Article, it can neither be used (as some fancy) κατ' ἐξοχὴν, nor will the style or custom of the writer permit us to alter it to τῷ (for τινί). Bp. Middl. has rightly pointed out that it was not emphatic, but that the Apostle simply uses it to apply the term ἔκτρωμα to himself, and to say that he is as it were an ἔκτρωμα. So Lu. xviii. 13. ἐμοὶ τῷ ἁμαρτωλῷ. The common reading is confirmed by Ignat. in his Epist. ad Romanos, who thus imitates the Apostle: οὐ γάρ εἰμι ἄξιος, ὢν ἔσχατος αὐτῶν καὶ ἔκτρωμα. Also by what I conceive the Apostle himself had in view, namely, Ps. lviii. 8. (Aq. Sym. & Th.) ὡσπερεὶ ἔκτρωμα γυναικὸς, ἵνα μὴ [illegible]

ρίτι δὲ Θεοῦ εἰμὶ ὅ εἰμι. καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ
κενὴ ἐγενήθη· ἀλλὰ περισσότερον αὐτῶν πάντων ἐκοπίασα,—
οὐκ ἐγὼ δέ, ἀλλ' ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί. Εἴτε οὖν 11
ἐγώ, εἴτε ἐκεῖνοι, οὕτω κηρύσσομεν, καὶ οὕτως ἐπιστεύσατε.
Εἰ δὲ Χριστὸς κηρύσσεται, ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς 12
λέγουσί τινες ἐν ὑμῖν, ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν; Εἰ δὲ 13
ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται· εἰ δὲ 14
Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα τὸ κήρυγμα ἡμῶν,
κενὴ δὲ καὶ ἡ πίστις ὑμῶν. Εὑρισκόμεθα δὲ καὶ ψευδομάρ- 15
τυρες τοῦ Θεοῦ· ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ, ὅτι
ἤγειρε τὸν Χριστόν, ὃν οὐκ ἤγειρεν, εἴπερ ἄρα νεκροὶ οὐκ
ἐγείρονται. εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς 16
ἐγήγερται· εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις 17
ὑμῶν· ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν· ἄρα καὶ οἱ κοι- 18
μηθέντες ἐν Χριστῷ ἀπώλοντο. εἰ ἐν τῇ ζωῇ ταύτῃ ἠλ- 19
πικότες ἐσμὲν ἐν Χριστῷ μόνον, ἐλεεινότεροι πάντων ἀν-
θρώπων ἐσμέν. Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν· 20

11. εἴτε οὖν ἐγώ, εἴτε ἐκεῖνοι &c.] Something is wanting. Αἴτιον repeat ἐκοπίασα from the preceding ἐκοπίασα, and at ἐκεῖνοι etc. ἐκοπίασαν from the context, and at both ἐγὼ and ἐκεῖνοι repeat περισσότερον. The sense is: 'Whether I or they laboured most, it matters not; this doctrine [the death and resurrection of Christ] we all preached, and you believed it.'

12. εἰ δὲ Χρ. κηρύσσεται &c.] for εἰ δὲ κηρύσσεται ὅτι Χρ. ἐκ νεκρῶν ἐγ. The sense is: 'but if it be publicly preached by us all that Christ arose from the dead &c., How λέγουσί τινες, how can some of you maintain?' the argument as Crell states it, being this: 'If Christ rose, then the resurrection of the dead is not only possible, but actual.'

14. κενόν. The ancient and earlier modern, and even some recent Commentators explain it as 'useless,' as not attaining the desired end. But most Commentators, since Grot. and Macknight, assign to it the sense 'false.' See Grot. and Macknight ap. Rosenm. Syll. The former interpretation seems preferable, but both may be included.

15. ψευδομ. δὲ καὶ ἀμφό.] Chrys. shows that the sense is: 'Yea we are [thus] also made out to be false witnesses of God, i.e. concerning God.' Κατὰ is of the best interpreters expressed concerning, a very rare signification, but which the Apostle selected, as wishing to use the idea 'to the prejudice of,' which falsehood would occasion. See Grot. and Macknight. The ἄρα (omitted by the Translators) signifies 'indeed' or 'really.' Οὐκ ἐγείρονται, are not to be raised.

17. ἔτι ἐστὲ ἐν ταῖς ἁμ. ὑμ.] I have shown at large in Rosenm. Syll. that the sense is certainly not that assigned by most recent foreign Commentators, but that the ancient and most modern ones seem rightly to explain: 'Ye are yet liable to the guilt and penalty of your sins [notwithstanding you may have repented of them],' evidently pointing to the atonement by Christ, for if Christ be not raised, he made no atonement for sin.

18. ἄρα καὶ—ἀπώλοντο.] Here another consequence is pointed out. 'It follows also, that those who have died in the faith of Christ are perished.' Such seems to be the real sense of the passage. Though many ancient and some modern Commentators (as Grot., Macknight, and Schleusn.) take κοιμ. ἐν Χρ. to denote persons who have suffered death as martyrs for Christ's religion. This may be included as a secondary sense. Ἀπώλοντο signifies 'there is an end of them and all their hopes, all their labours, and, and suffering for Christ's sake in Christ's cause, they are disappointed of their hope of salvation, and are no better, in a worldly view, than if they had not encountered them.'

19. εἰ ἐν τῇ ζωῇ ταύτῃ &c.] This is meant to amplify and explain the preceding. Μόνον is transposed, and must be construed with ζωῇ. Render: 'If we are repining our hope in Christ with a view to this world only.' By ἡμεῖς is meant 'we Christians,' since it was then applicable to all Christians in various degrees. 'It does not follow, however, Mr Scott, that Christians would in fact be more unhappy than other men, if there should in the event be no future reward; for even then their hopes of heaven, and that consolation which is thence derived, would far more than counterbalance their peculiar crosses and demands and hardships. But if this hope and consolation were taken from them, they would indeed be more miserable than other men, having lost their relish for those vain pleasures which alone could be hoped for, and in which other men, with a measure of success, strive to forget their miseries, experiencing earnest desires, which must certainly be disappointed, and enduring many pecuniary evils, without any peculiar support and consolation.'

20. The Apostle having established the fact of Christ's resurrection, shows from this the certainty of our resurrection; and then, from the

21 ἀπαρχὴ τῶν κεκοιμημένων [ἐγένετο]. ἐπειδὴ γὰρ δι' ἀνθρώπου ὁ θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν.
22 ὥσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτω καὶ
23 ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται. ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι· ἀπαρχὴ Χριστός, ἔπειτα οἱ Χριστοῦ, ἐν
24 τῇ παρουσίᾳ αὐτοῦ. εἶτα τὸ τέλος, ὅταν παραδῷ τὴν βασιλείαν τῷ Θεῷ καὶ πατρί· ὅταν καταργήσῃ πᾶσαν ἀρ-
25 χὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν. δεῖ γὰρ αὐτὸν βασιλεύειν, ἄχρις οὗ ἂν θῇ πάντας τοὺς ἐχθροὺς ὑπὸ
26 τοὺς πόδας αὐτοῦ. ἔσχατος ἐχθρὸς καταργεῖται ὁ θά-
27 νατος· πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ.

important questions [illegible] He now proceeds to enlarge on the [illegible] change which shall take place in the bodies of [illegible] and [illegible] of the resurrection and a [illegible]. (Scott.)

[illegible] ἐγένετο.] [illegible] This is not the case [illegible] Christ [illegible] ἀπαρχὴ [illegible] first in time. So Rev. [illegible] Christ is elsewhere called πρωτότοκος ἐκ τῶν νεκρῶν. Here however, the Apostle [illegible] an allusion to the first fruits of the [illegible] which was an earnest and pledge of the coming harvest, and [illegible] a commencement of it. Thus Jesus Christ was the first to rise of those who have died; the first who came [illegible] to die no more. Ἐγένετο is not found in several MSS. of the Western recension, some [illegible] Versions and some Fathers, and is cancelled by [illegible] but wrongly; for both external and internal evidence [illegible].

21. ἐπειδὴ γὰρ δι' ἀνθρώπου, &c.] The Apostle here further proves his position [illegible] Christ to be the cause (as well as the pattern) of our resurrection, "because by man (i.e. a human being) sin and death entered into the world, so by Man [illegible] a human nature came the [illegible] in consequence of their relation to Adam, all [illegible] and at [illegible] even so in and by Christ shall all be made alive." See Scott. [illegible] by him [illegible] by his power as their Judge, the righteous by virtue of their union with him as their Lord. V. 22 [illegible] of the preceding, and the γὰρ [illegible] the example. By the second πάντες the best [illegible] are agreed, must be understood all men without exception, both Christians and heathens, all [illegible] be raised from the dead, that their future condition may be determined according[illegible]

23. ἕκαστος—τάγματι.] Repeat ζωοποιηθήσονται from the preceding. The sense is that "the resurrection [illegible] to take place in due order." The Commentators are not agreed whether by τάγμα is meant order of time, or of degree. The former seems preferable. Render "each at the time, and in the manner ordained by God;" namely, that Christ should rise first by himself long before the rest, then at his coming [illegible] true Christians. [illegible] (see v. 24) The Apostle says nothing about those who are not Christians, the wicked; [illegible] we know will be raised too, no doubt last. [illegible] regarded as [illegible]

24. εἶτα τὸ τέλος.] Sub. ἔσται. By τέλος is denoted the end of the present state of things, which will terminate with the resurrection and judgment. By the βασιλεία is meant, as Abp. Newcome says, "the mediatorial or mediatory kingdom of Christ, his supreme power exercised in the government of the Church." Ὅταν παραδῷ [illegible] the custom of [illegible] sent by the Roman Emperors as governors of provinces, who [illegible] at their expiration used to restore their authority into the hands of their Sovereign.

ὅταν καταργήσῃ—δύναμιν.] These words advert to the object of this kingdom. Καταργεῖν signifies to put an end to any thing by taking away its existence or power.

25. δεῖ γὰρ βασιλεύειν.] [illegible] meant of the necessity of [illegible] prophecy, which [illegible] to be taken. This is clear from the words of David, [illegible] introduced.

26. ἔσχατος—θάνατος.] I would render with the [illegible] Commentators, "And last of all the enemy Death is to be destroyed." Now as all enemies are generally enumerated in the order of difficulty, this suggests an idea of Death being the most formidable enemy. [illegible] Death, [the greatest]. See [illegible] and [illegible]. This view of the sense will enable us to explain the next words πάντα γὰρ ὑπέταξεν, which are taken from Ps. viii. 6. Now that can only be done by supplying a short clause taken from the preceding, to which the γὰρ has reference, q. d. "I say all, since [illegible] πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ [illegible], as is predicted of him, He [illegible] God, hath put all things (by which is meant [illegible] personal creatures, animate as well as inanimate) under his feet." The words were primarily meant of the first Adam, as representative of the human race; but are here [illegible], to their secondary and mystical application to Christ. Indeed the whole Psalm is [illegible] to the Messiah by our Lord himself, Matt. xxi. 16. [illegible], namely, the Psalmist. At [illegible] Render "It is plain that [this

Ὅταν δὲ εἴπῃ ὅτι πάντα ὑποτέτακται, δῆλον ὅτι ἐκτὸς τοῦ
ὑποτάξαντος αὐτῷ τὰ πάντα. Ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ᾖ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν. Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ ὅλως νεκροὶ οὐκ ἐγείρονται, τί καὶ βαπτίζονται ὑπὲρ τῶν νεκρῶν; τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν; καθ' ἡμέραν ἀποθνήσκω, νὴ τὴν ὑμετέραν καύχησιν, ἣν ἔχω ἐν Χριστῷ Ἰη-

28 Ὅταν δὲ εἴπῃ ὅτι πάντα ὑποτέτακται] Ἐπιφέρει· "When a distinction has been expressed to him." On the words ὅταν δὲ εἴπῃ ὑποτέτακται much has been written by Commentators, of whom Wieseler and Scott have been most successful: the latter annotates as follows: "After the day of judgment, he is called and known as God, and will be terminated: Christ, having accomplished his commission, will cease to reign over all worlds as Mediator, having publicly 'delivered up the kingdom to God' in the person of 'the Father.' Yet he will, in human nature, retain a peculiar authority over his redeemed people, and as One with the Father he will with Him and the Holy Spirit reign over God's redeemed for evermore. But we do not more seem to assign an end, when he has given up the mediatorial kingdom, than we do when we assign a period when he appointed the Son to that condition. For in this passage, as elsewhere, the Person of the Father is exalted, and, as giving the throne and appointing the Mediator, in order to bring back the absolute authority of the Son in human nature. To ὑποτάσσω πάντα is a phrase denoting 'to be possessed of complete power.' See Heeren, Syn. and by Nolten Thucyd. viii. 46.

29 Ἐπεὶ τί ποιήσουσιν οἱ βαπτ. ὑπὲρ τῶν νεκρῶν] Here the Apostle resumes the subject he had broken off from at v. 26. At ὅτι there is an ellipsis of δῆλον, "these circumstances, that were not the case." In the case of the next words, ὑπὲρ τῶν νεκρῶν, the Commentators are exceedingly divided in opinion. The various interpretations are detailed by Poole, West (having Bengelius, Semler, Mede, &c. Of these, however, he does, I conceive, but fear that a point has escaped attention. Of those who, with Grotius and De Dieu, taking βαπτ. in its literal sense, suppose an allusion to the practice of vicarious baptism, i. e. of baptizing a living person in the place and for the benefit of one who had died unbaptized, yet as in some the Eucharist was administered to the dead, Tertullian, Epiphanius, and Ambrose say was then, or at least in the course of the first century, common at Corinth. But there seems to be no certain proof that it was prevalent as early as the time when the Epistle was written, nor can we suppose that the Apostle would countenance so wild a superstition. Not to say that we imagine that have the forced sense assigned by Dr. Burton, 'What are they doing?' 'what good are they doing?' In short, this interpretation, which is not cited with the strongest censure by Chrys. and a few recent Commentators, may be ascribed to Ch. J. Le Clerc, Estius, Devarim, Dan. Clarke, and Scott, take the expr. in a sense, and interpret, 'to be baptized in the place of the dead,' i. e. by the place of the dead. Thus, they think, reference is made to the case of those who immediately after an exhortation of their brethren, present themselves for baptism, to supply the place of the martyrs. But the almost the only, or the decisive objection is, that it is not positive in the true one. That it is so, for several reasons, improbable. 3. Almost all Commentators of the last century and a half are agreed in taking βαπτ. in a metaphorical sense, viz. 'to be overwhelmed with calamities and sufferings,' referring to Matt. xx. 22 & 23, Mark x. 38 & 39, Luke xii. 50. And they interpret: 'If what avail are to expose ourselves to so many dangers and sufferings in the hope of the resurrection of the dead?' This, however, would make the passage a most unnatural one. The true interpretation seems to be that of the Greek Commentators, and a few eminent moderns, as Bengel, and Wetst., by which phrase is taken in its usual sense, as ὑπὲρ τῶν νεκρῶν being but an elliptical expression for, by popular brevity, for ὑπὲρ τῶν ἀναστάσεως τῶν νεκρῶν. Thus the sense will be, 'What will they be doing, what will be advantage will they be gaining, who are baptized in the confident expectation of a resurrection of the dead?' There is thus remark, an allusion to the profession of faith in the resurrection, demanded of persons about to be baptized.

Εἰ ὅλως νεκροὶ οὐκ ἐγείρονται] By the words is meant, we Apostles, instead of being exposed to perils, 'Why, too, are we endangering properly every hour?' or upon what other hope than of the resurrection of the dead?

Καθ' ἡμέραν ἀποθνήσκω] Although figurative, yet there is a reference to his exposure to danger of his very life, for there is a climax from the preceding circumstances. Νὴ τὴν ὑμετέραν καύχησιν, the best Commentators are generally agreed, is a gentle 'the following words I have concerning you,' or, being for your sake, were same. By the mere-

32 σου τῷ Κυρίῳ ἡμῶν. Εἰ κατὰ ἄνθρωπον ἐθηριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος; εἰ νεκροὶ οὐκ ἐγείρονται, φάγωμεν καὶ πίωμεν, αὔριον γὰρ ἀποθνήσκομεν. Μὴ πλανᾶσθε· φθείρουσιν ἤθη χρηστὰ ὁμιλίαι κακαί. Ἐκνήψατε δικαίως, καὶ μὴ ἁμαρτάνετε· ἀγνωσίαν γὰρ Θεοῦ τινες ἔχουσι· πρὸς ἐντροπὴν ὑμῖν λέγω.

Rom. 12. 19. Ps. 27. 12.

Isa. 22. 13.

Menan. Fragm. 218.

Hos. 4. 11.

Isa. 29. 10.

bee of the Apostle only hints at what is therein.

Κατὰ ἄνθρωπον ἐθηριομάχησα κ.τ.λ. The Commentators are divided in opinion as to the sense of ἐθηριομάχ., which some take literally to a literal combat with wild beasts. See Poole's Syn. Critics, and Wetst. here and Deut. 33. 22. The greater part of the Commentators adopt the latter view, arguing that the aim of the passage requires a reference to some memorable danger, which, they think, confirmed by the strong language of the Apostle at 2 Cor. i. 8—10 with respect to some extraordinary danger at Ephesus, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν· ἀλλὰ αὐτοὶ τὸ ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς κ.τ.λ. They further urge, that Irenæus, Origen, and Cyprian so take the part; and that the Jews, remembering how Gideon was the primal instrument of their safety in Ephesus, would be not a little pleased at such a reference. But whether the long wished-for occasion for such an expression in the passage may be discovered, that it should not have been recorded by St. Luke, would seem unaccountable, and not to be paralleled by the omission of the story of the persecution of Demetrius by the Evangelists, though many of which that several important communications must have occurred at Ephesus besides those recorded in Acts xix. As to the other arguments, they are not very cogent. The use of ἀνθρωπος elsewhere, I think, means more than one person of rank, but is all which is meant in such expressions as κατὰ ἀνθρωπον ἀνεστράφην, and the language of the passage at 2 Cor. x. 3 is of the same nature, and elsewhere to no more. Acts xviii. 12, Origen and Cyprian recount a tradition of the Apostle being literally exposed to wild beasts, but may easily have a rise from no more than the text itself, taken in the literal sense, and therefore can have little weight. At the same time, it would not be ungratifying if the Apostle should have been so exposed, and that, even in the case of the lapse at Miletus, he should suffer no harm. Isa. whether it can be thought to be asserted here, may be doubted. If the expression εἰ ἐφ. κ.τ.λ. stand alone, I should not be disinclined to admit that such might be the sense. But the add' ἀνθρωπον with which it is associated alters the case, since it adds of no some contribute to the sense of ἐφ., whereas the acceptation elsewhere assigned to it by the Apostle is such as to give favour to the metaphorical sense, which is assigned to ἐθηρ. by some ancient and several eminent modern Commentators, as Rosenm., Grot., Hammond, Locke, Schoettgen, Doddr., Scott, Whitby, and others. And so it seems to have been taken by Ignat. epist. ad Rom. § 5. The Apostle, they suppose, means only the immediate peril into which he ran from the opposition of heretical adversaries, such as it is plain from Acts xx. he did really incur. Κατ' ἄνθρωπον may thus be regarded as an elliptical expression for κατὰ τὸν ἀνθρωπινὸν λόγον which occurs in various passages of the Apostle adduced by Schoettgen and Wetst. 'Thus we may render it, 'to employ a usual phrase.' The above mentioned Commentator adduces some examples of this figurative use of θηριομαχεῖν and other kindred terms. I would add the following. Dionys. Epist. 683. L. ἐ ἐπιστῶν ἀν περὶ Σαμάρειαν, εἰ κατὰ Σικόνιον ἐγγενοιμεν, ἐκεῖ πάντα τὰ θηρία ἐπιστάντα, ἀναμφιβόλως κρατεῖ. So also Maximus Tyrius, Vol. i. 74, speaks of Socrates acting with his adversary Meletus, with a certain anger, and with the greatest peevishness, and Xenophon struggling with the machinations of Lampsacus and Anaxis, the enemy of Menon, and the machinations of the king of Persia. And Isocrates in his Ep. 483 speaks of struggling with hunger in with a beast. See more in Note on Ephes. vi. 12.

τί μοι τὸ ὄφελος] ὅ τι ὄφελος, 'what benefit was it to derive?' This phrase is not uncommon in the Classical writers. The words ἐφάγωμεν—ἀποθνήσκομεν are borrowed from Isa. xxii. 13. Of similar sentiments the Heathen writers are full. See Menan. Fragm.

34 Leaving the argumentum ex absurdo, the Apostle now proceeds to exhortation and admonition. Μὴ πλαν., is a form appropriate to warning. The words of the admonition are ascribed by some to Euripides, by others to Menander. It is not, however, a regular quotation, for then the metre would require χρηστ', instead of χρηστὰ, but had probably grown, by frequent use, into a popular proverb. Ὁμιλία signifies 'intercourse, society.' The implied censure was, no doubt, meant for certain teachers, who encouraged, or permitted close intercourse with the Heathens, the same, no doubt, who had countenanced attendance at the idol feasts.

34 The Apostle now proceeds home to admonition. Ἐκνήφειν properly signifies 'to awake from a deep sleep,' especially that of drunkenness, as Gen. ix. 24, and elsewhere in the Sept. as also in the Classical writers, but it is also used, in a figurative sense, of recovering from a vitiated mind. At ἁμαρτ. many Commentators simply ἐξαμαρτάνετε. But the more eminent ones seem right in taking it for τὸν διαπτῶν ὁδ., as it is right, too, in τοῦ Θεοῦ. And this is confirmed by some ancient Versions. In a Classical writer the sense 'property or perfectly' might have been admitted. Beside, 'Awake from the intoxication of error.' Μὴ ἁμαρτ. must from the context mean 'fall not into the errors which have been above adverted to.' For the sense reason ἀγνωσίαν γὰρ Θεοῦ κ.τ.λ. most divine persons will be upon the careful search as to the resurrection and other doctrines, show that they know not God aright. Ἀγνωσίαν

Ἀλλ' ἐρεῖ τις· Πῶς ἐγείρονται οἱ νεκροί, ποίῳ δὲ σώ- 35
ματι ἔρχονται; Ἄφρων, σὺ ὃ σπείρεις, οὐ ζωοποιεῖται, ἐὰν 36
μὴ ἀποθάνῃ· καὶ ὃ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον 37
σπείρεις, ἀλλὰ γυμνὸν κόκκον, εἰ τύχοι, σίτου ἢ τινος τῶν
λοιπῶν. ὁ δὲ Θεὸς αὐτῷ δίδωσι σῶμα καθὼς ἠθέλησε, καὶ 38
ἑκάστῳ τῶν σπερμάτων τὸ ἴδιον σῶμα. οὐ πᾶσα σὰρξ ἡ 39
αὐτὴ σάρξ· ἀλλὰ ἄλλη μὲν σὰρξ ἀνθρώπων, ἄλλη δὲ σὰρξ
κτηνῶν, ἄλλη δὲ ἰχθύων, ἄλλη δὲ πτηνῶν. καὶ σώματα 40
ἐπουράνια, καὶ σώματα ἐπίγεια· ἀλλ' ἑτέρα μὲν ἡ τῶν ἐπου-
ρανίων δόξα, ἑτέρα δὲ ἡ τῶν ἐπιγείων. ἄλλη δόξα ἡλίου, 41
καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων· ἀστὴρ γὰρ
ἀστέρος διαφέρει ἐν δόξῃ. οὕτω καὶ ἡ ἀνάστασις τῶν νε- 42

35. ἐρεῖ τις] See on ver. 12. Ἀγωνιῶν ἀπορίας ἀφορμὰς ἐπιζητεῖ, remarks Theophylact, perceiving before at ver. 3.

Πῶς ἐγείρονται—ἔρχονται] The Apostle now proceeds to notice two objections which were probably brought forward, in the form of questions, to the fact of the resurrection: 1. How can the different parts of our bodies which have been reduced into dust, or apparently utterly lost by fire, or devoured by beasts or birds, be made to unite with the rest, and constitute the identical bodies of other men, nay, of even plants, &c.? How can those, which have been for so many ages thus dispersed, be all collected, and coalesce into one body? 2. It must be proper to know with what kind of body are they to rise? These objections the Apostle then shows proceed from fools, and he intends it as a popular illustration of the doctrine.

36. ἄφρων] The regular ὦ νήπιε, or Μάκαρ, σπουδαῖε, used with a reference to any particular false teacher, any more than the singular or even ὦ ἄν, of which formula, and of its cognate ὅστις ἄν or φαίη ἄν, I have given examples in Hermes Sun. Another is to be taken in a popular sense for 'appears to die,' i.e. rots. Ἀποθνήσκειν takes οὐκ μὴ ἀποθ. to mean 'rather it has come to an end of vegetation on the germ where it grows.' But although mortality is necessary to the production of that mysterious process which is, by the providence of God carried forward in the buried and rotting grain (the germ be dead, as it were, for) the evolution of the root springing up into new life, yet this does not seem to have been in the Apostle's mind. St. Paul (as Dr. Burton observes) merely means to show, in the analogy of a grain of wheat, that the same body may rise again, though wholly altered in form and appearance.

Σῶμα here is employed for the same reason as ζωοποιεῖται for φυόμενον in the last verse. "As (remarks Theophylact) the Apostle to the first question, *How are the dead to be raised up?* answered, by saying as does the grain, so now he replies to the second, With what kind of body? or saying, that 'the very *same body* is raised, i.e. what is of the very same substance, but more glorious.' Thus the objection deduced from the scattering of the particles of the body that dies, has no place, because it does not seem necessary that the body to be raised should be composed of them. For he represents to where affirms that they shall be raised in all respects the same, as in the case of seed. What is sown is, not the body that shall be raised.

37. γυμνὸν κόκκον] Without the husk or shell which afterwards springs from it. Κόκκος, 'to an ample,' ἀπὸ τοῦ κοκκίζειν [illegible] to [illegible] to give it the body to be present [illegible] to not how it is produced, and the Apostle's hearers thought it. But it is a sort of argument that a resurrection, on a principle which is so palpably false as that must be which supposes us to understand not the process of the divine works. To me it appears that the [illegible] is meant to further explain the [illegible] ἀθέλησε, on which the whole sentence seems to turn, q. d. God hath ordained that each particular seed should recover its own body but now far more glorious, and the form in which it such as it hath pleased the Almighty to assign to it. The inference left to be supplied is, to use the words of Mr. Horlick, thus: As, therefore, the grain which springs up is the same grain that was sown, though in some respects changed, so the dead will rise with the same body, though infinitely more glorious.

38—42. Here the Apostle employs a further illustration. The argument seems to be that as throughout the works of creation whether animate or inanimate a great difference subsists between the bodies of one class as compared with those of another, and even those of each one differing in every respect, there will be the same in the resurrection, for this is the sense of the peculiarly phrased application ὅστις καὶ ἀναστήσεται τῶν νεκρῶν. So is it with the resurrection of the dead. Hence will be the wide difference at the resurrection, between the bodies raised, as compared with those that were buried. The nature of that difference is then stated at ver. 43 seqq. "The Apostle (remarks Rosenm.) means to infer from the vast variety of bodies, yet all equally bodies, the power of the Deity to restore human bodies to life, and produce from a mass of corruption a glorious and immortal body." Many Commentators and Theologians think it is also meant that the righteous will be invested with different degrees of glory, according to their different degrees of piety and faith, but this is to say the least, precarious. There

43 κρων. Σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ. Σπει- [Ps. 1. 10.]
44 ρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ,
ἐγείρεται ἐν δυνάμει· σπείρεται σῶμα ψυχικόν, ἐγείρεται
σῶμα πνευματικόν. Ἔστι σῶμα ψυχικόν, καὶ ἔστι σῶμα πνευ-
45 ματικόν. Οὕτω καὶ γέγραπται· Ἐγένετο ὁ πρῶτος ἄν- [Gen. 2. 7.]
θρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν· ὁ ἔσχατος Ἀδὰμ εἰς
πνεῦμα ζωοποιοῦν. Ἀλλ' οὐ πρῶτον τὸ πνευματικόν, ἀλλὰ [Ezek. 37. 12.]
46 τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν. Ὁ πρῶτος ἄνθρωπος [Gen. 2. 8.]
ἐκ γῆς, χοϊκός· ὁ δεύτερος ἄνθρωπος, [ὁ Κύριος,] ἐξ οὐρα- [Isai. 45. 12.]
45 νοῦ. Οἷος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί· καὶ οἷος ὁ ἐπου- [Prov. 8. 27.]
49 ράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι· Καὶ καθὼς ἐφορέσαμεν [Isai. 5. 7.]

[illegible] that the Apostle's words are [illegible] of the prophecy.

43 σπείρεται] is sown. The term is used to preserve the antithesis with the am titude. [illegible] and ἐν ἀφθαρσίᾳ are phrases put for adjectives of a concrete signification with the noun, i.e. for φθαρτόν and ἄφθαρτον. And so ἐν ἀτιμίᾳ and ἐν δόξῃ are. In such cases there [illegible] to be an ellipse of the participle [illegible] ἐστί.

The precise nature of the difference between the earthly and the glorified body much has been written, but to little purpose. The Apostle's words were not meant to teach us, what perhaps no human language could have made clear. It was sufficient for us to be assured, that the bodies of the glorious will be raised in a state far [illegible] state, and yet be the Μάλιν, same, in a second sense the same with those that are [illegible].

44. σῶμα ψυχικόν. The best Commentators are agreed that [illegible] is here opposed to πνευμ[illegible] (and especially as he is speaking in [illegible] the words of Moses concerning the first Adam, ἐγένετο εἰς ψυχὴν ζῶσαν). [illegible] that which denotes the breath of life, necessary to the existence of the natural man. [illegible] has need of food, [illegible] for its support.

[illegible] πνευματικόν [illegible] from the Spirit [illegible] of the [illegible] and is more to [illegible] exception, for all [illegible] to every such human being [illegible].

45 γέγραπται] Namely, in Gen. ii. 7. [illegible] of Ezekiel. Indeed, it is, properly speaking, not a citation, but an [illegible] of the words of [illegible] in which [illegible] and [illegible]. In [illegible] the Apostle subjoins [illegible] the [illegible] ζῶσαν, which should properly have been introduced by [illegible]. The [illegible] and [illegible]. The words of the [illegible] are [illegible] Matth. [illegible] 21. 5. xx. 2. Βεζοῦν, [illegible] of the prophecy by the Apostle [illegible] ἐφορέσαμεν, namely, a vital principle inherent for immortality, but lost by sin, and only to be restored by the first Adam, the [illegible] antitype of the first. By the ἔσχατος Ἀδὰμ is certainly meant Christ, who is so called see Heb. v. 14. See also the ample proofs and illustrations from the Rabbinical writers in Schoettgen's Hor. Hebr. in loc. The paraphrase (says Dr Hurdis) contains in this, that both represented the whole human race, the one was the author of death, the other of life, to all mankind.

46 ἀλλ' οὐ πρῶτον τὸ πνευματ. &c.] Subaudi σῶμα ἐστι. God in all his works, so orders it, that the more imperfect and a preface, the more perfect follow. Therefore, as God was pleased to assign to man a two-fold nature, one mortal, the other immortal, it was not expedient to assign the superior nature to him first, and to make him an angel, but rather a state of deterioration, and degeneracy, nay, indeed, it were against the course of things for a mortal nature to succeed an immortal one. (Rosenm.)

47 ὁ πρῶτος ἄνθρωπος ἐκ γῆς] The first and second man are here opposed to each other, as in v. 45. The first and last Adam and in the former case the word Adam is used so where the second man (the Christ) of the words is more expressly [illegible] Dr Nares observes. The first man was [illegible] formed from the earth, but came from the world [illegible] heaven. The last Commentators are agreed that [illegible] the heavenly [illegible] of Christ, thus making him superhuman and [illegible] [illegible] and [illegible] of v. 5.

[illegible] that all the special [illegible] the King and Lord Versions, and many [illegible] and [illegible] by Lowth and [illegible]. It has, indeed, the appearance of coming from the margin. But there is not sufficient evidence to warrant its being expunged, the great antiquity [illegible] by being found in the First to Syriac Version. Of course there is no difference in the sense.

48-49. The sense may be best expressed in a paraphrase as follows. As many [illegible] [πνευματικοὶ] such also are [καὶ πνευμ.] those that [illegible] [illegible] and [illegible] the body as he did, and (on the other

τὴν εἰκόνα τοῦ χοικοῦ, φορέσομεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου.

Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασι- 50
λείαν Θεοῦ κληρονομῆσαι οὐ δύνανται, οὐδὲ ἡ φθορὰ τὴν
ἀφθαρσίαν κληρονομεῖ. Ἰδοὺ, μυστήριον ὑμῖν λέγω· Πάν- 51
τες μὲν οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα, ἐν 52
ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλ-
πίσει γὰρ, καὶ οἱ νεκροὶ ἐγερθήσονται ἄφθαρτοι, καὶ ἡμεῖς

hand] as is the heavenly [man Christ], so are also they that are [to be] heavenly, to have glorious and immortal bodies. And as we have borne, and do bear, for a pledge, the image of the earthly man Adam, in frailty and sorrow and death, so shall we (at the resurrection) bear the stamp of the heavenly man Christ, resembling Him in our glorified and immortal frames. (This view of the verse is adopted by the best modern Commentators over Whitby), and confirmed by the context, but perhaps, (if more what is here said is meant exclusively of the Christians and the Apostle's thoughts seem to embrace a sort of exhortation by anticipation, to aim at being such). The word εἰκὼν is as Κύριε observes used properly of statues, pictures &c. formed after an original, and which represent it.

50 Thus far the Apostle has shown the possibility that God should give us a glorious immortality, bodies very different from our present ones. He now shows the impossibility that those bodies should be, like our present ones, of flesh and blood mortal, frail and subject to change.

— οὐ δύνανται] i.e. cannot in the nature of things. Κληρονομ. here signifies simply 'possess and enjoy.' The words οὐδὲ ἡ φθορὰ τὴν ἀφθ. κλ. are merely a gloss of the preceding. 'It is not possible I say, for those fleshly corruptible and mortal frames to enjoy a place fitted for incorruptible and immortal beings.' See more in Macknight.

51 ἰδοὺ μυστήριον ὑμῖν λέγω κ.τ.λ.] I ensure 'behold! a mystery I tell you.' We shall not [it is true] all sleep, but yet 'on the other hand we, i.e. those who are alive at the last day shall (i.e. must) be changed, i.e. put on that incorruptible and glorious frame in spirit, before we can enter the kingdom of heaven.' The mystery (says Rosenm.) was not this, that at the day men would be rising for who would doubt this? but rather that men would undergo the change in question. The Commentators are agreed that the Apostle speaks in the present of those who shall be alive at the last day.

52 He now indicates the mode and manner of the change. Ἐν ἀτόμῳ, ἐν ῥιπῇ (χρόνου) and ἐν τῇ ἐσχάτῃ σάλπιγγι popular expressions, intended to express 'instant and sudden.' As to the very σάλπιγξ it is tendicious to discuss, as some do, the number of trumpets and at what times and occasions they will be sounded in that day. For of Joseph mention is made in the Jewish writers of seven trumpets, yet there is no necessity to connect the Apostle's language with any such. Instead of the text, it is probable that ἐν τῇ ἐσχ. σάλπ. may as some ancient Commentators suppose, merely denote 'at the last trumpeting which will be heard on the morrow.' So it is called ἐν τῇ σάλπιγγι θεοῦ in opposition to the trumpets which were sounded before human judges proceeding to their judgment. At ἐσχάτῃ some supply ἡμέρᾳ, others ἀγγέλου, others again σάλπιγξ, which is preferable. Bengel and Wiss. would take it impersonally, as we say 'thunders.' But as σάλπιγξ immediately precedes, this cannot be approved of. Of more importance however, to determine what idea we are to attach to the sounding of the trumpet. Some Commentators, and all the moderns would take the words metaphorically, as presaging a voluntary burst, which cannot be approved. We may (most) admit, with the best Commentators, that there is an allusion *either* to the custom of the Jews (among whom trumpets and other solemn instruments were customary) by sound of trumpet for to the of the Greeks and Romans among whom the trumpet was used even more generally. To the passages cited by the Commentators, I would add Suppl. Hect. 708 and Thucyd. vii. 32 τῇ μιᾷ σάλπιγγι σύνοδον ἐποιήσαντο, ἐφ' ἣν ἐκ τῶν ἐπιτηδείων ἐπεβοήθουν. But still we cannot I think infer less from the words, than that the Almighty will issue this not for the consolation of all things by some such manifest signal, or sound to use the words of Theophyl.) as that with which He commanded their creation. And we may perhaps, without presumption venture to suppose, that such a signal will be given by one of those awful convulsions and dreadful explosions of nature, as though no doubt *sui generis*, yet before witnessed, those which are mentioned by Humboldt, as occurring in the Andes and which he affirms to be louder than the noise produced by a whole park of artillery. Certainly σάλπιγξ and σαλπίζειν are often used of the pealing of loud thunder.

And 'and then.' In such a context as the present there is an implied notion of instantaneous performance. See Ps. xxxiii 9 (Septuag.) xvi 14 Job v 20. By the very prominent mention of τοῦ ἥχου, the Apostle, as Chrys. remarks ἀφαιρεῖ μεγαλοφυΐαν ἀπὸ τῶν ἀγγέλων (μετ' ἀγγέλων) that the Apostle expected the coming, and Christ appointed for its signal. 'Ἀλλαγησόμεθα we shall be changed in the twinkling of an eye, or in the blink of an eye, as

53 ἀλλαγησόμεθα.) [g] δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι [illegible]
ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν.
54 [h] ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσηται ἀφθαρσίαν, καὶ τὸ [illegible]
θνητὸν τοῦτο ἐνδύσηται ἀθανασίαν, τότε γενήσεται ὁ λόγος
55 ὁ γεγραμμένος· Κατεπόθη ὁ θάνατος εἰς νῖκος. Ποῦ
σου, θάνατε, τὸ κέντρον; ποῦ σου, ᾅδη, τὸ νῖκος;
56 ([i] τὸ δὲ κέντρον τοῦ θανάτου ἡ ἁμαρτία· ἡ δὲ δύναμις τῆς [illegible]
57 ἁμαρτίας ὁ νόμος.) [k] τῷ δὲ Θεῷ χάρις τῷ διδόντι ἡμῖν τὸ [illegible]
58 νῖκος διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Ὥστε, ἀδελ-
φοί μου ἀγαπητοί, ἑδραῖοι γίνεσθε, ἀμετακίνητοι, περισ-

[illegible] [illegible], a man is [illegible] changed by putting on new raiment.

53. δεῖ γὰρ τὸ φθαρτὸν &c.] The τοῦτο must be understood [illegible]. The sentiment here is the same as at v. 50, but expressed more forcibly; and as many Commentators think, with a special turn in the manner of the thing, namely, that the corruptible body of those then alive will have an incorruptible body put over it for a clothing. The best [illegible] Commentators, however, are agreed, that ἐνδ. here and at v. 54 only signifies, by a figure taken from putting off one garment and putting on another, to assume, receive, as Rom. xiii. 14. Col. iii. 10.

54. γενήσεται] shall be [accomplished]. ὁ λόγος, the prophecy, namely, of Is. xxv. 8. The words agree with the version of Theodotion, though both differ from the Sept. and the Hebrew, agreeing with it, however, in εἰς νῖκος, which is by almost all Commentators taken as [illegible] (though Bp. Middleton [illegible] English Translators who render it 'in victory,' which, indeed, is confirmed by the Heb. [illegible] Syriac. Instead of seeking for a Hebraism in εἰς νῖκος, he would rather apply [illegible] and translate the passage, 'Death is overcome with triumph;' the Hebrew verb signifying literally absorpsit and [illegible].

In the next words the [illegible], by a bold personification of [illegible], to the highest pitch, and is expressed in a kind of song of triumph for the victory obtained by Christ over Death and the Grave, [illegible] might henceforth have had being [illegible] by Christ. The passage is from Hos. xiii. 14, [illegible] the Apostle's words differ [illegible], by the transposition of νῖκος and κέντρον, from the ancient Versions, except that he uses the Sept. [illegible]. But I suspect that [illegible], which [illegible] of the Fathers, though [illegible] Hebrew, [illegible] of [illegible] in words than sense so that it would not be [illegible] to the Apostle's purpose. The [illegible] is by some supposed to allude to the dart which the Jewish writers and many [illegible] The ancient Commentators, however, and of the modern ones [illegible] Crell. [illegible] and Krause more rightly, I think, suppose it a metaphor taken from the sting of serpents or scorpions. So [illegible] [illegible] τρα ἦν ἐν ταῖς οὐραῖς αὐτῶν. This, indeed, is placed beyond doubt by the next words: for, as Theophyl. remarks, 'the sting of serpents constitutes their strength, and when that is taken away, they cannot hurt, if they would.' Thus the sense of the next words is, 'It is sin that gives death its power over us, and thus occasions its greatest [illegible].'

The words ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος may be rendered, 'It is the law which is the strength of sin,' i.e. what causes the power of sin, imparts that power to it. By νόμος seems to be meant, not the law of Moses (as most Commentators explain), but, as the Greek Commentators, and, of the modern ones, Grot., Crell., &c. understand, law of every kind, both natural and revealed. So Rom. v. 13. ἁμαρτία δὲ οὐκ ἐλλογεῖται μὴ ὄντος νόμου: and Rom. iv. 15. οὗ γὰρ οὐκ ἔστι νόμος, [illegible] [illegible] χωρὶς γὰρ νόμου ἁμαρτία νεκρά. See Theophyl.

57. The Apostle concludes with thanksgiving and an exhortation (as in the parallel passage of 1 Thess. iv. 13—18.) to be steadfast in the faith of the Gospel, and especially in the important article of the resurrection of the dead. Τὸ νῖκος, 'the victory just mentioned, that over death and the grave and sin. [illegible] given to all, as being offered to all, but especially to true Christians, as what they will receive.' διὰ Κυρίου, 'by means of,' i.e. by the atonement procured by the life and death of Christ. See Chrys. and Theophyl. ap. Rec. Syn.

58. ἑδραῖοι γίνεσθε, the Apostle [illegible] that firmness in the faith which might be expected to result from such important [illegible] measures, on these points of doctrine, as he had imparted, and also such strenuous perseverance in virtue and holiness of life as might be looked for from those who have such hopes of resurrection and glorification, and without which, no faith, however firm, would be vain and fruitless. In [illegible] metaphor. So Symmachus ap. [illegible] [illegible] [illegible] [illegible] of the [illegible] man. [illegible] there is [illegible] and it cannot be taken [illegible] [illegible] [illegible]

σεύοντες ἐν τῷ ἔργῳ τοῦ Κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστι κενὸς ἐν Κυρίῳ.

XVI. Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους, ὥσπερ ἐτάξατε ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτω καὶ ὑμεῖς ποιήσατε. Κατὰ μίαν σαββάτων ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω, θησαυρίζων ὅ τι ἂν εὐοδῶται· ἵνα μὴ ὅταν ἔλθω, τότε λογίαι γίνωνται. Ὅταν δὲ παραγένωμαι, οὓς ἐὰν δοκιμάσητε, δι' ἐπιστολῶν τούτους πέμψω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλήμ· ἐὰν δὲ ἄξιον τοῦ κἀμὲ πορευέσθαι, σὺν ἐμοὶ πορεύσονται. Ἐλεύσομαι δὲ πρὸς ὑμᾶς, ὅταν Μακεδονίαν διέλθω· Μακεδονίαν γὰρ διέρχομαι· πρὸς

ποιοῦντες 'are continuing continually to make greater progress.' Τὸ ἔργον τοῦ Κυρίου is not to be confused with Roman Catholic Common Tasks, τὰ κοινωφελῆ, nor, with some 'religious' ones, taken in a limited sense, but be understood, in its general import, as denoting what ever works and duties the Lord requires of us as Christians.

εἰδότες ὅτι κ.τ.λ.] Render 'knowing assuredly that your labour is not (i.e. will not be) vain in the sight of the Lord, or as opposed to (i.e. as your trust).'

XVI. 1. περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἁγ.] i.e. the collection of alms destined for the relief of poor Christians. Such collections for the relief of poor Jews of Palestine, had been not unfrequent among the former, as the Acts shows that it was well known, and perhaps spoken of in the letter of the Corinthians to St. Paul. The term λογία is not unique in the Scriptural, and very rarely in the Classical writers, and seems to have been confined to the language of common life. It properly signifies (as I have shewn in Recens. Synop. Ev. Luc.) reckoning, as here, a *single reckoning*. The cause of this occurrence was that the Palestine Christians were by the acts (*contrast* of Jewish persecution) brought *a great distance* and to the *ready to provide for the exigence*. Διονῦσ., 'liberal contract,' the word being here used as at 1 Cor. xii. 17. (x. 34 x. 34. At once, supply τοῖς ἁγίοις, πιστεύοντες [illegible]

2. κατὰ μίαν σαββάτων] The Commentators are agreed that this means on the first day of the week, μία σαββάτων, by Hebraism for πρώτην σαββάτου, Luke xxiv. 1. For the why or the rest of the phrase may be assumed it is *exceedingly* [illegible] and to be complete thus, 'on the first of the days of the week.' So Theophyl. expounds τῶν ἡμερῶν τῶν ἑπτὰ τῶν ἑβδομάδος ἑκάστης. The κατὰ has a *distributive* force. We have here, as Whitby remarks, full evidence that Sunday was then set apart by Christians for religious purposes. Ἑαυτῷ, [illegible] 'Πρὸς ἑαυτόν, by him.' Ἐν ἑαυτῷ, at home. [illegible] 'Θησαυρίζειν [illegible] to be set right, or in a way,' and metaphorically [illegible] is in the Classical writers almost always used of a good, but in the N. T. [illegible] Luke, 3. Heb. 2 of a person. What is of more consequence, in the N. T. the word is employed in a peculiar point of view, and there is an allusion of [illegible] or at least a tacit reference to the *Almighty*. Kranse compares [illegible] which passage will be very appropriate, if the sense be what many recent Commentators make it 'whatever he may have gained,' which is [illegible], supported by no Classic Sense. The collections in question were doubtless directed to be made weekly, in order every one is there required to contribute by little and little, than all at once. The propriety of our common version will be evident, and the difficulties started by many Commentators removed by supposing that the Apostle only meant that there would be no λογία, or private *and petty gatherings*, *there not to be made*, when he came, but only one *συναθροισμός* formed contrary to the usual which had been great any had up in an private.

3. ὅταν δὲ παρ. κ.τ.λ.] There has been some doubt as to the construction, and, as depending thereupon, the sense of the words. [illegible] may be construed either with the preceding of the following words. The former method is generally adopted by the older Commentators and by Pearce, Macknight, and Wyn. But it is liable to serious objections and is not natural. The latter construction is supported by the Greek commentators and has most claimed much in its favour. [illegible] 'charged with.' [illegible] is to be taken in a popular sense, [illegible] as they think proper to convey it, of which examples are found in the Classical writers. Τὴν χάριν ὑμῶν, ἐν ἀναθήματι.

4. ἐὰν δὲ ἄξιον. Sub. to χρῆμα, or [illegible] Αἰτίας [illegible] Theophyl. and Oecum. have well pointed out the force of the *ἐὰν* [illegible] I will accompany them. I will accompany them. [illegible] 'If the sum of money collected be considerable enough, or any of our occasions require it, I will accompany them.'

5. The Apostle here tells when he shall visit them, on the occasion of the passage through Macedonia. 'Διελθεῖν' where I shall pass through. Διέρχομαι is to be taken in a popular sense for I am to pass, i.e. mean to pass.

ὑμᾶς δὲ, τυχὸν, παραμενῶ, ἢ καὶ παραχειμάσω, ἵνα ὑμεῖς
7 με προπέμψητε οὗ ἐὰν πορεύωμαι. οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν· ἐλπίζω δὲ χρόνον τινὰ ἐπιμεῖναι πρὸς
8 ὑμᾶς, εἰὰν ὁ Κύριος ἐπιτρέπῃ. ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως
9 τῆς Πεντηκοστῆς· θύρα γάρ μοι ἀνέῳγε μεγάλη καὶ ἐνεργὴς, καὶ ἀντικείμενοι πολλοί.

10 Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται πρὸς ὑμᾶς· τὸ γὰρ ἔργον Κυρίου ἐργάζεται, ὡς καὶ ἐγώ.
11 μήτις οὖν αὐτὸν ἐξουθενήσῃ. προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρός με· ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν
12 ἀδελφῶν. Περὶ δὲ Ἀπολλὼ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτὸν, ἵνα ἔλθῃ πρὸς ἡμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν εὐ-
13 καιρήσῃ. Γρηγορεῖτε, στήκετε ἐν τῇ πίστει· ἀνδρίζεσθε,
14 κραταιοῦσθε. πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.

Acts 18. 19. 20. 4. 18. 1 Cor. 4. 19.

1 Cor. 16. 6. 7. 10. 11. 1 Tim. 3. 14. 4. 12. 1 Tim. 4. 12.

[illegible]

15 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν οἰκίαν Στε-
φανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας, καὶ εἰς διακονίαν τοῖς
16 ἁγίοις ἔταξαν ἑαυτούς· ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς
17 τοιούτοις, καὶ παντὶ τῷ συνεργοῦντι καὶ κοπιῶντι. Χαίρω
δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φουρτουνάτου καὶ Ἀχαϊ-
18 κοῦ, ὅτι τὸ ὑμῶν ὑστέρημα οὗτοι ἀνεπλήρωσαν· ἀνέπαυ-
σαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν· ἐπιγινώσκετε οὖν
τοὺς τοιούτους.
19 Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας· ἀσπάζονται
ὑμᾶς ἐν Κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκιλλα, σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ·
20 ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.
21 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου· εἴ τις οὐ φιλεῖ
22 τὸν Κύριον Ἰησοῦν Χριστόν, ἤτω ἀνάθεμα, μαρὰν ἀθά· ἡ

view perseverance in sound doctrine, the mind being benetth tossed to and fro with every wind of false doctrine. See Eph. iv. 14. The figure, it may be observed, imparts peculiar vigour to the expression.

18 ὅμοιον ἀγάπην γινώσκω] It is worthy of remark that St. Paul joins to *εἰρήνη* in ver. 16 the one other, as here, honoured up with an admonition to 'keep the unity of the spirit in the bond of peace.' Ἀγάπη here must be understood in the same sense as in the Chapter on this subject, xiii. 1-3.

19. Ἐν Κυρίῳ πολλὰ ἀσπάζεται ὑμᾶς] The phrase here is somewhat unusual, not so much to be explained by its owning the Saviour, with some, into a given house. Others suppose a transposition, and Μὴ καὶ, a bold version (Doddr.) has written into what he calls the natural order. Though the phrase is not so natural, and may be best adjudged by supposing an elliptical omission of the verb, most after. It is expressed in the Peshito Syriac, 'quia multa quod apud eum primo A. Hand. Bengel 'Familiarius ei notum &c. 'The area of the old', is well expressed by Theophyl. thus 'As yourselves know, and therefore have not to learn from me.' A κατ' οἶκον ἐκκλησία, see Ἀρέσκει, which is *prefixed* in Rom. xvi. 15.

20. ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.] The sense is 'Have devoted themselves to ministering unto the saints.' The word ἁγίοις may have reference to the *ἁγιοι* and *ἁγιοι* of *Daniel*, but should rather seem to allude to persecuting the saints of Jerusalem, and relieve it, to poor Christians, clearly, of course, of Jews, but also, we may suppose, Gentiles.

21. Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου.] By τῇ ἐμῇ χειρὶ is meant 'to have as much like' The *ἀσπασμὸς* may mean, as many Commentators argue and modern expositors 'show them all the respect and the concern.' Though, as there seems to be some reference to the practice of *ἀσπασμὸς* which was necessary to baptism, we think 'they have written or set themselves to have a concern, rather, as Chrys. and Theophyl. explain, mean' have written under and concerning with them in their secretest designs.

17. ὅτι τὸ ὑμῶν ὑστέρημα οὗτοι ἀνεπλήρωσαν.] The sense of these words is rendered by most of the modern Commentators. Though well explained by the ancient ones. They are by Chrys. rightly regarded as exegetical of the preceding, τὸ ἐμὸν καὶ ὑμῶν. Ἀνεπλήρωσαν, 'have relieved.' A use of the word quite Hellenistic. The real sense of the clause seems to be this: 'By thus ministering your absence they have benefited us both.' 'ὑμῶν' is a good motivation of the state of those present, and they gained in the counsel afforded them by the Apostle.

ἐπιγινώσκετε οὖν τοὺς τοιούτους, i.e. acknowledge and notice such with attention and respect.

19. ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας.] It is a strange fact, some of the best modern Commentators cannot explain this of all the Christians in their family, see Grot., and Wetst. The most natural and probable sense is that adopted by the Greek Commentators and in the modern ones by Mede, Wetst., Estius, Jaspis, and Neale. 'The congregation that was accustomed to meet for exercise worship at their house. And this sense has the advantage of excluding the other. See more in the Note on Rom. xvi. 5.

20. ἀσπάζεται—φιλήματι ἁγίῳ.] (in the custom, see Note on Rom. xvi. 16. Here Kreuse appears from such Matt. Apos. i. 20. ἀ. ἀνάθεμα ἀνάθεμα ἀνάθεμα ἀνάθεμα. By the ἁγίῳ, which is perhaps emphatic, is meant 'sacred as baptismal Christians, i.e. holy and pure.'

21. ἀσπασμὸς.—[illegible] Schoettg. [illegible]

23 χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μεθ' ὑμῶν· ἡ ἀγάπη
24 μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ. ἀμήν.

[Πρὸς Κορινθίους πρώτη ἐγράφη ἀπὸ Φιλίππων διὰ Στεφανᾶ, καὶ Φουρτουνάτου, καὶ Ἀχαϊκοῦ, καὶ Τιμοθέου.]

salutatio a me, quæ est adscripta a me ipso, propriâ manu.' He adds, that we may suppose this was written by Paul with his own hand, though he had *dictated* the rest to some scribe. The Apostle, Krause observes, was accustomed to dictate letters, and at the end add a sentence with his own hand, to prevent fraud. And he refers to Rom. xvi. 23. Gal. vi. 11. 2 Thess. iii. 17. Philem. 19. Χείρ is rarely used, as here, for *hand writing*; insomuch that, were there not an example found in *Hyperides*, we might suspect this to be a Latinism.

22. ἤτω] On this form see Win. Gr. §. 10. 2, 6. On ἀνάθεμα see Note on xii. 3. Μαράν ἀθά is a Syro-Chaldee expression signifying (as the best recent Commentators are agreed) 'the Lord is to come,' i. e. will come, to take vengeance on the disobedient and vicious. Hence with the words Anathema Maranatha the Jews began their papers of excommunication.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Β ΠΡΟΣ

ΚΟΡΙΝΘΙΟΥΣ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

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a Philip. 1. 1.

I. [a] Παυλος ἀπόστολος Ἰησοῦ Χριστοῦ, διὰ θελήματος Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφὸς, τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσι τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ. [b] χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

b Rom. 1. 7. 1 Cor. 1. 13. Eph. 1. 2. 1 Pet. 1. 2.

[c] Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρμῶν καὶ Θεὸς πάσης παρακλήσεως, [d] ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει, διὰ τῆς παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ Θεοῦ. [e] ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς,

c Eph. 1. 3. 1 Pet. 1. 3.
d Infr. 7. 6.
e Psal. 34. 20. ver. 24. 10. Act. 9. 4. Infr. 4. 10. Col. 1. 24.

1 2 3 4 5

St. Paul having written his first Epistle to the Corinthians to try what power he had still with that church, in which there was a great faction against him, which he was attempting to break, was in pain till he found what success it had. But when he had by Titus received an account of their repentance upon his former letter, of their submission to his orders, and of their good disposition of mind toward him, he takes courage, speaks of himself more freely, and justifies himself more boldly. And as to his opposers, he deals more roundly and sharply with them than he had done in his former Epistle. (Abp. Newcome.)

C. I. In this Chapter the Apostle comforts those whom he is addressing by the consideration of his *own* deliverances; shows his sincerity and consistency in what he had taught, and gives the reasons for his delay in coming to them.

1. Παῦλος *ἀπόστολος* &c.] See Note on 1 Cor. i. 1.

2. χάρις—Χριστοῦ] See Rom. i. 7. and 1 Cor. i. 3.

3. εὐλογ. ὁ Θεὸς &c.] Doddr. and Mackn. translate 'praised be the God and Father of,' &c., which rendering may be defended; but I prefer the common version, 'blessed be God, even the Father of' &c., which is supported by the authority of the Fathers and antient Commentators, and several eminent modern Critics. (See the excellent Note of Whitby.) Grot. observes that this is an usual formula of thanksgiving; and Doddr. says it occurs in eleven out of the thirteen Epistles of St. Paul. On οἰκτιρμῶν Wets. remarks that the Jews used the expressions *our Father, our merciful Father* in their prayers. Παρακλήσεως, solace, comfort; a signification not confined to the Hellenistic writers, but found also in the Classical ones.

4. ὁ παρακαλῶν] for παρηγορῶν or παραμυθῶν, as at Acts xvi. 40. xx. 12. and elsewhere. Thus the expression literally signifies 'to bid any one take courage,' viz. by suggesting the reasons for hope and confidence. By the ἡμεῖς is meant, as the best Commentators are agreed, the *Apostle himself*, who, it may be observed, uses the expression δύνασθαι out of modesty. The παρακλήσεως and παρακαλούμεθα must not be confined to any *one* of the sources of comfort, but be understood generally of *all*, especially of that spiritual support breathed into his soul by the Great Comforter, THE PARACLETE, sent from God, and who is GOD. Now that comfort would be imparted to *others*, both by communicating the grounds of it, and by inspiring them with the same spirit of devotedness to the Gospel that filled his own bosom.

5. περισσεύει—εἰς ἡμᾶς] literally, 'have occurred to us abundantly.' So Rom. v. 15. ἡ χάρις τοῦ Θεοῦ—εἰς τοὺς πολλοὺς ἐπερίσσευσε.

6 οὕτω διὰ Χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν. ᶠεἴτε [illegible]
δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας,
τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ
ἡμεῖς πάσχομεν· (καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν·) [illegible]
εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σω- [illegible]
7 τηρίας· ᵍεἰδότες ὅτι ὥσπερ κοινωνοί ἐστε τῶν παθημάτων, [illegible]
8 οὕτω καὶ τῆς παρακλήσεως. ʰΟὐ γὰρ θέλομεν ὑμᾶς ἀγ- [illegible]

[illegible] respect to τὰ παθ. τοῦ Χριστοῦ, the [illegible] most ancient and earliest [illegible] in the same way [illegible] as they [illegible] Christ's members for his sake [illegible] as belongs to [illegible] and [illegible] of their mystical union to him, and the sympathy [illegible] Rom. viii. 17. It is better, however, with Calvin, Est., Menoch., Vorst., and almost all the recent Commentators, to [illegible] the sufferings endured [illegible] sake and his [illegible]. Of this [illegible] examples are [illegible]. [illegible] because, in proportion to our sufferings [illegible] of Christ abundantly [illegible], so does the Gospel supply us with abundant consolation, [which] we may communicate to others.' [illegible] sense [illegible] the connexion [illegible] The words, therefore, are meant to develope the above sense. [illegible] Σωτηρίας [illegible] 'for the saving of your souls.' In the next verse the order [illegible] in different MSS. Some ancient MSS. [illegible] together with the Syr. [illegible] Arm., and some Italic Versions have εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως, τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων, ὧν καὶ ἡμεῖς πάσχομεν· καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν. But this, though edited by Griesb., [illegible], and Vater, is founded on slender external evidence, and is not strong in internal, for it savours of the alteration of early Critics. Greatly preferable is the reading of very many MSS., several Versions, and Fathers, also the Edd. [illegible] and [illegible], and other early Editions, εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας, τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν· καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας. This reading was also preferred by Calvin and Beza, adopted by Wets., and edited by Matth., and with reason, for the evidence in its favour is exceedingly strong; while, for the common reading, it is singularly weak. The transposition of the clause καὶ ἡ ἐλπὶς [illegible] was, no doubt, made by those over nice Critics who thought it interrupted the antithesis between εἴτε θλιβ. &c. and εἴτε παρακ. This class of Critics were far less bold than those who, besides making use of the same transposition, introduced other alterations, partly to prevent tautology, and partly to make the interpretation the easier, though, in fact, it yields a somewhat objectionable sense; while the reading which I have adopted is liable to no exception. The every ὑπὲρ should be referred to both παρακλήσεως and σωτηρίας. The Apostle means to say that both his affliction and his consolation is calculated to profit them; and, in expressing the former, he throws in the clause τῆς ἐνεργουμένης [illegible] to show how his afflictions may profit them: [illegible] he says, be made effectual by their patiently bearing, after his example, the same afflictions that he suffers. And he then subjoins a parenthetical clause expressive of his hope and trust respecting them, viz. that they will copy his example. [illegible] apparent that the transposing the clause καὶ ἡ ἐλπὶς—ὑμῶν, though it seems to clear the construction, injures the sense, since the words must have to be referred, not to what immediately precedes, but to [illegible] &c. The Apostle does not mean to show how his [illegible] might be efficacious for their consolation, because that was [illegible] It was (as Mr. Scott explains) by tending to illustrate the faithfulness of God [illegible] and showing his gracious readiness to support those who suffer for his sake. Βεβαία is used as at 2 Cor. iv. 12. Gal. [illegible] 1 Tim. [illegible] 14. Ὑπὲρ ὑμῶν, 'respecting you, on your behalf.'

7. εἰδότες] Here is an anacoluthon such as is frequent in the best writers, especially [illegible] and [illegible]. The participle is used for a verb and pron. Τῶν παθημάτων must denote the same as the παθημάτων in the preceding verse, viz. Paul's sufferings. Now they were partakers of his sufferings by sympathy, and of his consolation they could not fail to be by [illegible] like manner, and [illegible] in the faith.

8. The γὰρ has reference to [illegible] in the preceding verse, q.d. 'For of afflictions I would have you to know I have had my share.' The ὑπὲρ is for περὶ, which is found in a few MSS. and Fathers, but is [illegible] a gloss, though accounted by Dr. Burton as probably the true reading. More may be urged for the omission of [illegible], which Dr. Burton would cancel. But it is very probably a correction of the early Critics.

On the circumstance adverted to by the Apostle the Commentators differ in their views. Some refer it to the persecutions at Lystra, Acts xiv. 19 & 20. Others, with more probability, to what happened during the commotions at Ephesus mentioned in Acts xix. 23, seq. Καθ' ὑπερβολὴν is for ὑπερβαλλόντως, as Rom. vii. 13. With [illegible] would compare Aristoph. ap. Zonaræ Lex. p. 1703. [illegible] Ὑπὲρ δύναμιν is for the more Classical [illegible]. Notwithstanding what Rosenm. and others think, ὥστε ἐξαπορηθῆναι—ζῆν can only mean, 'insomuch that we even despaired of life.' Ἐξαπ. signifies to be utterly reduced

νοεῖν, ἀδελφοί, ὑπὲρ τῆς θλίψεως ἡμῶν τῆς γενομένης ἡμῖν
ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν ἐβαρήθημεν ὑπὲρ δύναμιν, 9
1 Cor. 15. 32. 2 Cor. 5. 7. ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν· [b]ἀλλὰ αὐτοὶ ἐν ἑαυ-
τοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν, ἵνα μὴ πεποι-
θότες ὦμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ τῷ Θεῷ τῷ ἐγείροντι
2 Cor. 13. 3. 1 Tim. 18. 19. Philipp. 1. 19. Rom. 6. 13. τοὺς νεκρούς· [c]ὃς ἐκ τηλικούτου θανάτου ἐρρύσατο ἡμᾶς 10
καὶ ῥύεται· εἰς ὃν ἠλπίκαμεν ὅτι καὶ ἔτι ῥύσεται· [d]συνε- 11
πιπορηγούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, ἵνα ἐκ πολλῶν
προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ
ὑπὲρ ἡμῶν.
2 Cor. 1. 4. 6. 12. [e]Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστί, τὸ μαρτύριον τῆς 12
συνειδήσεως ἡμῶν, ὅτι ἐν ἁπλότητι καὶ εἰλικρινείᾳ Θεοῦ,
(οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν χάριτι Θεοῦ) ἀνεστράφημεν

to ἀπορεῖν, equally with ἐξ being intensive, and the force evident from ἐν, 8. ἀνανεούμενοι ἀεὶ ὑπὸ ἀπορίας.

9. ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν] This contains a strong figurative mode of expressing *a deep sense of the danger* and the hopelessness; but what is before our eyes. Ἀπόκριμα signifies properly a *response* and carries the sense according to the decision. This was used of *judges* in decisions as here, as *verdict* or *sentence*. The Article is employed with reference to a *case* supposed. The sentence would at full length run thus: 'Nay we had sentence pronounced to our minds and we had this sentence, in order that we should not trust' &c. Of the bold figure of ἀπόκριμα τοῦ θ. the Commentators produce no existing, and therefore the following somewhat opposite ones may be acceptable. Theophylact, ad speaking of the people at Ephesus during the persecution, says that 'they set as laws of defiance, from having death continually suspended over them as a *sentence of death of* [illegible] *denounced*, and which they might continual expect would be carried into execution.' [illegible] Ἀπόκριμα Philostr. V. Ap. [illegible] p. 300, Kis. *sentence pronounced*. Ἀπόκριμα θανάτου, *sentence of death*, Chrysost.

Ἐσχήκαμεν is not merely put for ἐσχομεν, but the participle and verb substantive are used to express continuity of action, or condition. By 'trusting in ourselves' is meant having regard to our own strength alone, and human means. Τῷ ἐγείροντι τοὺς νεκρούς 'who raiseth the very dead' [and therefore who can preserve the living, in however great peril of death].

10. θανάτου 'mortal peril,' 'peril of life.' The sense is ὃς ἐκ τοσούτου θ. &c. is 'who hath delivered, now, heretofore, and, we hope and trust, will deliver us up.'

11. συνυπουργούντων ὑμῶν] Render 'you too cooperating in supplication on our behalf,' i. e. or your cooperating &c. which is spoken with characteristic modesty. The *you* has reference both to himself and to all who used prayer for him. There is no (as some moderns) any transposition of the Article, for it has no force. This word and ὑπουργεῖν are here alone, nouns also in Lake the Aristoc. See Bondl. Cor. A. Ch. v. 4. 1. and numerous examples in Schleus. Lex.

With respect to the next words, ἵνα ἐκ πολλῶν [illegible] they are elliptical from brevity, and I have in Adv. Syn. shown at large that the sense is, 'that as the gratuitous gift of deliverance [being bestowed on me by means of the petition of many persons], may by many persons it may be all be acknowledged with thanks.' This use of εἰς in the passive is the same 'to be returned thanks for,' is very apt, as is also the sense of εἰς, on the part of [illegible] 'persons in the prayers of.' Ὑπὲρ ἡμῶν in the sense pertaining only found in the later Greek writers, and may be a Hebraism. As we see upon there is an ellipsis of a participle. With respect to the thing itself 'nothing (Lodd. observes) is more reasonable than that what is obtained by prayer should be owned in praise.'

12. ἡ γὰρ καύχησις &c.] The connexion is as follows: 'And we trust that God will deliver us, you cooperating with us in prayer] for our glorying &c.' Καύχ. signifies a *cause for glorying*, some thing on which we may prate ourselves, as towards men, which is implied, and is perhaps expressed in the words ἐν τῷ κόσμῳ just after. Τὸ μαρτ. is an apposition, or *the* may be supplied. Dr. Burton well renders, 'and that which is testified by our own consciences.' Ἁπλότ. and εἰλικρ. are nearly synonymous. On the former, see Note on Rom. xii. 8; on the latter, Note on 1 Cor. v. 8. They both denote candour and sincerity. Θεοῦ may, as most recent Commentators say, be meant to raise the quality by proceeding to the highest pitch. But it is more accurate to the characteristic modesty of the Apostle to interpret, with Cocceius, 'what is well pleasing to, or required by, God.' Σοφία σαρκ. perhaps means carnal or secular wisdom, the selfish wisdom of this world, as Newc. expains, though it is understood by Theophyl. of high eloquence and the arts of rhetoric. Both may be meant. Ἐν χάριτι Θεοῦ must, (as all Commentators except some recent ones, are agreed) be meant the favourable help of God as shown in the supernatural gifts and miraculous endowments imparted to him. Ἀνεστρ., 'we

13 ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς. οὐ γὰρ ἄλλα
γράφομεν ὑμῖν, ἀλλ' ἢ ἃ ἀναγινώσκετε, ἢ καὶ ἐπιγινώσκετε·
14 ἐλπίζω δὲ ὅτι καὶ ἕως τέλους ἐπιγνώσεσθε, ᵃ καθὼς καὶ ἐπέ-
γνωτε ἡμᾶς ἀπὸ μέρους· ὅτι καύχημα ὑμῶν ἐσμεν, καθά-
15 περ καὶ ὑμεῖς ἡμῶν, ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ. ᵇ Καὶ
ταύτῃ τῇ πεποιθήσει ἐβουλόμην πρὸς ὑμᾶς ἐλθεῖν πρότε-
16 ρον, (ἵνα δευτέραν χάριν ἔχητε) καὶ δι' ὑμῶν διελθεῖν εἰς
Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς,
17 καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν. τοῦτο οὖν
βουλευόμενος, μήτι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; ἢ ἃ βου-
λεύομαι, κατὰ σάρκα βουλεύομαι, ἵνα ᾖ παρ' ἐμοὶ τὸ ναὶ
18 ναί, καὶ τὸ οὒ οὔ; ᶜ Πιστὸς δὲ ὁ Θεός, ὅτι ὁ λόγος ἡμῶν

a [illegible]
b Phil. 2. 16. 1 Thess. 2. 19.
c 1 Cor. 16. 5.
[illegible]

have behaved ourselves. [illegible] everywhere. [illegible] must mean 'wherever I have been.' See Matt. xxiv. 22. [illegible], and especially [illegible]

13. οὐ γὰρ ἄλλα — ἐπιγινώσκετε] The sense is not very clear; but the best Commentators, ancient and modern, are generally agreed that there is a reference to the [illegible] and [illegible], [illegible]. So Newc. paraphrases, 'For I am [illegible] plain and sincere. I do not write something to one [illegible] and sometimes another, (Gal. [illegible]) but only such doctrines as ye now read, and [illegible] to the sound and greater part of you.' But Dr. Burton [illegible] 'The words which we here [illegible] than what appear when you read them, and [illegible] of you.'

14. ἀπὸ μέρους] [illegible] some of you, at least, [illegible] the sound portion of you.

— ὅτι καύχημα — ἡμῶν] The sense is, '[illegible] that we are your rejoicing, as also you ours, in the day of the Lord.' Chrys. and Theophyl. interpret καύχ. 'such as may make you proud of having us as a teacher.' Καθάπερ καὶ ὑμεῖς ἡμῶν, namely, as being proud of such disciples. The proper complement of καθάπερ can only be ἐσμεν; but [illegible] τοῦ Κ. [illegible] referred to the ἐπιγνώσεσθε [illegible]. By [illegible] is meant the day of judgment. See Phil. ii. 16. 1 Thess. ii. 19, seq.

15. ταύτῃ τῇ πεποιθ.] Sub. [illegible], namely, on your being well affected to us. Πεπ. is a word of later Greek. Πρότερον, i.e. on writing the former Epistle. See 1 Cor. xvi. 5. He means to say that he had at first intended to have visited them before the Macedonians, and then shows that he did not change his intention without good cause. Δευτ. χάριν. Many Commentators explain the [illegible], or benefit; and Dr. Burton [illegible] the spiritual gifts. [illegible] however, is harsh, and it is better to take it with the ancient Commentators and some modern ones, as Wolf and Schleusn., for [illegible]. It should seem to mean [illegible] advantage [illegible] and spiritual, expected by his presence, including, of course, the gratification of his society.

16. δι' ὑμῶν] i.e. by a passage through 'your part of the country.'

17. τοῦτο βουλευόμενος] 'when I thus purposed.' Μήτι ἄρα τῇ ἐλαφρ. ἐχρ., '[illegible] forsooth, show the fickleness [illegible], viz. by changing his design without good reason. The interrogation implies a strong negation, [illegible]. Κατὰ σάρκα, 'according to carnal views and private passions, interest, ambition, or worldly policy.'

— ἵνα ᾖ παρ' ἐμοὶ — οὔ] These words are illustrative of the above, but on their exact sense Commentators are not agreed; and no wonder, since the idiom is almost sui generis. Some would read τὸ ναὶ, καὶ τὸ οὔ, found in a few MSS. and Versions. But that authority is far too slender to warrant any change of reading; and to suppose, with Dr. Burton, that the repetition of ναὶ and οὒ makes no difference in the sense, is taking too much for granted. [illegible] error [illegible] arisen from the mistaken notion, that the Apostle here has in view inconstancy [illegible] Commentators have shown [illegible] has reference to [illegible] worldly views and carnal passions, [illegible] seem to be, as Chrys., Theophyl., Oecum., Theodoret, and Phot. suppose, a [illegible] spirit which will [illegible], or not do it, [illegible] without giving any reasons. The force of the repeated ναὶ and οὒ may be illustrated by the usual expression of such [illegible] persons, ὃ γέγραφα γέγραφα, or [illegible]. The [illegible] to any purpose to be effected, the [illegible] to what is not to be done, as Theophyl. well observes, who also remarks on the address with which the Apostle turns off what was matter of accusation into a ground of praise. [illegible]

18. πιστὸς δὲ ὁ Θεὸς] This, as Chrys. observes, is meant to anticipate an objection, i.e. '[illegible] that you may be not firm and stable, and [illegible], but we [illegible] be found such' [illegible]

ὁ πρὸς ὑμᾶς οὐκ ἐγένετο καὶ καὶ οὔ· ὁ γὰρ τοῦ Θεοῦ υἱὸς 19
Ἰησοῦς Χριστὸς ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθείς, (δι' ἐμοῦ καὶ
Σιλουανοῦ καὶ Τιμοθέου) οὐκ ἐγένετο ναὶ καὶ οὔ, ἀλλὰ ναὶ
ἐν αὐτῷ γέγονεν· ὅσαι γὰρ ἐπαγγελίαι Θεοῦ, ἐν αὐτῷ τὸ 20
ναί, καὶ ἐν αὐτῷ τὸ ἀμήν, τῷ Θεῷ πρὸς δόξαν δι' ἡμῶν.
Ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν, καὶ χρίσας ἡμᾶς, 21
Θεός· ὁ καὶ σφραγισάμενος ἡμᾶς, καὶ δοὺς τὸν ἀρραβῶνα 22
τοῦ Πνεύματος ἐν ταῖς καρδίαις ἡμῶν.
Ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν, 23
ψυχὴν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον. Οὐχ 24
ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοί ἐσμεν τῆς
χαρᾶς ὑμῶν· τῇ γὰρ πίστει ἑστήκατε. II. Ἔκρινα δὲ 1
ἐμαυτῷ τοῦτο, τὸ μὴ πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν.

and wavering. To which the Apostle answers: 'My purpose to come was my own, wherefore I came not at it not, but my coming is of God, and what is said, cannot deceive. Now God, as he is true, neither is his word to you, which we preach, inconstant and unstable. ... ἐστὶν, 'wherefore.' With the ... compare Deut. x. 20 & 11. 1 Pet. i. 9. ... ἐστὶν to signify ἔστω, is also found in the Classics, as Thucyd. viii. 54.

19. By Ἰησοῦς Χρ. is meant his λόγος or doctrine. ... ἐν ὑμῖν ἀληθ. ... i.e. Christ. ... most true ...

20. ὅσαι ... about] Abp. Newc. paraphrases as follows: 'For all the promises of God have come ever confirmed to mankind through him: and the truth of them is and will be conveyed through him. To the glory of God by our preaching.' Bp. Middl. well renders: 'for how many soever be the promises of God, in Him (Christ) is the Yea, and in Him the Amen.' i.e. whatever God has promised, he will, through Christ, most readily fulfil, yea and daily being strong and well known assertions of his truth.' ... πρὸς δόξαν is by transposition for πρὸς δόξαν τοῦ Θεοῦ.

21. ὁ δὲ βεβαιῶν &c.] The scope of the passage is to vindicate to God, as the author both of their original conversion to the Christian faith, and of their confirmation in it. So Newc. paraphrases: 'But I do not arrogate any thing to myself when I use the expression by us. God establishes both me and you with respect to Christ as disciples of Christ.' Θεὸς, see Xo. may be rendered, 'who makes us firm in [the faith of] Christ.' Ὁ χρίσας, i.e. who hath authorized us to be an Apostles as it were by the rite of unction such as was used to consecrate Kings and Prophets. Ὁ σφραγισάμενος ἡμᾶς, 'who hath given us a pledge of his future acceptance.' Δοὺς τὸν ἀρραβῶνα τοῦ Πν., 'by giving the earnest of the Spirit in our hearts.' So Eph. i. 13 & 14. ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ Πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, ὃ ἐστιν ἀρραβὼν τῆς κληρονομίας ἡμῶν. Ἀρραβὼν and the Latin arrhabo are derived from the Heb. ערבון a pledge or earnest, i.e. a part of any price agreed on, paid down to ratify the engagement, Gesen. Lexic. The pledge spoken of ... is the Holy Spirit, ... of those various gifts of the Holy Spirit, which were thought of importance to be persons on whom they were conferred. The gift of the Spirit is, by Heaven, the real and tokens of Christ's future gracious ...

23. ἐπὶ τὴν ἐμὴν ψυχὴν] ... as ... of I speak not the truth. ... ἐπὶ ... though supported by one or other of the best Commentators is not ... for intensity of the asseveration here, as in other parts of this Epistle was prompted by the circumstances in which the Apostle was placed. See Newc. and Doder. I would here compare 2 Sam. x. 78. Θεὸν τὸν ὀμὸν ... ἐπὶ τὴν ...

Φειδόμενος is for ... φείσασθαι, 'to spare you the pain of the severe censure which I must have passed on your misguidance.'

24. οὐχ ὅτι κυριεύομεν ὑμῶν] There is an ... (as Heb. and Gent. remark) no ... or ... or ... The sense of the passage is: 'I do not mention this as I determining over your faith, i.e. your belief of the religion you professed, by warlike acts of severity, but as fellow-workers in promoting your real happiness.' The next words are variously interpreted. Abp. Newc. has expressed the sense thus: 'I use the expression "over your faith," for faith causes you to stand firm in your duty, and in the divine favour.' Rom. xi. 20. Bp. Middl., perhaps better, as follows: 'We have your welfare at heart, for by your faith alone, that is which we seek to strengthen in you, can ye attain to so valuable.'

II. 1. ἔκρινα] Sub. ἐστὶ, and that for ... ἔκρινα, the sense is: 'I determined with myself.' For the common reading ἔκρινα δὲ λόγῳ πρὸς ὑμᾶς several MSS., some Versions, and the 3d Persic have what I have added, with Beng., Matth., Griesb., Tittm., and Vater. And it certainly has more of the character of genuineness. 'Ἐν λόγῳ must not be confused to Paul, or the Corinthians, but be extended to both, as was pointed out by the ancient Comm.

2 εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ἐστιν ὁ εὐφραίνων με, εἰ
3 μὴ ὁ λυπούμενος ἐξ ἐμοῦ; καὶ ἔγραψα ὑμῖν τοῦτο αὐτό, ἵνα μὴ ἐλθὼν λύπην ἔχω ἀφ' ὧν ἔδει με χαίρειν· πεποιθὼς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστιν.
4 ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων· οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω περισσοτέρως εἰς ὑμᾶς.
5 Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν, ἀλλ' ἀπὸ μέρους (ἵνα μὴ ἐπιβαρῶ,) πάντας ὑμᾶς· 6 ἱκανὸν τῷ τοιούτῳ ἡ ἐπιτιμία αὕτη ἡ ὑπὸ τῶν πλειόνων· 7 ὥστε τοὐναντίον μᾶλλον ὑμᾶς χαρίσασθαι καὶ παρακαλέσαι, μήπως τῇ περισσοτέρᾳ λύπῃ καταποθῇ ὁ τοιοῦτος. 8 διὸ παρακαλῶ

ὑπόμν. 1 Κορ. 5. 9. 2 Κορ. 7. 8.

1 Κορ. 5. 1.
1 Κορ. 5. 5.

ἐκκλησίαν. The sense is: 'so as to grieve myself and you too,' viz. by censuring your irregularities. This view is I find, confirmed by the opinion of the learned Pomeroy, given in his recent Lexicon of the Epistle with Notes. Compare 1 Cor. iv. 21, ἐν ῥάβδῳ ἔλθω.

2. εἰ γὰρ ἐγὼ λυπῶ κ.τ.λ.] There is here some obscurity, occasioned by the refined delicacy of the remark, which was, I conceive, meant to be explanatory of the ἐν λύπῃ κ.τ.λ. Various interpretations have been propounded, which see in Rosenm. Synop. The one seems to be that of Grot., Rosenm., Doddr., Kuinoel, Schleusn., and Pomeroy. It may be observed, that the καὶ τίς ἐστιν increases the force of the interrogation, and may be rendered *quare*. In the interrogative verse is implied assent in the answer. The τοῦ ἐστιν ὁ εὐφ. is expressed *periphrastice*, in the sense: 'And who then is there (i.e. would there be) to soothe my sorrows but the grieved person,' i.e. the grieved *person*, for the singular, as Rosenm. observes, put for the plural, as in collectives. Here that designation might be said, in some degree, to embrace both the sound and the unsound part of the congregation, for the former would sympathize with the latter, as to afford the Apostle out little cheerful consolation, and the latter could not be expected to do it, unless in the event of a true repentance and through reformation, which the Apostle would not start to see put to the proof. And thus no comfort was left of them could be but small.

3. ἔγραψα τοῦτο αὐτό] Some Commentators understand this of the *present* letter, but most take it of the *former* one, taking τοῦτο αὐτό to refer to the order given to excommunicate the incestuous person, and the general effect of their moral conduct. Perhaps, too, αὐτό is emphatic, q. d. I expressed my approval and remonstrance in writing. Τοῦτο αὐτό, i.e. what I did, 'Εδει, it was proper and reasonable,' as in Matt. xxiii. 23, xxv. 23. 'Ἀφ' ὧν, 'at the hands of those who.' Πεποιθώς, 'being assured.' Ἐπὶ πάντας ὑμᾶς, 'respecting you all.' Ὅτι ἡ ἐμὴ χαρὰ κ.τ.λ., 'that whatever affords me joy would give pleasure to you all,' i.e. the sound and far greater part of them.

4. ἐκ γὰρ πολλῆς—καρδίας] The sense is: 'out of such affection and heartfelt distress.' Συνοχή properly signifies the being so *hemmed in* as not to know which way to turn, and figuratively denotes great distress, as Joh. xx. 3 συνοχὴν καὶ πολλὴ ἀπορία. Κρυφῆναι, 'I wrote (what I did), namely, in the first Epistle.' Οὐχ ἵνα λυπ. κ.τ.λ. The sense is: '(The purpose however was) not that ye should be grieved and pained, but that (sensible of the motive which had urged me to so write) ye might recognize therein my love, which I bear very abundantly towards you.'

5. The Apostle now comes closer to his purpose in writing this, and the words may be rendered: 'But if any one (meaning the incestuous person) have occasioned sorrow he hath not so much grieved me as, in some measure (that I may not bear too hard upon him) all of you.' The true punctuation here is doubtless that which I have adopted, with Griesb., Emmerling, Vater, and Grotius. Ἀπὸ μέρους we may supply τινός, or, with Emmerling, take it intransitively, in the sense 'no quid gravius dicam,' i.e. no dicam nos omne. This is confirmed by the Syriac version. Of this sense of ἐπιβαρεῖν τινα or τινί, two examples are adduced by Wets. from Appian.

6. The Apostle suggests reasons for showing mercy to the penitent offender. Ἡ ἐπιτιμία. This word signifies in Philo and the later writers the *fine*, or other *punishment* attached to any offence, and in the earlier Fathers it denotes any Ecclesiastical punishment promulgated by the Canons of the Church. Αὕτη, *itself*, i.e. without any *more*. Ὑπὸ τῶν πλείονος, 'at the hands of the many,' the general body of the Church (comp. 1 Cor. v. 4, συναχθέντων ὑμῶν).

7. ὥστε 'insomuch that.' Τοὐναντίον, i.e. instead of further rebuke. Χαρίσασθαι, 'to forgive.' This of course implies that he had repented of his sin. Ἵνα καταποθῇ, 'he swallowed up, overwhelmed, by the excess of his sorrow.' A metaphor derived, I conceive, not from the devouring of a beast, as is generally supposed but from drowning. Comp. Ps. cxxiv. 2, 3, 4.

8. παρακαλῶ εἰς αὐτὸν ἀγάπην] This is rendered, 'to confirm your love to him.' But the proper sense of the word, and the context and circumstances of the case rather require the sense 'assure him assured of your love, namely, by some public testimony of it, i.e. the usual-

ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην· εἰς τοῦτο γὰρ καὶ ἔγραψα, 9
ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα ὑπήκοοί ἐστε.
ᾧ δέ τι χαρίζεσθε, κἀγὼ· καὶ γὰρ ἐγὼ εἴ τι κεχάρισ- 10
μαι, ᾧ κεχάρισμαι, δι' ὑμᾶς ἐν προσώπῳ Χριστοῦ, ἵνα 11
μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ· οὐ γὰρ αὐτοῦ τὰ
νοήματα ἀγνοοῦμεν.

Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον τοῦ 12
Χριστοῦ, καὶ θύρας μοι ἀνεῳγμένης ἐν Κυρίῳ, οὐκ ἔσχηκα
ἄνεσιν τῷ πνεύματί μου, τῷ μὴ εὑρεῖν με Τίτον τὸν ἀδελ-
φόν μου. ἀλλὰ ἀποταξάμενος αὐτοῖς, ἐξῆλθεν εἰς Μα- 13
κεδονίαν. Τῷ δὲ Θεῷ χάρις τῷ πάντοτε θριαμβεύοντι 14
ἡμᾶς ἐν τῷ Χριστῷ, καὶ τὴν ὀσμὴν τῆς γνώσεως αὐτοῦ

ment of the act of examination in order to make sure that it was satisfactory. The term, however, may also denote that the testimonies were to be *given* as their communication had been. Κυρόω ἀγάπην occurs to have been a popular brevity of expression.

9. εἰς τοῦτο γὰρ ἔγραψα—ἐστε.] The full sense intended in this briefly worded passage seems to be: 'I forgive him. I say, for the sake of you. I had in writing (that you should perceive this, is answered, and that, was that I might know the proof of you, i. e. that I might put you to the test, whether you be obedient in all things.' Comp. Phil. ii. 22. τὴν δοκιμὴν αὐτοῦ γινώσκετε.

10. ᾧ δὲ τι χαρίζεσθε, κἀγώ.] Sub. χαρίζομαι. The sense intended by the Apostle is here expressed by Ἑλληνιστὴς as follows: 'τὸ ἐνδιάθετον μὲν ἐκφέρει παρακαλῶν ὁ ἀπόστολος, ἀλλὰ τὸ πρόσκαιρον ἀφίησι τὸν ἀκριβέστατον τῶν ἐξεταστῶν· ἐγὼ δὲ.' So Dr. Shuttleworth: 'where you feel disposed to show forgiveness in cases like the present I am no less disposed to act the same.'

καὶ γὰρ ἐγὼ, δι' ὑμᾶς.] The sense seems to be: 'For whatever I have seemed to forgive, as one (of I myself) can be said to have forgiven. I forgave it for your sakes, and to testify my regard for you.' Αἴ ἐστι sub. ἁμαρτ., which was suppressed to avoid repetition. The next words ἐν προσώπῳ &c. are variously interpreted. See Ellicott, Sw. By almost all Commentators they are joined with the words τέτοιον τοιοῦτον. And indeed thus a good sense arises, but one, I conceive, not so agreeable to what follows, ἵνα μὴ πλεον. ὑπὸ τοῦ Σατ. I therefore agree with the able Bella Lorier, that the words καὶ γὰρ ἐγὼ are parenthetical, and that ἐν προσώπῳ &c. belong to the καὶ ἐγὼ (παρεζευγμ.). And this is supported by the general sense of the verse taken by Dr. Shuttleworth and Mr. Scott. Ἐν προσώπῳ Χρ. signifies being in the name and in the stead of Christ as if were in his person. So Theophyl.

11. ἵνα μὴ πλεονεκτ., &c.] These words seem meant to give a reason why he and they should be always disposed to show lenity on repentance, namely, lest, by their excessive severity, Satan might obtain advantage over them, by tempting the offender to despair or to apostacy, and thus bringing Christianity into evil report as a stern religion, deter others from embracing it, or by excessive division in the church, prevent the success of the Gospel. See Newc. and Scott. The words οὐ γὰρ ἀγν. seem to mean, 'We are not [ignorant] ignorant' for information appears to be intended.

12—14. The Apostle says this to suggest a further proof of his affectionate concern for them, and his desire to see them, namely, that he went to Troas to preach the Gospel, and had good opportunity of success, yet, because he found not Titus there, who was to bring him an account of the Corinthian converts, he could not rest, but must go in search of him into Macedonia. Perhaps, however, the ἄνεσις ἔσχηκε may be written to signify the absence of Titus not allowing him the power of taking the most of that opportunity which was offered of preaching the Gospel. 12. Τῷ εὐαγγ. τοῦ Χρ. is usual the *country* of the *Lord*. At τῷ ἀν. ἀνῳγ. sub. ὤν, *at or on account of*. By αὐτοῖς must be understood the Trojans.

14. τῷ δὲ Θεῷ χάρις.] On account of the happy turn which he takes in Corinth and the good he must be has received of the Corinthians from Titus, he adds, the Apostle breaks forth into thanksgiving to God for the success with which He is pleased to bless his evangelical labours. The θριαμβ. &c. shows the grounds of the thanksgiving, namely, 'because he maketh us to triumph.' The word properly signifies to triumph over, but here is used (as the best Commentators antient and modern suppose) in a *Hiphil* sense, and so exists (like a similar use of the word in Europ. Her. Fur. 1388, and of other verbs, as Ἡδύνειν, ἐπιφανύειν, αὐξανειν, πλουτοῦν, &c. &c. The sense is 'causeth us to triumphantly overcome all difficulties,' 'go from city to city as triumphing conquerors in the cause of Christ.' At here, as Chrys., Kypke, and Wetst. accept the sense, to lead one triumphing to give for victory to me. Ἐν παντὶ τόπῳ.] The expressions ἐν παντὶ τόπῳ and ἐν παντὶ τόπῳ are not so regularly interpreted, but understood as what upon the whole was the case, indeed when the Apostle was not successful. There was always some kind of victory obtained over the kingdom of Satan.

— καὶ τὴν ὀσμὴν—φανερ. &c.] The sense is: 'And who diffuseth, by us, every where the odour of his Divine knowledge.' I see, as the best Commentators are agreed, an

15 φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ. ᶜὅτι Χριστοῦ εὐωδία [illegible] 18.
ἐσμὲν τῷ Θεῷ ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυ-
16 μένοις· οἷς μὲν ὀσμὴ θανάτου εἰς θάνατον· ᵈοἷς δὲ ὀσμὴ [illegible]
17 ζωῆς εἰς ζωήν. καὶ πρὸς ταῦτα τίς ἱκανός; ᵉΟὐ γάρ ἐσμεν, [illegible]

a allusion to the fragrant odour of flowers and aromatics scattered around in triumphal processions [illegible]. Some consider the metaphor as [illegible], but [illegible] to the wide spreading of incense and odoriferous odours; it represents the wide diffusion of the Gospel and its salutary influence.

15. ὅτι Χριστοῦ εὐωδία &c.] Here is a continuation of the metaphor, though with some change in the application. Many Commentators take τῷ Θεῷ for ἐν τῷ Θεῷ. But it seems better, with the ancient and some eminent modern Commentators, as Schleusner, to interpret 'by God.' The general sense is, 'We are those through whom God spreads and propagates the odoriferous, delighting, beneficial, and salubrious Gospel of Christ.' If ἐν τοῖς σωζομένοις and ἐν τοῖς ἀπολλυμένοις be supplied, the sense will perhaps be thus: 'We indeed bear the sweet savour of Christ's Gospel; but not all who participate in it do experience its salubrious effects. Thus to [illegible] even the [illegible] of heaven is noxious, yet the sun does not [illegible] the [illegible]. And to those in a fever honey is bitter, yet it is sweet nevertheless. Vultures, too, it is said, fly from sweet odours of myrrh, yet myrrh is myrrh, though the vultures avoid it. Thus, if some be saved and others perish, the Gospel retains its own virtue, and we, the preachers of it, remain such as we are; and the Gospel retains its own fragrant and salubrious properties, though some may disbelieve or abuse it and perish. The sense intended by the metaphor is well expressed by Mr. Holden as follows: 'To those who perish through unbelief the fragrance of the Gospel which we diffuse becomes a deadly savour, ending in their death; but to the saved it becomes a vivifying savour, ending in life eternal.' The τοῖς σωζομένοις is best explained by the Greek Commentators to denote simply those who believe and embrace the Gospel, and who, by faithfully fulfilling its requisitions, are saved; the ἀπολλ. those who either [illegible] and reject it, or at least neglect to fulfil its requisitions.

16. οἷς μὲν ὀσμὴ &c.] q. d. 'We have done our part, whatever be the result, though to the one we are a savour &c.' Θανάτου and ζωῆς are Genitives of a substantive in the sense of its cognate adjective. The words εἰς θάνατον and εἰς ζωὴν are exegetical, and meant to strengthen the sense. [illegible] tendency.

In this figurative illustration the Apostle is supposed to have had in mind similar expressions in use among the Jews. At least the Rabbinical citations of Wets. and others countenance this opinion.

— καὶ πρὸς ταῦτα τίς ἱκανός;] I have shown at large in Rec. Syn. that the sense must not be strained, but kept general, importing that no human being is of himself sufficient for so momentous a ministry, by which it is implied that our sufficiency is of God. By Abp. Newcome and Dr. Paley in his Hor. Paul. the words καὶ πρὸς ταῦτα τίς ἱκανός are thrown into a parenthesis. The latter recognises one of those numerous instances of digression in St. Paul which, he thinks, may be denominated going off at a word. 'It is (says he) turning aside from the subject upon the occurrence of some particular word, forsaking the train of thought then in hand, and entering upon a parenthetic sentence in which that word is the prevailing term. As 2 Cor. ii. 14, at the word ὀσμή; 2 Cor. iii. 1, at the word epistle; 2 Cor. iii. 12, at the word veil; Eph. iv. 8, at the word ascended; v. 12, at the word light.' The matter is indeed parenthetical, but not so [illegible] so as to justify an affixing of the marks of parenthesis.

17. οὐ γὰρ ἐσμεν — τὸν λόγον] These words are by some thought to refer to those immediately preceding. But the best Commentators are, with reason, agreed that the reference in the γὰρ is to the words of vv. 14 & 15, q. d. 'We are indeed so favoured by God, that we are caused to triumph, and are permitted to scatter the odours of the Gospel; and we do this both with zeal and sincerity, for we are not as the many' &c. The use of the participle and verb substantive for the finite verb denotes custom. Οἱ πολλοί, the greater part, or very many. The force of the expression καπηλ. τὸν λόγον τοῦ Θεοῦ will be seen by bearing in mind the proper signification of καπηλεύειν. Now this will depend upon that of κάπηλος, which is not derived from [illegible] and [illegible], as the Etymologists say, but is cognate with the caupo of the Latin, and both derived from the Chapper, Koppen, and other cognate words of the Northern languages, denoting to sell by retail. Thus κάπηλος meant a retail dealer, one who sold at second hand, as is plain from two passages of Plato (which have escaped the Commentators) p. 341. [illegible] παραδεχόμενοι [illegible] καπήλων [illegible] & p. 600. And so Hesych. explains καπηλεύεις by μεταπωλεῖς. [illegible], formed on the foregoing sense [illegible] καπηλεύσειν μάχην 'he will not fight for [illegible], i. e. in a peddling way.' Thus the κάπηλοι were petty chapmen, and that class [illegible] corresponding to our hucksters. And as such articles are, more than others, susceptible of that adulteration which is most likely to be practised by petty vendors, so those κάπηλοι were, from a very early period, accused of this trickery. [illegible] Κάπηλοι, therefore, came to mean [illegible] and also, as here, to corrupt for the purposes of gain. The sense then is, [illegible] the Gospel [illegible] to make a gain of it, by accommodating it to the tastes and prejudices of [illegible] they preach.' What these adulterations were may easily be conceived; [illegible] no doubt differed in different persons, [illegible] of Jewish superstitions, [illegible] of philosophical fancies and the figments of the Sophists.

The sense is further unfolded in the words fol-

ὡς οἱ πολλοὶ, καπηλεύοντες τὸν λόγον τοῦ Θεοῦ· ἀλλ' ὡς
ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ Θεοῦ, κατενώπιον τοῦ Θεοῦ,
ἐν Χριστῷ λαλοῦμεν. III. Ἀρχόμεθα πάλιν ἑαυτοὺς 1
συνιστάνειν; εἰ μὴ χρήζομεν, ὡς τινες, συστατικῶν ἐπιστο-
λῶν πρὸς ὑμᾶς, ἢ ἐξ ὑμῶν συστατικῶν; Ἡ ἐπιστολὴ ἡμῶν 2
ὑμεῖς ἐστε, ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, γινωσκο-
μένη καὶ ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων· Φανερού- 3
μενοι ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν,
ἐγγεγραμμένη οὐ μέλανι, ἀλλὰ Πνεύματι Θεοῦ ζῶντος,
οὐκ ἐν πλαξὶ λιθιναις, ἀλλὰ ἐν πλαξὶ καρδίας σαρκίναις.
Πεποίθησιν δὲ τοιαύτην ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν 4

lowing ἀλλ' ὡς ἐξ εἰλ., which signifies 'with sincerity and integrity.' Ἀλλ' ὡς ἐκ Θεοῦ λέγοντες, which arises from the idea of λέγειν suggested by καπηλ. τοῦ λόγου. The sense is 'as persons who speak from God, and not the true one, κατενώπιον τοῦ Θεοῦ, as in the presence of God and with a view to His approbation alone.' Ἐν Χρ. 'in the name of Christ, as his legates.'

III. 1. Ἀρχόμεθα—συνιστάνειν.] This is meant to anticipate an objection that by thus mentioning his sincerity he was recommending himself. In the interrogation is implied a strong negation, as in 1 Cor. The next words εἰ μὴ χρήζομεν are to be considered as having reference to others omitted for brevity's sake, i.e. 'Nor have we any occasion to do so.' Thus there will be no necessity to insert ἢ μὴ for εἰ μὴ, as Erasm. and others have done from a few MSS., Versions, and Fathers (to which Rück's conjecture adds nothing, though contrary to the proper certain of Greek canons).

Ἔστε ἐστὲ.] These were letters of introduction, and, more or less of recommendation, often mentioned in the later Classical writers, as Aeschin. Dong. Cicero, Stobaeus, and Pliny. They were much employed among the Greeks and Romans, and also the Jews, from whom, no doubt, was it originally borrow, the frequent use of them in the primitive Church, though the origin may have been the *same* hospitality of the ancient Greeks.

Perhaps may allude to the false teachers, who had [illegible] themselves to the Church at Corinth.

2, 3. ἡ ἐπιστολὴ ἡμῶν ἐστε κτλ.] 'ye are, in fact, our recommendatory Epistle, one written in Christ through our instrumentality, not, with ink, but with the Holy Spirit, not on letters of stone, but on the hearts.' q.d. 'your conversion to be Christians is a reason by any doctrines of I. [illegible] [and that] *of* [illegible] [illegible] [illegible] [illegible] of the Apostle. Now the conversion and reformation of Corinth with almost every part of the world (it was known by all and read by all), and consequently after ἐγγεγραμμένη (εἰς καρδίας ἡμῶν) this knowledge was supposed to be imprinted on the mind of the Apostle, and he a model was the means of spreading a most true knowledge to all parts of the world.' For ἡμῶν, indeed, a few Mss. and Versions have ὑμῶν, after the same καρδίαις which is preferred by Hermann Dodd., Bornemann, Wahl and Rück.

Φανερούμενοι ὅτι ἐστέ κτλ.] Ἐστὲ ὅτι φανερούμενοι ἐστε, 'it being manifest that ye are.' &c. The same metaphor is here carried on but with alteration, and a different application. When it is said that they are even Christ's Epistle, the latter must be understood in a different sense to the former, and this sense may be thus traced: 'We bear the commands of Christ on your hearts, and transcribe them into your practice. Thus, as it were, a letter dictated by Christ to me and by me written on your hearts.' In some sense, too, it might be said that they were a better commentatory of Christ and the Gospel to the heathen. By the *letter* Ἀπ. is meant the Gospel, and to take the term *ἐπιστολὴ* in any application according to the sense in which it is here used, merely *metaphorical*. The term indeed is applicable to any revelation of God's will to man.

The remainder of the verse is meant further to unfold the sense of *ἐπιστολὴ*, and to show the superiority of the *Gospel* to the *Law*. Besides, to the *Law* there was a hard *command*, on the Gospel that was rendered effectual by the ministry of the Holy Spirit, both in it and many the external means and conditions. Ἐν πλαξὶ καρδίας σαρκ., by Enantiosis for ἐν πλαξὶ σαρκ. καρδίας, *fleshy tablets* instead of *of hearts*. Comp. Jerem. xxx. 33. The same hence occurs in Ezekiel. (Ezek. 11. ἐν ἀγγείοις σὺν κεφαλαίοις δέκατον ἕνατον.)

4. The connection here is somewhat uncertain, but it best traced by Chrys. and Theophyl., who suppose it is meant to depreciate the confidence of boasting of late. Whatever that might be, it rests solely on his confidence in God through Christ, from whom alone he derived his sufficiency to spread the Gospel. The sense, then, may be represented as follows. 'We, however, have such a reason for trust and confidence (as this superiority reposes in God alone, and through Christ).' Theophyl. Sub ou λεγω. Δογματικῶς τοιοῦτο, will be assent and the best modern Commentators, be interpreted *a cordiere*, a sense frequent in the later Greek writers. The meaning is: 'We are of ourselves unable to discuss or even conceive the mysteries and truths of the Gospel, much less to give them the effect by which the Holy Spirit writes and imprints them on the hearts of men, but our

5 Θεοῦ· οὐχ ὅτι ἱκανοί ἐσμεν ἀφ' ἑαυτῶν λογίσασθαί τι, ὡς ἐξ ἑαυτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ, 6 ὃς καὶ ἱκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γράμματος, ἀλλὰ πνεύματος· τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ. 7 Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν γράμμασιν ἐντετυπωμένη λίθοις, ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον Μωσέως, διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ τὴν καταργουμένην· 8 πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύματος ἔσται ἐν δόξῃ; 9 εἰ γὰρ ἡ διακονία τῆς κατακρίσεως δόξα, πολλῷ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης ἐν δόξῃ. 10 καὶ γὰρ οὐ δεδόξασται τὸ δεδοξασμένον ἐν τούτῳ τῷ

[k] Ver. 6. 1 Co. 15. 45. [l] Philipp. 3. 13. [m] Jer. 31. 31. [n] Rom. 4. 15. [o] Ver. 9. [p] Ver. 8. [q] Ver. 6. [r] Ver. 3. [s] Ver. 6. [t] Ver. 7. [u] Ver. 8. [v] Ver. 9. [w] Exod. 34. 29. [x] Ver. 7. [y] Ver. 8. [z] Ver. 9. [a] Exod. 34. 33. [b] Rom. 1. 17. [c] Ver. 9. [d] Ver. 11. [e] Exod. 16. 3.

power and sufficiency is [come] from God. The ἱκανός ἐστιν seems to be used in a different sense from ἱκανοί ἐσμεν. The former is the power, the latter is the power. The ἱκανός must, by the context, be limited to denote any thing or person, or the qualification, or the office of the Gospel, and the practical application contained in the new covenant.

6 καὶ ἱκάνωσεν ἡμᾶς, Subjunctive. 'And it is He who enabled us to be ministers.' The words οὐ γράμματος, ἀλλὰ πνεύματος, signify 'not a letter, but a spirit,' i.e. not a letter as but a spiritual one. The word in the mind, meaning either the sense, or the scripture only, like the Law of Moses. And, in a figurative sense, it may also denote [omission] in outward forms and ceremonies. By τὸ γράμμα is meant what is literal in the Law, and by τὸ πνεῦμα what is spiritual and internal and spiritual religion in the covenant. Such an opposition to the Mystics who take these words of the apostle not the spiritual rule prescribed by Moses in his Law, p. 556 has proved to be the only sense which the context admits. "The Apostle says he is drawing a parallel, which has no concern with interpretation but a comparison of the law of Moses and the Gospel of Christ. The former, inasmuch as it pronounces death without hope, and also doubtful, it was worthy to be reckoned death by the many plainly and distinctly of its condemnation. See Isaiah xl. 20 and Isa. xl. 10. On the contrary the spirit, the spiritual System of the Gospel, ζωοποιεῖ, let us go on and accustomed to go, and whose the means of salvation, Δίκ. 1 imparts life, a new life, by the Holy Spirit. There is also an allusion to that ex story and here by which the vitiated [illegible] are contrasted as to their evidence that of the Law was punishment, that of the Gospel, [illegible] rather than punishment, salvation rather than condemnation.

7 8. The Apostle now further evinces this superiority, by showing, 1. that its glory is greater, inasmuch as the law had only a corporeal and perceptible glory, namely, that in the Law of Moses, but the New Dispensation an intellectual and spiritual one, which no one gainsaying with his senses. (Theophy.) I have in here say shown that the sense of the verse is so. If the ministry of office of punishing not a covenant which, when written on tables of stone, brought nothing but death with it, was glorious (Chrys.), is the appearance of Angels with the cloud of glory and so glorious that the children of Israel were not able to look at the face of Moses because of the shining of his countenance, what a glory was seen to rest on, how much more shall not the ministration of the spiritual Dispensation (i.e. the Gospel) be rather glorious! To advert to the phraseology, ὡς ἐν τῷ ἐνδόξῳ. On the ὡς, see Note on Luke v. 8. The Hebrew of Exod. xxxiv. 29, suggests the idea of such an illustration as that which is represented in pictures encircling the countenance of Christ. With respect to τὴν καταργουμένην, it must not be understood, with some, of having away with youth and ceasing with death. The best mode of taking the words is that of the antients and some contemporaries, namely, to suppose that τὴν καταργουμένην intended to impart force to the argument, although it perhaps is appearance to τὸ ἐνδόξον, yet, in fact, refers to γράμμασιν, meaning the Mosaic economy, and that the Apostle, as I remarked in Luke, Syn. means to say, 'that, as that glory was temporary and would cease at death, so was the Dispensation, of whose Divine origin this was the sign, meant also to be temporary.' In τοῦ ὀχι—δόξῃ there is an *argumentum a minore ad maius*. Τοῦ πνεύμ., i.e. the vivifying and spirit bestowing religion, the Gospel. Ἐν δόξῃ, for ἔνδοξον.

9 εἰ γὰρ ἡ διακονία—ἐν δόξῃ] The Apostle here as a theophyl says 'gives another turn to the same thought.' Indeed, ἐλεγ. τὴν κατάρα is meant to further illustrate what was said at v. 7, ἡ διακονία τοῦ θανάτου ἐν γράμμασι. The condemnatory Law and the justificatory Gospel are contrasted, the former as a ministry of condemnation, the latter as one of justification, or which confers justification on all who heartily and rightly. Δόξα, for δοξαστικόν, which use of an substantive for an adjective is also found in the Classical writers.

10, 11. Here the sentiment is further strengthened. To δεδοξ. ὅσον, κ.τ.λ. meaning the Mosaic Dispensation. Render, not 'made glorious,' but 'entered glorious in excellent.' So 1 Pet. 1. 8. χαρᾷ ἀνεκλαλήτῳ. Thus ὑπερβ. signifies 'in a manner of no glory,' 'is not to be accounted excellent.' Ἐν τούτῳ

μέρει, ἕνεκεν τῆς ὑπερβαλλούσης δόξης. εἰ γὰρ τὸ καταρ- 11
γούμενον διὰ δόξης· πολλῷ μᾶλλον τὸ μένον ἐν δόξῃ.
Ἔχοντες οὖν τοιαύτην ἐλπίδα, πολλῇ παῤῥησίᾳ χρώμεθα· 12
καὶ οὐ καθάπερ Μωσῆς ἔτιθει κάλυμμα ἐπὶ τὸ πρόσωπον 13
ἑαυτοῦ, πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ
τέλος τοῦ καταργουμένου— ἀλλ' ἐπωρώθη τὰ νοήματα 14
αὐτῶν· ἄχρι γὰρ τῆς σήμερον τὸ αὐτὸ κάλυμμα ἐπὶ τῇ
ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει, μὴ ἀνακαλυπτόμενον,
ὅτι ἐν Χριστῷ καταργεῖται· ἀλλ' ἕως σήμερον, ἡνίκα 15
ἀναγινώσκεται Μωσῆς, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν

τῷ μερει] I am very doubtful whether this is the true reading. In respect of this, i.e. the transitoriness of the New Law, or rather, 'in respect of his, *viz.* the Jewish' (so the Peshito), 'it is not glorified' (so the Peshito), 'in comparison with the glory that is greatly exceeds it.' Bengel, and many other commentators, 'because of the glory that greatly exceeds it.' Bengel, and many other commentators, 'as regards the glory in comparison of the glory of Moses.' For ἕνεκεν, as a dative, is very rarely in MSS. Fathers and early Lat., and is adopted by Matth., Griesb., Tittm., and Valck.

11. The comparison is here continued, and made between the Law as ministered, and the Gospel as permanent. To καταργ. Not 'which is done away,' but 'which was to be done away.' To μενον 'what was to be permanent' (μενοῦν, viz. ἀεὶ, the end of the world), and so ranged, as being the last dispensation of God, and to be succeeded by no other. Διὰ δόξης, 'attended with glory,' both at its delivery and in its use.

12. ἔχοντες οὖν τ. ἐλ.] Some eminent Commentators explain, 'having such confidence in the glorious perpetuity of the Gospel dispensation.' But this seems too confined a sense. It is better, with Chrys., Newc., and Macknight, to regard it as having reference to all that has been said of the superiority of the Gospel over the Law, and, 'Having such an assured hope as this so grounded on the plainly superior and permanent advantages of the Gospel over the Law.' Of this sense of ἔχω examples occur in 1 Tim. iv. 8. Heb. x. 26. Tit. i. 2.

πολλῇ παῤῥησίᾳ χρώμ.] On the sense of these words I refer to Pierson, Palmer, Stanley, explain, 'we use great freedom and boldness of speech.' Others, 'we use great plainness of speech, since better manifestations of religion.' The former interpretation is better supported by the usus loquendi, but the latter is more agreeable to the words following, for I agree with Bengel, that what is said in vv. 13-18 was suggested by the idea then in the Apostle's mind of speaking less concealedly. Thus, indeed, had been before pointed out by Philo, in his Hist. Vit. Mos., where, moreover, that the allegory of the veil arose entirely out of the circumstances of the time, and drew the Apostle away from the proper subject of his discourse, the dignity of the office in which he was engaged. This subject he resumes at ver. 1, similar to the words he had left off. The above use of παῤῥησ. is with Luke v. 26. Comp. Mark viii. 32. John x. 24, xi. 14, xvi. 29, 30.

13. καὶ οὐ] Sub. ὡς ποιοῦμεν τοῦτο, i.e. ὡς ἀκαλύπτοπτοι, or καθ' ἡμᾶς ἀκάλυπτοι (from the context), we do not use a veiled and ambiguous style of speaking. On the sense of this passage the interpretations by no means agree. I adopt, in the best view of the sense and which is confirmed by the authorities in behalf of Grot. and especially M. Locke, who expains as follows: 'We, the ministers of the Gospel, speak plainly and openly, and not to veil upon outward, as Moses did, whereby to hinder the Jews from seeing Christ in the law. Moses covering his face, and using the obscure and typical text of the law which he was about to deliver, but that which makes them, in a blindness and hard heads which are even always on them, and remain to this day.' So I do seem to be obviating an objection which some among the Corinthians might make to the boldness of so much plainness and clearness in his preaching, viz. 'If you preach the Gospel, and Christ connected to the law, with such a shining clearness and evidence, how comes it that the Jews are not converted to it?' His reply is, 'Their unbelief is not from any obscurity in our preaching, but from a prejudice which rests upon their hearts to this day, which shall be taken away, when they turn to the Lord.'

Πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσρ. is understood by the best Commentators to mean 'the end and object of the law is Christ,' and the words τοῦ καταργουμένου may be paraphrased thus: 'So that they did not see what was abrogated under the Law that was to be done away, even the manifestation of the Gospel of Christ, which was to be the *completion* of the Law.'

14. ἀλλ' ἐπωρώθη τὰ νοήματα κ.τ.λ. The dative seems to be to a cause or instrument, and the dull sense to be his. Not his merely been to old time, but it has ever since been the case, that their understanding and perceptions have been and are dull and stupid. For the sense of πωρ. is frequent in the N. T. See Mark vi. 52, viii. 17. Luke xx. 40.

— τὸ αὐτὸ κάλυμμα μένει κ.τ.λ. The meaning is, 'for to this day the same veil as that which Moses used, and the obscurity of the Mosaic law, remains by the reading of Moses' face, and unremoved in the reading of the Old Testament, when they read the Old Testament.' The new edition of Griesbach's Greek Testament, with the Syriac Versions, Matth., Newc., and Bengel, as the sense 'it not being discovered by them or becoming plain to them.' But it was the darkness of the Old Covenant is done away by Christ; i.e. the mind of the Law is discovered by the Gospel of Christ.

15. Here there is a repetition, in somewhat

[illegible] ἡνίκα δ' ἂν ἐπιστρέψῃ πρὸς Κύριον, περιαιρεῖται
17 τὸ κάλυμμα. Ὁ δὲ Κύριος τὸ πνεῦμά ἐστιν· οὗ δὲ τὸ
πνεῦμα Κυρίου, ἐκεῖ ἐλευθερία. — Ἡμεῖς δὲ πάντες, ἀνακεκα-
λυμμένῳ προσώπῳ τὴν δόξαν Κυρίου κατοπτριζόμενοι, τὴν
αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ
ἀπὸ Κυρίου πνεύματος. IV. Διὰ τοῦτο ἔχοντες τὴν δια-
κονίαν ταύτην, καθὼς ἐλεήθημεν, οὐκ ἐγκακοῦμεν· ἀλλ' ἀπει-
πάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν παν-
ουργίᾳ, μηδὲ δολοῦντες τὸν λόγον τοῦ Θεοῦ, ἀλλὰ τῇ
φανερώσει τῆς ἀληθείας συνιστάντες ἑαυτοὺς πρὸς πᾶσαν

[illegible] in the preceding [illegible]

16 [illegible] πρὸς Κύριον. Here [illegible] Jehovah [illegible] the sons of Israel [illegible] Exod. xxxiv. 34 which is quoted by Clem. Alex. [illegible] be compared by Dr. Burton who observes that "there is quite as much [illegible] Exod. xxxiv. 34 which is quoted by Clem. Alex. [illegible] When Moses turned towards God, he took the veil off his face; and when the [illegible] was to Christ, the veil of ignorance will be taken from them." Perhaps, however, it may be better (with Estius and Meyer) to regard [illegible] as put impersonally for [illegible] the man Israel, [illegible] mentioned. The phrase ἐπιστρ. πρὸς Κύριον appears to be connected to the prophet of Christ. Acts xi. 21. Περιαιρεῖται, 'is to be taken away.'

17 ὁ δὲ Κύριος τὸ πνεῦμά ἐστιν] On the meaning of these words some difference of opinion exists. The true interpretation however seems to be that of Alp. Newc. and Alp. Medd., 'the Lord and the Spirit are the spiritual and life-giving principle mentioned above, viz. Christ.' The Lord Jesus is the author of that spiritual life. Interpretations [illegible] ὁ Κύριος [illegible] Christ [illegible] ἐλευθερία. The sense seems to be 'there is freedom from the bondage of the Law.'

18 [illegible] πνεύματος] On the [illegible] power which varieties of interpretation exists. See Excurs. The true sense seems to be that expressed in the following paraphrase of Mr. Howes. 'We are [illegible] with open face, or rather "with uncovered face" (or clearly and plainly) beholding as in a glass (or mirror) (1 Cor. xiii. 12) the glory of the Lord displayed in the Gospel [illegible] we do see the Jews, as the [illegible] types, and [illegible] reproachfully, but we behold clearly and [illegible] the glorious manifestation of the Lord Jesus in the Gospel as if it were reflected in a mirror and thence are changed or transformed into the same image and resemblance as that of the Lord which we behold in the Gospel and gain "from glory to glory" [illegible] increasing more and more [illegible] even as by the Spirit of the Lord Jesus which wrought to us and produces this transformation.—Comp. vi. 20 (ed. 1). See also the excellent Note of Mr. Scott. The idea suggested in θεωρεῖν, κατοπτρ. is that of clear and distinct knowledge. And τὴν αὐτὴν εἰκόνα, may signify, by bearing the clear and recognizable image of his character, also reproducing the glory in the [illegible] which we behold of him, and thus having [illegible] transformed by it. On the [illegible] see Note on 1 Cor. xiii. 12. Κατ' ἐπιφ. δόξαν, which alludes to the changing of the face of Moses, and bending the Israel (and) there is an ellip. of [illegible] which is expressed in a hundred passages of Col. i. 10. τῶν ἀνακεκαλυμμένων [illegible] The words ἀπὸ δόξης εἰς δόξαν imply that the more we behold this resplendent and glorious light, the more do we reflect back its rays. [illegible] casting aside the brazen veil more we contemplate the glorious truth of the Christian religion the more is [illegible] because instead [illegible], we are enabled to go on from one degree of knowledge to another, [illegible] we come to the glorious vision of God in heaven [illegible].

Καθάπερ ἀπὸ Κυρίου πνεύματος cannot [illegible] to depend with certainty. For perhaps Κυρίου πνεύμ. is best regarded, with Alp. Medd., as having the same sense here as in the preceding verse. [illegible] for meaning will be [illegible] as we might expect from the spiritual religion proclaimed by the Lord.

IV. The Apostle now resumes the subject left at the end of the preceding chapter. See Note there.

1 ἐγκακοῦμεν. This word is often used of the [illegible] shown by backsliding men to salvation, as Luke ix. 15, [illegible] 2 Cor. iv. 1 (see also [illegible] 1 Pet. v. 14). [illegible] 'we faint not,' viz. under the tribulations and perils we have in ministering. For the sense of the term see Note on [illegible] xvii. 1.

2 ἀπειπάμεθα] 'we have renounced the [illegible] conscience.' These nothing to do with [illegible] [illegible] usually explained [illegible] have practices as men can show [illegible] In may, however, depend on [illegible] and separately hypocrisy [illegible] false teachers, against [illegible] Apostle was pressed by all to allude to, were charged with. [illegible] μὴ περιπατοῦντες, not adopting a crafty line of conduct. [illegible] with the [illegible] ver. 17. Ἐν παρρησίᾳ [illegible] 'we go to recommend our selves to the unbiased judgment and [illegible] opinion of men.' Of the sense of [illegible] other example occurs at v. 11. [illegible] Θεῷ, 'in the presence of God.'

συνειδήσιν ἀνθρώπων, ἐνώπιον τοῦ Θεοῦ. Εἰ δὲ καὶ ἔστι 3
κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις
ἐστὶ κεκαλυμμένον· ἐν οἷς ὁ Θεὸς τοῦ αἰῶνος τούτου 4
ἐτύφλωσε τὰ νοήματα τῶν ἀπίστων, εἰς τὸ μὴ αὐγάσαι
[αὐτοῖς] τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χρι-
στοῦ, ὅς ἐστιν εἰκὼν τοῦ Θεοῦ. Οὐ γὰρ ἑαυτοὺς κηρύσ- 5
σομεν, ἀλλὰ Χριστὸν Ἰησοῦν Κύριον· ἑαυτοὺς δὲ δούλους
ὑμῶν διὰ Ἰησοῦν. Ὅτι ὁ Θεὸς ὁ εἰπὼν ἐκ σκότους φῶς 6
λάμψαι, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν, πρὸς φωτισμὸν
τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ ἐν προσώπῳ Ἰησοῦ Χρι-
στοῦ.
Ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύ- 7

3 The figurat. language before adopted is here continued. The least the Apostle says is not as the obscurity of the Gospel, but in the blindness of those who not receive it. Κεκαλυμμένον, 'hidden,' as it were, under a veil like the light, i.e. to excel their usual eyes. Ἀπολλυμένοις, 'perishing,' i.e. those who are denoted those who are lost and are perishing, namely through unbelief, as is clear from the next verse. Comp. v. 15.

4 ἐν οἷς ὁ θεὸς &c.] Ἐν οἷς ἀπίστων ὁ Θεὸς &c. By τοῦ αἰῶνος τούτου is meant the wicked and sensual part of it, mere worldlings and by the God of it, Satan. See John xii. 31, xiv. 30. Εἰς τὸ μὴ αὐγάσαι &c. The construction and sense is 'So that the light of the glorious Gospel of Christ, which is the image of God, might not shine unto them,' i.e. that it might not show its true purport, and its real excellence to them, so that they should not understand the one, not appreciate the other. The word αὐγάσαι is only used in many MSS. and Fathers, and is cancelled by Griesb. Tittm., and Vater. Φωτισμός, splendour and excellence, as is of remarkable with reference to the preaching of Christ's miracles, resurrection and ascension to Heaven, and so of a celestial kingdom and the sending of the Holy Spirit procured by Him.

— εἰκὼν τοῦ θεοῦ.] There are various views under which this may be understood. See Hee. Syn. The best appears to be that of the early modern Commentators, who say that Christ is such 1st, in respect of his Divine nature, by which he proceeds from the Father, as an image bearing an exact and perfect resemblance to Him; or 2dly, in respect of his office of Mediator, of which the principal part is that he should hold forth the Father to our view. 'In which,' adds Whitby, 'he has given us many glorious demonstrations of the power, wisdom, holiness, and justice, the mercy and goodness of God.' See Notes on Heb. i. 3.

5 οὐ γὰρ—Κύριον.] The connection which is not very clear, has been best traced by Theophyl. The words have reference to the preceding μὴ παρατ. τὸ κηρυσσόμενον μετὰ δολ. τὸν λόγον τοῦ θεοῦ, vv. 3 & 4, being in some measure parenthetical, q. d. 'We do not act in a crafty manner, or adulterate the word of God; because we do not preach ourselves, as do the false teachers. For they persuaded their disciples to exalt themselves after their manner. Κηρύσσομεν is explained by most Commentators to mean seeking our own advantage or credit in preaching. Which may be admitted as a secondary sense, but the principal one seems to be that just pointed by Grot. and Kuinoel. 'We do not speak as principals, as if in a business of our own, we merely act as mediators on the part of another, namely, our Christ.' Here Wetst. aptly compares Syneс., τὸ κηρύττειν αὐτῶν καὶ ποιεῖν οὐκ ἐκείνου ἐν δείξεσι καὶ ἀπορίαις, ἀλλὰ σοφιστεῖαι εἰσί. The words ἑαυτοὺς δὲ δούλους &c. may be paraphrased, 'So far from acting as principals in this matter, we are rather servants to you therein.' Διὰ Ἰησοῦν, 'for the sake of,' i.e. Christ and the promulgation of his religion. Comp. 1 Cor. iv. 1.

6. Ὅτι ὁ θεὸς &c. Ὅτι ὁ λαμψας &c.] The Apostle here returns to the allegorical mode of speaking, alluding again to the shining of Moses' face. The construction, however, is somewhat irregular, and the best mode of taking it is to suppose an ellipsis of ἐστὶ before ὃς ἔλαμψε. Ὁ εἰπὼν 'who bade.' There is an allusion to Gen. i. 3, 'let there be light, and there was light.' Ὃς ἔλαμψε, 'he (i.e. who) hath communicated light.' We may repeat φῶς taking the ἔλ. in a literal sense. The Apostle has reference to the state of ignorance and prejudice to which he had formerly been so visible, when in a tenfold sense, the light of heaven broke upon him. The words πρὸς φωτισμὸν &c. denote the purpose for which the light was vouchsafed. Πρὸς φωτ. γν. &c. seems to be put for ἵνα τὸ φωτ. ἔχω [ἔλαμψε] πρὸς γν., 'for enlightening others in the knowledge of the glory of God.' Ἐν προσώπῳ Ἰησ. Χρ. The first sense seems to be, as Ver. Scott explains, 'in his person in manner, character, righteousness, atonement, and mediation, which being thus manifestly beheld with open face, as in a mirror, transformed us into the glorious image of God manifested in it.'

7 The Apostle now proceeds from this verse to Ch. v. 10, to advert to a very different subject, namely, his own infirmities of body and the dangers which he suffered, to prove that the idea (no doubt, entertained by some) that these were inconsistent with the possession of those

εσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἦ τοῦ Θεοῦ, καὶ μὴ ἐξ
8 ἡμῶν· ἐν παντὶ θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι· ἀπο-
ροούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι· διωκόμενοι, ἀλλ' οὐκ
ἐγκαταλειπόμενοι· καταβαλλόμενοι, ἀλλ' οὐκ ἀπολλύμενοι·
10 πάντοτε τὴν νέκρωσιν τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματι
περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν
11 φανερωθῇ· ἀεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδι-
δόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν
12 τῇ θνητῇ σαρκὶ ἡμῶν. Ὥστε ὁ μὲν θάνατος ἐν ἡμῖν ἐνερ-
13 γεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. Ἔχοντες δὲ τὸ αὐτὸ πνεῦμα
τῆς πίστεως, κατὰ τὸ γεγραμμένον· Ἐπίστευσα, διὸ ἐλά-
14 λησα· καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν· εἰδότες ὅτι

[a] Rom. 8. 11. [b] 1 Cor. 6. 14. [c] Gal. 2. 20. [d] Ps. 116. 10.

[7] Psa. 89. 34. [8] Isai. 8. [9] Col. 1. 17. [10] Phil. 3. 10. [11] Dan. 2. [12] Psa. 4. 2. [13] Psa. 5. 9. [14] Psa. 44. 2. [15] Matt. 5. 11. [16] Rom. 8. 36. [17] 1 Cor. 4. 13. [18] Col. 3. 4. [19] Heb. 13. 6. [20] Psa. 116. 10. [21] Acts 4. 8. 9. 24.

[illegible] and that rightly as Apostle of the Gentiles, in which he lived. He shows that this was the apparent part of God, or most important purpose, as possible to them, and not to Christ but to himself.

— [illegible] Τοῦ θησαυροῦ, i. e. the precious benefits of the Gospel. Ἐν ὀστρακίνοις σκεύεσι (by an allusion to a proverbial saying of such treasures deposited in earthen vessels) holds mean and weak in circumstance, and far as in to-to. The term ὄστρακον has an allusion to the dress a being the depository of the soul. (Ὄστρακον properly signifies a shell, of which sort are the so-called earthen vessels are formed, and also a vessel of baked earth. And as that is perceivable be the, ὀστρακίνοις which word is commonly used in the later writers denoted σκεῦος fragile, both in a natural and a metaphorical sense, and thereby was very applicable to the human body. Indeed, there was an ancient saying to be traced as far back as Homer, that men are but earthen vessels. See Lucian, [illegible]

— ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως, 'that the, the exceeding great power (committed to the seven Apostles) [illegible] by God may (with Theophylact, and many recent Commentators) be considered, in its effects, to might seem of the things effected, whether to them, or the amazing work of conversion effected with such insufficient means. Ἡ, for [illegible], 'might clearly appear to be of God.' (Comp. Ps. lxiii. 9.) and not to us.' (Comp. v. 9.)

8 [illegible] Ἐν παντὶ θλιβόμενοι, 'So great is God's power and support, that although we be earthen and contemptible and beaten about by many trials and tribulations, we are not broken down, or crushed.' The participles are put for other verbs. At ἐν παντὶ, see [illegible], or πάντα or πάντοθεν. In fact ἐν παντὶ is for πάντοθεν, as in Thucyd. iii. 37. [illegible] Πανταχόθεν. In this and the other similar instances in his figurative passage, most Commentators recognize a point of metaphor. But we may rather with Theophylact suppose [illegible] the allusion, as also [illegible], being torn away or hunted to and fro, and, as it were, to know whether return [illegible] yet not utterly reduced to despair. To the view θλιβ. and στενοχ. (the latter of which is the stronger term) are far more suitable. Ἐξαπορούμεθα (where the de signifies utterly, as in ἐξωτέρω) is used in the same sense as at v. 8. [illegible] ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν. The word is found in the later classical writers.

9 [illegible] 'Ἐγκαταλ. [by God]' as an act by [illegible]. Ἀπολλ. 'Ἀπόλλυμι is alone applicable to animal, as the mortal [illegible] were not destroyed. And that sense determines the καταβαλλόμενοι to a [illegible] attack of which it is quite susceptible as of an agonistical one.

10 πάντοτε περιφέροντες] A strong mode of expressing the mortal perils to which he was continually exposed, as 1 Cor. xv. 31 καθ' ἡμέραν ἀποθνήσκω. And so in v. 11, ἀεὶ εἰς θάνατον παραδιδόμεθα together with an indirect comparison of the sufferings endured by himself and the other Apostles, to those endured by the Lord Jesus even unto death. The genitive τοῦ Κυρίου is (as Grot. remarks) a Genit. of [illegible]. The sense is 'bearing about, continually sustaining, perils and sufferings like those of the Lord Jesus.

The words following, ἵνα ἡ ζωὴ—φανερωθῇ, suggest a reason why they were permitted to suffer all this, namely, that the faith of Christians in the resurrection of Jesus might be confirmed, or, as it is here said, 'in order that the life of Jesus ascended to heaven might be made manifest by their bodies' as would be clearly perceived amidst fearful perils. See Whitby. 11 [illegible] and illustrative of the preceding, for, as Theophyl. observes, ἐοικὼς ὁ ἀπόστολος τοῦ ἀπαθοῦς καθομίζεν.

12 ὥστε ὁ μὲν θάνατος—ἐν ἡμῖν] Here we have an reference serving to indicate a contrast between their condition and that of their converts. Most recent Commentators take the sense simply to be, 'The preaching of the Gospel exposes us to death, but to you it brings eternal life.' 'Less death and peril to your gain.' But ζωὴ, [illegible] seems to have a double sense, natural, and metaphorical, for that he was produced in them partly by their being preserved from those mortal perils which encompassed the Apostles, and partly by their being, through the Gospel preached at such imminent peril, made partakers of eternal life, being put into the way of salvation.

13, 14. The general sense here is 'We encounter these perils and afflicts [illegible] are in-

ὁ ἐγείρας τὸν Κύριον Ἰησοῦν, καὶ ἡμᾶς διὰ Ἰησοῦ ἐγερεῖ,
καὶ παραστήσει σὺν ὑμῖν. τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ 15
χάρις πλεονάσασα, διὰ τῶν πλεόνων τὴν εὐχαριστίαν πε-
ρισσεύσῃ εἰς τὴν δόξαν τοῦ Θεοῦ. Διὸ οὐκ ἐγκακοῦμεν· 16
ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἔσω-
θεν ἀνακαινοῦται ἡμέρᾳ καὶ ἡμέρᾳ. τὸ γὰρ παραυτίκα ἐλα- 17
φρὸν τῆς θλίψεως ἡμῶν καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰ-
ώνιον βάρος δόξης κατεργάζεται ἡμῖν, μὴ σκοπούντων ἡμῶν 18
τὰ βλεπόμενα, ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα
πρόσκαιρα· τὰ δὲ μὴ βλεπόμενα αἰώνια. V. Οἴδαμεν γὰρ, 1

[illegible] 1 Cor. 11. 31. [illegible] 1 Cor. 1. 21. [illegible] Rom. 7. 22. [illegible] 3. 18. [illegible] 1 Pet. 1. 6. [illegible] 1 Pet. 1. 7. [illegible] 10 Rom. 11. 36. [illegible] 2 Pet. 3. 13, 14.

[illegible] to preach the Gospel [illegible] through the very same power [illegible] in the resurrection [illegible] (1 Cor. xv. 10.) Κατὰ τὸ γεγραμμένον, [illegible] 'to accept the words in a [illegible] sense' [illegible] Wahl and Stoll's Parkh. Καὶ ὅτι πάντα [illegible], 'thus we have the same faith, and therefore speak [as we do]' [illegible], 'assured as knowing' [illegible] 'by the power of Jesus' Παραστήσει, 'will introduce us together with you, namely, into the presence of his glory in heaven, as objects of his love.

Τὰ γὰρ πάντα δι' ὑμᾶς] The scope of the words, which has not been well noticed by the Commentators, seems to be this: 'We hope to enjoy our own [illegible] there, and for that reason have done what we have, for all those sufferings and pains [we encountered] for your sakes.' There is an ellipsis of [illegible]. The next words ἵνα [illegible] are further explanatory of the [illegible] and the sense is: 'in order that the abundant grace [of God] displayed in the Gospel, may through the means of many [illegible] of the conversion [illegible] redound to the glory of God.' On the reading see Lectio Sen.

Ἵνα ἡ χάρις [illegible] δόξαν] The words may be paraphrased from the ancient Commentators, as follows: 'Wherefore although we suffer evils and encounter perils various kinds, yet, knowing the power of God, and feeling assured that as he hath delivered us how we continue to deliver us, and [illegible] us up at the last day, we faint not, nor do put under our authority.' Ὁ ἔξω ἄνθρ. signifies the body, as ὁ ἔσωθεν ἄνθ. the mind. See Rom. vii. 24. Διαφθείρεται, 'is impaired [in its strength]' for φθείρεται. Ἡμέρᾳ καὶ ἡμέρᾳ by hendiadys, for καθ' ἑκάστην ἡμέραν. Ἀνακαινοῦται, 'is renovated' 'acquires fresh strength, namely, the strength of faith and hope.

17 τὸ γὰρ παραυτίκα [illegible] δόξαν] This is meant, as Theophyl. observes, to be explanatory of the preceding, in showing how the inner man acquires fresh strength even under such trials. There has been some [illegible] as to the sense of τὸ παραυτίκα ἐλαφρὸν ἡμῶν. Very opposite to the present purpose [illegible] the ancient Commentators have contented to [illegible] the following passage of Plato's [illegible], 'ἐν τῷ παρόντι καὶ ἐν τῷ [illegible] and when too, on [illegible] for the present, is compared' [illegible] τὸ τῶν may be taken as belonging only to ἡμῶν, and thus the παρόντα will be an adjective for an adjective, as in [illegible] before [illegible] In both these passages [illegible] at present' which [illegible] is the often sense of the word from [illegible] and [illegible]. Thus it would seem that the sense here is that which the Syriac translation and most of the recent Commentators assign, 'our present [comparatively] light affliction' [illegible] the [illegible] and should [illegible] the [illegible] 'momentary' [illegible] the words as put for [illegible] ἡμῶν [illegible], 'our affliction which is but momentary and therefore light.' And this interpretation is the most natural and seems to be the true one. The sense 'for the present' [illegible] suggests an idea of what is temporary, which, it does, seems to be the best reason of the word and is required by the antithetical clauses. The phrase καθ' ὑπερβολὴν εἰς [illegible], is higher than before, the repetition having an intensive force, like the Hebr. [illegible]. And it may be considered [illegible] 'It is well explained by Theophyl. [illegible] and [illegible] being a phrase for an adverb. Βάρος δόξης is for [illegible] the epithet being used to correspond to the [illegible] just before. Kuinoel, [illegible] as Job v. 27. And so Theophyl. [illegible]

18 μὴ σκοπούντων [illegible] These words are explanatory of the preceding, and are meant to show how it comes to pass exactly that the afflictions seem light. Now this is not only because they are temporary, but because we consider them as things of a present and temporary nature only, as compared with those of an eternal existence. Σκοπούντων is by the most Commentators taken as a participle for verb and conjunction, 'since we look at, or rather keep our minds intent upon.' Such is the sense of the word in [illegible] 4. xii. 17 and sometimes in the O. T. and the Classical writers. By the [illegible], are meant all [illegible] sensible things of the world, whether present or future, [illegible] where called τὰ ὁρώμενα and τὰ ἐν κόσμῳ. Πρόσκαιρα should be rendered temporary. By the τὰ μὴ βλ. are meant the things not cognizable seen but which are valued by faith.

V. 1 [illegible] connected with the last verse of the preceding Chapter, and in it the Apostle takes occasion from the mention of the priority of a future state to enlarge the train up to v. 10, showing the strong motives which the consideration of Christ did him under the greatest

ὅτι, ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ, οἰκοδομὴν ἐκ Θεοῦ ἔχομεν, οἰκίαν ἀχειροποίητον, αἰώνιον, ἐν
2 τοῖς οὐρανοῖς. ᵃ καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκητή-
3 ριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες· ᵇ εἴ
4 γε καὶ ἐνδυσάμενοι, οὐ γυμνοὶ εὑρεθησόμεθα. ᶜ καὶ γὰρ

a Rom. 8. 23.
b Matt. 22. [illegible]
Isa. [illegible]
Apoc. 3. 18.
c 1 Cor. 15. [illegible]
[illegible]

[illegible], afflictions, and trials of the present life.

[illegible]] 'we assuredly know.' The expression is by some ancient Commentators explained [illegible], quasi, as in Joh. iii. 2. But the [illegible] compared with the [illegible] 'if' or 'though.' And [illegible] should not be said to [illegible] [illegible] Syr. renders [illegible] sense [illegible] though it is to be doubted [illegible] expression [illegible] the [illegible] somewhat perplexed. Some, however, and Wakef. regard the [illegible] as present [illegible] they say, of itself [illegible] the human body. This, however, is barely worthy of notice. It is, indeed, true that in the Classical writers [illegible] compares his body [illegible] Plato calls the body [illegible], and [illegible] ἐν τῷ γεώδει σκήνει. Hence some Commentators, as Michaelis, Schleusn., Wahl, and Bretschn. take it here to denote simply the body, rendering 'our earthly abode of the body.' But Bp. Middl. [illegible] succeeds in showing the [illegible] of our common version than [illegible]. It is plain that, as [illegible] must not be regarded as pleonastic, τοῦ σκήνους must be meant to be exegetical of the [illegible] every thing else. And yet according to the sense assigned by the Bishop, the explanation were unnecessary and [illegible] sense. Moreover that signification [illegible] as it is no where else found in [illegible], nor, indeed, in the Scriptures either of the N. T. or O. T. [illegible]. We may [illegible] 'the tabernacle,' [illegible] a [illegible] of explanation which is not liable to Bp. Middleton's censure, and [illegible] an excellent sense, it being meant to suggest that the earthly house of the soul, the body, was a mere tent set up for a temporary purpose, and destined for speedy decay and ruin. There is a reference to the [illegible] just before, and the [illegible] just after. Michaelis, indeed, grants that the Apostle may have adverted to the literal meaning of the word, and may have contrasted the temporary tent, the body, with the eternal and unmoveable habitation which we shall occupy hereafter. But why then must he be thought not to have so adverted? 'Because,' says Mich., 'the sense of the text would not be very intelligible in English or German.' That, however, would only prove that the Attic [illegible] may sometimes have a use [illegible] which has nothing correspondent to it in another. It should seem that when a Genitive of explanation is used in the place of an [illegible] adjective, the Article is [illegible] required. We may render 'our earthly tabernacular house.' At v. 4, οἱ ὄντες ἐν τῷ σκήνει means 'we who are in the tabernacle just mentioned, namely, the earthly house of the soul, the body.'

Ἀχ. here, 'supplied at the hands of God.' Ἐν τοῖς οὐρ., for οὐράνιον, as opposed to the ἐπίγειον before.

2. ἐν τούτῳ] scil. σκήνει, this tent. Supply rather [illegible]. Grot., Wolf, Emmerl., and Dr. Burton, indeed, render it 'on this account,' as Acts xxiv. 16 [illegible] 'on account of the knowledge we have of the dwelling prepared in heaven.' And this interpretation is supported by the Syriac version. But the common one seems preferable. Στενάζομεν, i.e. under the various pressures and evils to which the frailty of our tabernacle subjects us.

— τὸ οἰκητήριον — ἐπιποθοῦντες] The Apostle here changes the metaphor, in which the body was compared to a habitation, into another, by which it is compared to a garment; both of which had been in use among the Greek [illegible]. He expresses the former by the [illegible], the latter by the Platonists. He has, moreover, blended the two together, which has caused a misapprehension of the sense by some Commentators. Οἰκητήριον is here used, as [illegible] a permanent and not temporary building is meant. To ἐξ οὐρ. subaudi ἐρχόμενον, which is supplied in Joh. iii. 27. Most Commentators, however, take ἐξ οὐρ. for ἐπουράνιον.

3. εἴ γε καὶ ἐνδυσ. οὐ γυμνοὶ εὑρ.] There are few passages on which the opinions of Commentators are more various. To remove the difficulty, some [illegible] εἴπερ; that, however, rests on slender authority, and is rejected by the most certain of Critical Canons. The interpretations of the antients cannot, I conceive, be admitted, and those of the moderns are, most of them, open to some objection. The best founded one appears to be that of Bos, Hardy, and Wets. (adopted by Schl., Emmerl., and Rosen.), who assign the following sense, 'If indeed it may be so that we shall be found [when the change takes place] clothed with a body, not having put it off by death.' The Platonists (Bos has shown) used the term γυμνοί to denote the dead, and ἐνδεδυμένοι, the living. The above interpretation is much confirmed by the words of the next verse, which contain the same sentiment as that at v. 2, but somewhat more plainly expressed. Βαρούμενοι, 'weighed down by infirmities and afflictions.' Ἐφ᾽ ᾧ, 'inasmuch as,' 'since.' The ἐκδυσ. of the Erasmian and Stephanic Editions is evidently a mere gloss, and is scarcely found in more than two or three MSS. On the general sense of the words there is some difference of opinion. The best Commentators from Grot. downwards have supposed it to be: 'For we desire not to put it off, but to be clothed upon it, so that our mortal state may be at once exchanged for the immortal;' or as Mr. Locke expresses it, 'We that are in the body groan under the pressures and inconveniences that attend us in it, which yet we are not therefore willing to put off, but had rather, without dying, have it changed into a celestial immortal body, so that this mortal

οἱ ὄντες ἐν τῷ σκήνει στενάζομεν βαρούμενοι ἐφ' ᾧ οὐ θέ-
λομεν ἐκδύσασθαι, ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνη-
τὸν ὑπὸ τῆς ζωῆς. 5 Ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ
τοῦτο, Θεός, ὁ καὶ δοὺς ἡμῖν τὸν ἀρραβῶνα τοῦ πνεύμα-
τος. 6 Θαρροῦντες οὖν πάντοτε, καὶ εἰδότες, ὅτι ἐνδημοῦντες
ἐν τῷ σώματι ἐκδημοῦμεν ἀπὸ τοῦ Κυρίου· 7 (Διὰ πίστεως
γὰρ περιπατοῦμεν, οὐ διὰ εἴδους·) 8 θαρροῦμεν δέ, καὶ εὐ-
δοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος, καὶ ἐνδημῆσαι
πρὸς τὸν Κύριον. 9 Διὸ καὶ φιλοτιμούμεθα, εἴτε ἐνδημοῦντες
εἴτε ἐκδημοῦντες, εὐάρεστοι αὐτῷ εἶναι. 10 Τοὺς γὰρ πάντας

state may be put an end to by an immediate entrance into an immortal state. The interpretation, however, especially the latter part, is open to many objections, which see in Rec. Syn. The true sense of the passage appears to be as follows: 'For I repeat, while we are in this tent or tabernacle, though groaning under the weight of our infirmities, yet we wish not so much to put off the body, and thereby be rid of such evils, but rather our anxious wish is to be clothed upon with a new and glorious body.' At εφ' ᾧ we must repeat, from the preceding context, τὸ σῶμα, τὸ ἐξ ἀφθαρσίας. As to the real meaning intended to be conveyed, many eminent Commentators have thought it to be that the mortal bodies of the just will be covered and surrounded with another body, which shall be bright, aerial and resplendent, and shall somehow, communicate a principle of immortality to the raised mortal body. And this is supposed to be corroborated by 1 Cor. xv. 44-54. But there, it may be remarked, we have an ψυχικὸν σῶμα. And it should seem, as Mr Scott says, that "the Apostle did not mean to determine any thing concerning the manner, as to external circumstances, in which the body subsists after the resurrection." It may be best, with some ancient Commentators, to understand the bodily figurative language of the Apostle in ἐνδύσασθαι and ἐπενδύσασθαι of the acquirement of some principle of incorruption and immortality (I use the words of Mr Scott) "that glory, beauty, and immortality, which might be considered as the *garment* as well as the manner, of the blessed inhabitants of heaven." The next words lend strongly to support this view (ζωὴ, indeed, comprise of the sense assigned by Grot., Locke, and others; but they may very well admit that one given by Chrys., Theophyl., and Theod., "that thus the mortal principle may be absorbed and annihilated by the everlasting and immortal one." Compare 1 Cor. xv. 54.

5. ὁ δὲ κατεργασάμενος—Θεός] I have in Rec. Syn. shown at large that the sense is "Now He who hath wrought and prepared us for this very thing is God." The words for (γάρ) show the certainty of the thing, since God hath assured this by presently giving us the pledge or earnest of the Spirit. On the term ἀρρ. see Note supra i. 22. By τὸν πνεῦμα are meant the Gifts of the Spirit, both ordinary and extraordinary, which have been in every age a pledge of the *more* blessing, if a [illegible] *totally* see Eph. i. 14 sqq. (compare, with Heb. vii. 23).

6. Θαρροῦντες οὖν κ.τ.λ.] Θ. [illegible] of take it as a principle for very bold. Moreover the participle is used in the sense of the adjective 'confident' or 'of good courage' (see 1 & 2 Thess. iv. 6). Have [illegible], at all time. Καὶ εἰδότες Rosenm. and Wahl consider though we know. But it is at variance with the scope of the context, which is a great out the grounds of holy confidence and courage. The true sense of the passage is I conceive, as follows. In whatever Christians are those grounds and which are the pledge of resurrection and glorification, we are courageous in encountering dangers, nay, even death, especially since we know that our, which last words are meant to show the *nature* of that consequence as a temporal death. Ἐνδημοῦντες κ.τ.λ. I construed by E. V. and Wacken 'while we are at home.' Dr Clarke, Doddr., and others render 'while we are abiding,' which appears certainly to be founded. But the sense and the reasons by the ancient Versions and some eminent modern interpreters, 'present,' or 'at home,' as at v. 9, where our Translators did see the sense. Ἐκδημεῖν, when followed by ἀπό, always denotes separation from Sol. Lexicon, contrasting the Athenians with the Lacedæmonians, describes them as ἐκδημητὰ πάνυ ἐκεῖνα μεταποιοῦσι.

7. διὰ πίστεως—εἴδους] This is meant to be further illustrative of the preceding [illegible] — Κύριον (since being absent [illegible] of [illegible]) for in our present state we live, or lead our spiritual life by faith (with) in Christ, not as it is right of Him as when released from the trammels of the body. This view is adopted and well illustrated by Mr Scott.

8. θαρροῦμεν δὲ κ.τ.λ. This is resumptive of what was said at v. 6. Render "Now (I say) we are confident and are desirous rather (or should prefer) to be absent from the body, and to be present with the Lord." Πρός, apud, is the common part of a sense of frequent occurrence in the Scriptural and not unexamples, in the Classical writers.

9. διὸ καὶ φιλοτ. κ.τ.λ.] The sense is: "Wherefore (since we have such cheerful hopes) we strive to be (or remain) as Heb. xi. 31 [illegible] αὐτῷ εἶναι, ὡς ἀεὶ ἐν ἐκείνοις [illegible]

ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ,
ἵνα κομίσηται ἕκαστος τὰ διὰ τοῦ σώματος, πρὸς ἃ ἔπρα-
11 ξεν, εἴτε ἀγαθὸν, εἴτε κακόν. Εἰδότες οὖν τὸν φόβον τοῦ
Κυρίου, ἀνθρώπους πείθομεν, Θεῷ δὲ πεφανερώμεθα· ἐλπίζω
δὲ καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι· [2] οὐ γὰρ
πάλιν ἑαυτοὺς συνιστάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες
ὑμῖν καυχήματος ὑπὲρ ἡμῶν· ἵνα ἔχητε πρὸς τοὺς ἐν προ-
18 σώπῳ καυχωμένους, καὶ οὐ καρδίᾳ. [a] εἴτε γὰρ ἐξέστημεν,
14 Θεῷ· εἴτε σωφρονοῦμεν, ὑμῖν. Ἡ γὰρ ἀγάπη τοῦ Χριστοῦ
15 συνέχει ἡμᾶς, [b] κρίναντας τοῦτο, ὅτι εἰ εἷς ὑπὲρ πάντων

[a] Job 31 28. Prov. 4. 2. Jer. 20 9. Ezek. 1. 14. or 3. 1. [b] ver. 10. 11. 1 Cor. 1. 6. 2 Cor. 4. 13. 14. 1 Pet. 3. 15.

these v. 6., 'to be well pleasing and acceptable to Him.'

10. τοῦ γὰρ πάντας ἡμᾶς φαν. &c.] The γὰρ refers to a clause (middle-l. q. v.) And there is need to strive to act so as to stand ever ourselves at His right, for then we and my persons must appear. See Φανερωθῆναι. Some indeed and several modern Commentators explain this 'to be made manifest' i. e. our motives will be displayed, and all the secret springs of action laid open. But most of the best Commentators are with Bloom, agreed that it signifies appear, i. e. 'to present ourselves,' which sense pertains is most agreeable to what follows, and is countenanced by the Syriac Version.

— ἵνα κομίσηται] 'receive,' Τὰ διὰ τοῦ σώματος πεπραγμένα (from the context, which is expressed in 1 Tim. II. A. v. 20. τὰ διὰ τοῦ σώματος πραγμάτια). The διὰ is by some early modern is rendered by per, but the best Commentators have long agreed that διὰ τοῦ σ. is for ἐν τῷ σ. And this is confirmed by the Syriac Version. So Luciana called it Rec. Syn. ἀπολαμβάνῃ τὰ πεπραγμένα ἐν τῷ σώματι τῷ ἰδίῳ. It may be observed that κομίσασθαι, as it properly signifies 'to carry off as our own,' may very well be applied to the receiving (i. e. reward of any action, whether for good or evil.

— πρὸς ἃ ἔπραξεν. This is used, by a metonymy of the effect, or τὸ φοβερὸν, to denote the terrible judgment of the Lord. Ἀνθρώπους πείθομεν, i. e., as the best Commentators paraphrase, we use our utmost endeavours to persuade men, by pressing on them these awful considerations, to embrace the Gospel, and obey what it requires, that they may avoid the evil, and attain the good.

— Θεῷ δὲ πεφ.] The perfects and consequent tenses in the concluding clause of these words might have been rendered by supposing an ellipsis of some such words as οὕτω πεφανερώμεθα. And in what we are we are more manifest to God, the searcher of our motives, our fidelity and sincerity is approved unto God. In the words following ὑμῖν must be supposed from the context, and πεφανερῶσθαι be taken in the same double sense of being manifested and approved. Δοκιμ. is here (as in ver. 2. Heather: 'And I trust, too, that I am manifested and approved to you, in your judgment and conscience.

12. οὐ γὰρ πάλιν &c.] This is, as Schleusner observes, meant to anticipate an objection, viz. "Why, if your views be so manifest to us, commend yourselves to us?" The answer to which is 'Nay, for we are not commending ourselves, that is not our purpose.' See Theophylact. Ἀλλὰ ἀφορμὴν ἔχετε 'we give occasion to you to afford you matter for boasting of us' or, as Dr. Burton paraphrases, 'I have mentioned this as a topic which you may use when speaking favourably of us.' At ἵνα ἔχητε sub. τὸ λέγειν or καυχᾶσθαι. The words πρὸς τοὺς ἐν προσώπῳ καυχ. καὶ οὐ καρδίᾳ mean, as all Commentators are agreed, be meant for the false teachers, and the best Commentators rightly interpret the words of their being proud of their external advantages, which are to the neglection of the heart, i. e., to the neglect of the virtues of the heart, and the testimony of a good conscience.

— εἴτε γὰρ ἐξέστημεν &c.] On the exact sense here Commentators somewhat differ in opinion. See Rec. Syn. The best, however, old and old and modern regard ἐξέστ. as used as for the example of the false teachers when speaking of St Paul, to denote speaking boastingly, i. e. to exceed due measure in self-commendation. Consequently σωφρονεῖν will denote the opposite to this, namely, the speaking moderately of himself. This idiom may be easily accounted for, since the phrase ἐξεστ. occurs too, yet was often used to denote being a fool, with frequently carries the sense of boasting of oneself. So further on, at 1., ἀφρονεῖν is used for 'folly of boasting,' and at v. 16. ἄφρων εἶναι, to be a fool, i. e. in boasting. See also cl. 8. v. 6. 7.

— Θεῷ, ὑμῖν] for the glory of God [to whom the praise of my virtues is due, and not my own glory]. For, or for your advantage, namely, by setting you an example of humility.

14. ἡ γὰρ ἀγάπη τοῦ Χ. συνέχει ἡμᾶς] The connexion seems to be thus: '[for your benefit, I say, and that of others] for the love' &c. Ἀγάπη τοῦ Χ. may mean either 'the love we bear to Christ,' as Joh. xv. 9. x. 10 or, rather, as in Rom. v. 14, 'the love which Christ bears to us.' So ἀγάπη τοῦ Θεοῦ in Rom. v. 8. 2 Cor. xiii. 13. Συνέχει, strongly urges, constrains, compels, as Ekumen. explains. So in Acts xviii. 5. The sense of κρίναντας is best expressed by a verb and particle. Τὸ τοιοῦτο is for τοῦτο, since we thus judge or reason.' Εἰ κρίνεται 'if [as is the case] i. e. since.' So Theophyl. explains it thus. Rec. 'one [even Christ] ὑπὲρ πάντων, i. e. as an expiatory sacrifice for the sins of all.' I have in Recens. Synop. shown how utterly untenable are the views of the

ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον. καὶ ὑπὲρ πάντων ἀπέ-
θανεν, ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν, ἀλλὰ τῷ ὑπὲρ
αὐτῶν ἀποθανόντι καὶ ἐγερθέντι. [c] ὥστε ἡμεῖς ἀπὸ τοῦ νῦν 16
οὐδένα οἴδαμεν κατὰ σάρκα. εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα
Χριστὸν, ἀλλὰ νῦν οὐκ ἔτι γινώσκομεν. [d] ὥστε εἴ τις ἐν 17
Χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονε
καινὰ τὰ πάντα. [e] Τὰ δὲ πάντα ἐκ τοῦ Θεοῦ, τοῦ καταλ- 18
λάξαντος ἡμᾶς ἑαυτῷ διὰ Ἰησοῦ Χριστοῦ, καὶ δόντος ἡμῖν

a Matth. 12. 50. John 15. 14. [illegible] Rom. 8. 10. Gal. [illegible] Apoc. 21. 5. [illegible] Rom. 2. [illegible] 1 John 2. 2. [illegible]

sense here and in the next words propounded by many of the German Commentators. Now of πάντες ἀπέθανον. Almost all Translators render ἀπέθ. 'were dead.' But by Professor Scholefield (on Mark v. & Act. in loc.) this is pronounced to be a sense which the word never did and never could bear. 'Where' (continues he) 'the Apostle wishes to express were dead, as in Ephes. ii. 1., he does it by the periphrasis νεκροὺς ὄντας. On the contrary he uses ἀπέθανον frequently in its proper sense, they died or are dead. See Rom. v. 15., vi. 2, 8. vii. 4. Galat. ii. 19. Coloss. ii. 20. iii. 3. Once only, in John viii. 53. it is properly translated 'are dead;' but this is owing to the difference between the Greek and English idioms, the latter properly taking a past tense after a past, where the former, by a very common anomaly, admits the present.' I agree with the learned Professor that the word ought to be translated 'were all dead,' or 'are dead,' as [illegible]. And so, I find, Tyndale renders. [illegible] the sense is 'then all are by nature spiritually dead, in a state of condemnation, liable to eternal death, and, as a consequence, need to be brought into a state of salvation by the Gospel.' The Article in οἱ πάντες is not pleonastic, but, as Professor Scholefield remarks, 'being inserted on the renewed mention of πάντες, refers us back to πάντων preceding, and makes the meaning of the two words co-extensive.'

15. ἵνα] 'in order that.' Οἱ ζῶντες, 'those who are brought to a spiritual life by Christ.' Μηκέτι ἑαυτοῖς ζῶσιν, i. e. 'should not live subserviently to their own carnal inclinations, or worldly views.' Ἀλλὰ τῷ &c., 'but to the glory of &c., subserviently to His plans for the salvation of men.'

16. The sense in this whole verse is closely and consequentially depicted. The ὥστε may have reference to the universality of Christ's redemption mentioned in the preceding verse. The οὐδένα οἴδαμεν, I conceive, [illegible] to St. Paul [illegible] but to a personal account of the Apostles, and [illegible]. [illegible] with several eminent Commentators, be confined to circumcision, i. e. the being a Jew, but is referred to all those external advantages and prerogatives which [illegible], are considered as [illegible]. So Mr. Scott: 'They had no respect to men's persons because of nation, sect, rank, or personal attachment.' The ἀπὸ τοῦ νῦν, as it [illegible] to pass, is to be understood of the period of their spiritual regeneration by the Gospel. Οἴδαμεν signifies 'we have regarded and do regard.' The next words εἰ δὲ καὶ ἐγνώκ. &c. are susceptible of more than one sense. But if [illegible] be taken in the extensive acceptation above mentioned, as applied to persons who had almost all of them been Jews, and as we know were allied with the prejudices of Jews, there will be no difficulty in taking the sense, with Whitby, as follows: 'And even though we have (many of us) known or regarded Christ with carnal views, as a temporal prince, yet now we regard him no longer in that light, but as a mighty spiritual Deliverer, whose kingdom is not of this world.'

17. ὥστε εἴ τις ἐν Χριστῷ] This is resumptive of what was said in the preceding verse—κατὰ σάρκα, and meant to show, that it ought to be noted by all. But here is adduced a general maxim, which, as Mr. Scott says, 'is the standard of genuine Christianity.' [illegible] and καινὴ κτίσις, &c. [illegible] may be understood, with Abp. [illegible], of 'being engrafted into Christ by the Spirit of Christ received in baptismal regeneration.' [illegible] explained with Mr. Scott, is a [illegible]. See Rom. viii. 7. Gal. vi. 15. Καινὴ κτίσις, i. e. 'he is wholly changed conformably to the new and spiritual character of Christ.' The next words τὰ ἀρχαῖα &c. are [illegible] of the preceding, and must not be taken in the limited sense assigned by many modern Commentators, but interpreted [illegible] force. As regarded the Jew, it would denote an abandonment of all his former prejudices, and narrow views, an [illegible] great change of principles, which may best be conceived by contrasting together the dispensations of the Law and the Gospel. As it regarded the Gentile, it would denote a still greater change, implying a total abandonment of the errors of Atheism, or Idolatry, and also those demoralizing principles, which were generated by them. Finally, as regarded both, it imports a complete abandonment of sin and impurity, a renouncing the works of the flesh and the Devil, a ceasing to live after the flesh, and henceforth a living after the Spirit: a change which might well be called a new creation. See more in Rec. Syn. and the excellent Note of Mr. Scott.

18. τὰ δὲ πάντα] 'all these things,' i. e. all these means of salvation and these blessings. Supply ἐστι, 'are from.' Τοῦ καταλλ. ἡμᾶς ἑαυτῷ, 'who hath (by Christ) reconciled us (namely, all of us who embrace [illegible]) given us the means of being reconciled to himself.' Διὰ τοῦ Ἰ. Χρ., 'by the mediation of &c.' Ἡμῖν, i. e. to the Apostles and their fellow-labourers. Τὴν διακ. τῆς καταλλ., 'the office of administering the office of reconciliation to men.'

19 τὴν διακονίαν τῆς καταλλαγῆς· ᵉ ὡς ὅτι Θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς κα-
20 ταλλαγῆς. ᶠ Ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν, ὡς τοῦ Θεοῦ παρακαλοῦντος δι' ἡμῶν· δεόμεθα ὑπὲρ Χριστοῦ, καταλλά-
21 γητε τῷ Θεῷ. ᵍ τὸν γὰρ μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γενώμεθα δικαιοσύνη Θεοῦ ἐν
1 αὐτῷ. VI. ʰ Συνεργοῦντες δὲ καὶ παρακαλοῦμεν, μὴ εἰς κενὸν
2 τὴν χάριν τοῦ Θεοῦ δέξασθαι ὑμᾶς· (ⁱ λέγει γὰρ· Καιρῷ

19 ὡς ὅτι (Θεὸς ἦν.) This is in fact a decrease of the preceding, and therefore the ὡς ὅτι is by the best commentators rightly rendered quippe quod or nempe. The sense is: 'Namely, that it was God who reconciled the world to Himself' i.e. gave them the means of reconciliation. With respect to ἐν Χρ., the sense is, I conceive, that assigned by Doddr., 'God was united to Him and manifesting Himself by Him.' This is confirmed by the interpretation of all the Fathers, who justly adduce this text as a proof of the Divinity of Christ, which though not essential is required. "Here as Mr. Hewson observes, 'God is here said to reconcile the world to himself, by not imputing their trespasses unto them. But Christ is somewhere said to have made their reconciliation, Rom. v. 11. Col. i. 21, 22. Heb. ii. 17. Christ, therefore is God.'

— μὴ λογιζόμενος] 'not imputing,' so Rom. iv. 8 ὡ οὐ λογίσηται Κύριος ἁμαρτίαν. So also ἐν ἀδικίᾳ in Rom. v. 13. Θέμενος δὲ ἐν ἡμῖν κτλ. literally signifies 'putting into our hands,' i.e. committing to our trust. Τὸν λόγον τῆς κατ., 'the message of reconciliation.' Καταλλαγή is Gen. of explication, q. d. which consists in reconciliation.

20. The ὑπὲρ is emphatical, and the passage may be paraphrased: 'In the exercise then, of the office of reconciliation, we the Apostles of Christ are acting on the part of Christ.' The words following are exegetical of the ὑπὲρ Χρ., and represent that, in delivering the message, they act on the part of God, and represent His person, and therefore God may be said by them to persuade and entreat, when they address the exhortation καταλλάγητε to them, the meaning of which is: 'Embrace the means of reconciliation afforded to you through Christ by God.'

21. τὸν γὰρ μὴ γνόντα κτλ.] The γὰρ refers to what follows, as suggesting an additional reason why the Corinthians hearken to the message of reconciliation, namely, that He has been so being made sin, that He, who knew no sin, might be made sin for us. Τὸν μὴ γνόντα ἁμαρτίαν (γνόντα according to the Hebrew phrase, is a sort of cognate dat.), and as it were appositive of Christ, denotes 'the perfectly holy and innocent,' or, as Theophyl. ἀκακον, ἀπαθῆ, ἀμόλυντον, ἁγιώτατον. Taken from the pot. part. for ὅν, tends to corroborate the sense. In ἁμαρτίαν ἐποίησεν the ἁμ. is taken in many eminent Commentators to mean 'a sin offering,' or a sacrifice by which he expiated our trans. sins, and as that sense is frequent in the Sept., it is the most likely to be intended here. Other interpreters, however, of not less note take ἁμαρ. for ἀποφασιστικὸν ἀντὶ τοῦ concrete. And this is somewhat confirmed by the next clause, which implies that we might be accounted righteous, and justified through the recompense which was in Christ Jesus, δικ. being for δικαιοσύνη, (compare 1 Cor. i. 30) and the sense for παρὰ Θεῷ. On other interpretations, the doctrine of the Atonement is abundantly evident from this passage. On which see Abp. Magee Dissert. No. xx. vol. i. Indeed, it is truly said by Mr. Scott, that "this verse contains most conclusive arguments in proof of the vicarious sufferings of Christ, as the satisfactory atonement to divine justice for our sins; of the imputation of his perfect righteousness to believers, as their title to eternal life; and of his real, but not righteousness becomes their justification, by virtue of their union with him.' It may be proper, however, to remark that the gen. Θεοῦ is used of Rev. Scripture satisfactorily shown that the words afford no countenance to the notion of Christ's righteousness being imputed to believers.

VI. 1. συνεργοῦντες δὲ καὶ παρακ.] Bengelius: 'As fellow workers too, with him, i.e. God] we also beseech you &c.' Commentators are in general agreed that it ought to be supplied Θεῷ. Rosenm. and Bagge, indeed contend, that the Apostles are only so called as being joint workers for the same end. But thus there would be the pertinency of the word, and the emphatic question is not, as they object, harsh. It is, in fact, a subaudition from the context, for as Θεοῦ occurs in the 1st, and Θεῷ again in the verse but one before, and with which it is closely connected (γὰρ being in some degree postpositive) the reference by context cannot be more direct. The Apostle means to say, 'I and my companions are God's fellow workers with God and Christ.' So in 1 Cor. iii. 9, the Apostles and teachers are called θεοῦ συνεργοί, 'our God.' Ἐν κενῷ &c. is, in fact, not so to act as that the gracious God should have been given in vain.' Ἡ χάρις is not the gracious offer of reconciliation and conversion, made in the Gospel. See note on verse 1.

2. λέγει γὰρ κτλ. 'for he (i.e. God) saith,' namely, in Isa. xlix. 8. Here there must be supplied, as in Rom. xv. 10, from the verse in the preceding verse, καὶ τρόπον τινὰ ἐπιφωνεῖν, as many recent Commentators suppose, which surely would be unnecessarily harsh. Whereas, the ellipsis is regular, and confirmed by the context of the passage of Isaiah, for there also is a

δεκτῷ ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοή-
θησά σοι· ἰδού, νῦν καιρὸς εὐπρόσδεκτος. ἰδού, νῦν ἡμέρα
σωτηρίας·) [m]μηδεμίαν ἐν μηδενὶ διδόντες προσκοπήν, ἵνα μὴ 3
μωμηθῇ ἡ διακονία· [n]ἀλλ' ἐν παντὶ συνιστάντες ἑαυτοὺς 4
ὡς Θεοῦ διάκονοι, ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγ-
καις, ἐν στενοχωρίαις, [o]ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκα- 5
ταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις· ἐν ἁγνό- 6

[l] Ἐσαΐ. 49. 8. [m] 1 Κορ. 10. 32. [n] 1 Κορ. 4. 1. [o] 1 Κορ. 4. 9. 2 Κορ. 4. 8. 11. 23. 1 Θεσσ. 2. 2.

even the best Jewish Interpreters admit) represented as saying to Messiah that he had heard his intercession in behalf of the Gentiles in an acceptable or favoured time, and at the day of salvation (that destined for salvation and revealed to announce him). Thus scripture, in Apostolic in the next words, ἰδοὺ, κ. τ. λ. 'And mark! now is an acceptable time, now is the day of salvation. The time is now come when (and will fulfil) his promise respecting the salvation of the Gentiles through Christ, and that salvation is now offered as those whose Divine mission is confirmed by signs and wonders and mighty deeds, and is regarded as the accepted time or day of salvation to all who seek an interest in the Redeemer's kingdom.'

Ἐπήκουσα should be translated 'I have heard, or listened to her,' as 1 Chron. xvi. 2, 2 Chron. xxx. 20. The notion of listening is contained in the ἐπί, which denotes that the person not only hears, but turns his ear *towards* the speaker and thus as we say *leans* an ear, implying a disposition to grant the request.

3. μηδεμίαν διδόντες προσκ.] This closely connects with the παρακαλοῦμεν at v. 1. 'We beseech you, we, I say who are.' The Apostle proceeds very energetically and pathetically to remind them of his most meritorious conduct, and unsparing sacrifices for their spiritual benefit as an additional reason why they should not receive his grace of God in vain. Rather 'putting no stumbling block προσκοπὴν, Ἑλλ. xxiv. 11) in the way of Christians, by which they might be shaken (Θορυβοῦνται Ἑλλ.) or turned from it, or by which the ministry might be made less efficient.' The next words are explained 'Ἀλλ' ἐν παντὶ κ. τ. λ. by the ministry of reconciliation, the office of preaching the Gospel mentioned at v. 18. The use of some Versions here should have no more in a translation, and should, where allowable, be omitted in some one. Also, it is manifestly from the margin, and was, no doubt, introduced from some ancient Versions and Commentaries. Μὴ μωμηθῇ, 'do not so that ministry be contempt.'

4. συνιστάντες ἑαυτοὺς] 'manifesting, approving ourselves as.' The expression is overturning a so in a kindred passage of vii. 11. 'Ἐν παντὶ, out of the primitive use to place *whether*, and to express the verte position of two things for the purpose of showing their comparative *size*. Ὡς θεοῦ διάκονοι, as God's ministers.' The true of one here is doubtless ἄνεν ἀ. ἀ. as being ministers to *be* persons entrusted with a Divine legation. Dr Burton (indeed), objects that that would require διακόνοις. And he maintains (as Mr Locke had done) that the sense is 'showing to recommend ourselves as ministers of God ought to do.' But this sense is by no means free from objection, and *seems* not admit it. Besides, the minute critic on which respects ἐνν., would only serve place in one of the purest Classical authors.

In ὑπομονῇ πολλῇ, the *ὑ* signifies by. These words must be connected with the following clauses up to ἐν πνεύματι denoting patient endurance of the afflictions subjoined in the words following which are to be treated with Hemsen) as merely *temporal* distinctions in general, but *enumerated specially* and, as I conceive, by Apostolic method, in groups, though there are two grand divisions, the first terminating at ἐν πνεύματι, the second extending to the end of the list. 'We (the Apostle means to say) approve ourselves as ministers of God, both by patient endurance of the various trials and tribulations to which we are exposed, and by our cultivation of the virtues and holy dispositions suitable to the Ministerial character.'

First, then, we have ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις, which may be rendered *afflictions*, *necessities*, and *pressing distresses*, where there seems to be a climax. Compare supra v. 8 infra xii. 10 Ἐκκλ. vii. 5. Ἐν τῷ πλήγαις, ἐν φυλακαῖς, should distinguish not from *imprisonment* but from *stripes* or *wounds*. Ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις, form the next group, and as to show the distinction of Theophylact) the two former comprehend the external, so more than the internal tortures, or rather those which do not arise from any actual persecution, nor any particular cause, but solely from hesitation, and the cares and trouble an Apostle of the churches. Thus ἀκαταστασίαις is usually explained by Grot. and Bretschneider, Nor does *ἀνάγκαις*, as Casaubon, Beza, Schleusn. and Rosenm. interpret, exactly represent the sense. Lightfoot with Wetstein and Locke, that the term denotes that *sense of and wandering kind of life*, etc. use the words of Theophylact ἀνάγκαις δὲ τὰς ἐν τῷ κόσμῳ ἀναστροφὰς καὶ τὴν ἐν τῷ κόσμῳ ἀναστροφὴν which that the Apostle thought very unnatural a plan from his connecting it at 1 Cor. xv. 19. with consideration of hunger, thirst and nakedness. Ἀγρυπνίαις καὶ νηστείαις, καὶ γυμνότητι, καὶ δίψει, καὶ πείνῃ, which passage is cited as the best commentary on the present, and shows that the κόπος might be chiefly understood of the labours at his trade, *ἐνν.*, of that mechanical part which (where an idle stipend or the assistance of others could not be expected) he was obliged to perform. Ἀγρυπνίαις may refer to the sleeplessness of his zeal by night, to make up for the time expended by day on his mechanical labours, or it may allude to that sleeplessness which alarms and cares so deservedly would produce.

6. Now follows the second grand division. Ἁγνότητι, by purity and sanctity of life. Le

τητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι· ἐν πνεύ-
7 ματι ἁγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ, ἐν λόγῳ ἀληθείας, ἐν
δυνάμει Θεοῦ· διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν
8 καὶ ἀριστερῶν, διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐ-
9 φημίας· ὡς πλάνοι, καὶ ἀληθεῖς· ὡς ἀγνοούμενοι, καὶ ἐπι-

1 Cor. 2. 4, and 16.
Joh. 6. 11.
Ver. 6.
Ver. 11.
Ver. 13.
Ver. 14.
Rom. 12. 10.
Ver. 4, 5.
Ver. 11.

γινώσκομενοι· The sense is disputed and uncertain. The interpretation most generally adopted by recent Commentators is that of Schlusser, (also preferred by Mr. Rose, sp. Lexicon) "a practical knowledge of religion, which shows itself in actions." And indeed, the best Commentators, ancient and modern, are generally agreed that the Apostle is speaking of practical virtues. But it may be observed, that he intersperses certain ones which cannot be referred to that head, as ἐν πνεύματι ἁγίῳ and ἐν ἀγάπῃ ἀνυποκρίτῳ. It may be best interpreted, with Chrys. and Theophyl., of the virtues that follow, which St. James, c. 3. 17, also associates with purity. (γνῶσις ἄνωθεν ἄρα τοῦτο ἐστὶ τὸ ἄνωθεν σοφὸν, ὅ τοὺς ψευδοδιδασκάλους ἐλέγχει.) Thus γνῶσις may here be regarded as nearly equivalent to the λόγος γνώσεως and λόγος σοφίας mentioned at 1 Cor. xii. 8, and to the λόγος ἀληθείας mentioned just after.

The ἐν μακροθυμίᾳ and ἐν χρηστότητι seem, as Theodoret says, to have reference to the means of overcoming the adversary, namely, by patience and forbearance towards those who oppose themselves, and by a few points of indulgence, as opposed to strained austerity. Ἐν πνεύματι ἁγίῳ must not be interpreted of the Holy Spirit on the powers of mind, but (as Dr. Rudd observes) must be understood of the influence of the Holy Spirit. Thus the sense will be, "by exercising those dispositions which proceed from the influence and aids of the Holy Spirit." See also Heb. Mosheim, and Doddr. It may facilitate the understanding of this and the following clauses to suppose (as I think we are permitted to do) that the Apostle intended, in the words ἐν πνεύματι ἁγίῳ—ἐν δυνάμει Θεοῦ, to further illustrate what he had before said in ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, meaning to say, that the heavenly light of divine and inspired knowledge, and the close sympathy of the Spirit of truth, also (not the fortuitous and bodily gifts) of genuine unadulterated love to man for the sake of God, not (as the hypocritical and self-interested love of false teachers) ἐν ὑποκρίσει καὶ πλεονεξίᾳ λόγοις κολακείας. See 1 Cor. xii. 9. 1 Thess. i. 5. 2 Pet. i. 21. The Apostles contrast their character by preaching the word of truth, μὴ καπηλεύοντες or δολοῦντες τὸν λόγον τοῦ Θεοῦ. The expression ἐν δυνάμει Θεοῦ is variously interpreted, chiefly from its being by many joined with the words διὰ τῶν ὅπλων, whereas as was seen by the ancient and a few modern Commentators (as St. Stephens, Grotius, and Doddr.) it ought to be taken with the preceding, and a colon placed after it. The expression must, with the ancients and the earlier moderns, be understood of the worthy supernatural and miraculous gifts conferred by the Apostles and others, and seems intended to complete the idea before expressed by ἐν ἁγίῳ πνεύματι. The Apostles, it is meant, exercised their true characters as Divine heralds, not on (by the ordinary gifts of the Holy Spirit, but also by those *miracles* which they were enabled by God to work. And so Lactantius, who well remarks "Similitudo austeritatis est (c. xii. 12, non quod Paulus virtutum hic singularum enumeratione describit, et eam vere divinam complectitur, quam solus *spiritus et virtus* operatur."

7. διὰ τῶν ὅπλων δικαιοσύνης] As the ἐν. Θεοῦ referred to Divine aid, so the words διὰ τῶν ὅπλων δικ. are meant to suggest the human means of defence under the attacks of the enemies of the Gospel, namely, the armour of righteousness, i.e., as Mr. Scott explains, strict integrity and an universal regard to the rightness of God, refuting false slanders by good deeds. The words τῶν δεξιῶν καὶ ἀριστερῶν are usually supposed to allude to the sword and shield of antient warfare. But they may better be understood to allude to the *complete* armour of an antient, who when thoroughly armed, was said to be ἀμφιδέξιος. The expression therefore simply means 'on all sides.' The sense is: "We employ no other arms on all occasions than the panoply of righteousness."

8—10. διὰ δόξης—εὐφημίας] The διὰ signifies not the *means*, but the *manner*, and may be rendered "through," "amidst" (of which sense Schleusn. and Wahl supply many examples, q. d. "Such is our conduct under all circumstances and consequences whether good or evil." Here (it may be observed) be reference to the circumstances under which they employed the armour of righteousness is converted into a sort of description of the situations in which the Apostles did all this, by way of contrasting their real character with that which their calumniators promulgated, and showing in some other respects, their real as compared with their assumed situation, by which, indeed, it might appear that their life was made up of seeming, though not real contradictions. The above view is, I find, confirmed by the one adopted by Bengel. Some obscurity has been occasioned by the irregularity of the construction, to or upon which, we must, after Wahl, supply δοῦλοι to suit with the partic. plur. in the clauses following, where the and is not antient, or ὡς, (as Joh. xii. 1) seems pointing to the δόξα and ἀτιμία, etc. (q. d. our liberalities regarded as impostors, but we are true heralds from God.

Πλάνοι (literally or impostors) is no doubt the term which had been applied to Paul and others by their adversaries the Jewish priests and the Jewish rabbies, and had formerly been done by the Scribes and Pharisees to Jesus Matt. xxvii. 63. Thus Ambrosiaster p. 30. gives what of the most notorious whatever. It is well observed by Chrys. that the ὡς πλάνοι καὶ ἀληθεῖς refer to the previous ἐν δόξῃ καὶ ἀτιμίᾳ, as also the ὡς ἀγνοούμενοι καὶ ἐπιγινωσκόμενοι. By ἀγνοούμενοι is meant, "are not known." Ἐπιγινωσκόμενοι signifies "well known to the rich powers of spiritual good." In ἐπιγινωσκόμενοι, &c. there is a sort of

γινωσκόμενοι· ὡς ἀποθνήσκοντες, καὶ ἰδοὺ ζῶμεν· ὡς παιδευ-
ὁμενοι, καὶ μὴ θανατούμενοι· ὡς λυπούμενοι, ἀεὶ δὲ χαι- 13
ροντες· ὡς πτωχοί, πολλοὺς δὲ πλουτίζοντες· ὡς μηδὲν ἔχον-
τες, καὶ πάντα κατέχοντες.

Τὸ στόμα ἡμῶν ἀνέῳγε πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρ- 11
δία ἡμῶν πεπλάτυνται. Οὐ στενοχωρεῖσθε ἐν ἡμῖν, στε- 12
νοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν. Τὴν δὲ αὐτὴν 13
ἀντιμισθίαν, (ὡς τέκνοις λέγω) πλατύνθητε καὶ ὑμεῖς. Μὴ 14
γίνεσθε ἑτεροζυγοῦντες ἀπίστοις· τίς γὰρ μετοχὴ δικαιο-

Θανατούμενοι and the sense is "near to death devoted to death by our enemies." See 1 Cor. xv. 31. Καὶ, ἰδοὺ, ζῶμεν, "and yet, strange to say, we live," expressed *Hebraice*, for καὶ ζῶμεν. Here Grot. compares the Latin saying "Semper ea quæ timeas fore, et quamque cadere." Παιδευόμενοι, "as we are chastened." Commentators explain παιδευόμενοι by corrected by God using stripes, as in Isa. xxiii. 10 & 27. Jer. x. 24. But that sense is somewhat forced, and the word is no where used of any suffering such punishment of *himself*. It is better interpreted with the ancient and most modern Commentators as Erasm. Pisc., Calvin, Whitby, Doddr., Schleus., Wahl, and Stat. chastened, viz. by the Lord in his illustrious correction, there being an allusion, it should seem, to Ps. cxviii. 18 παιδεύων ἐπαιδεύσεν με ὁ Κύριος· τῷ δὲ θανάτῳ οὐ παρέδωκέ με. And so 1 Cor. xi. 32 κρινόμενοι δὲ ὑπὸ Κυρίου, παιδευόμεθα where see Note. Thus the sense is "We are permitted to fall into these troubles, as *chastenings* for our good in the end here after, viz. 16.

The words following ὡς λυπούμενοι, &c. naturally arise out of the preceding ὡς παιδευόμενοι. Under these afflictions and corrections we seem to be suffering grief and are thought by some unhappy of men, yet in fact we are rejoicing in the testimony of a good conscience, and in the consolations of true godliness. Πλουτίζοντες "enriching them (spiritually) with" See Matt. v. 10. Μηδὲν ἔχοντες, i. e. having no hope but they could call their own, *no property*. Καὶ πάντα κατέχοντες, i. e. "and yet possessing all things (pertaining to their real happiness) and in the possession of the Gospel what great and lively consolation the the world could give. See Whitby.

11. Τὸ στόμα ἡμῶν ἀνέῳγε, &c. The sense is as is thought by other. "Our heart is full of affection towards you, that we cannot but speak thus unreservedly to you. The Apostle, however, does not, I conceive, so much appeal to or his *freedom of speech* as he means to say that what he has uttered *comes from his own heart*. So I conceive γὰρ θέμις τοῦ ἀγάπου ἐστὶ τὸ στόμα μου ἀνοίγει, καὶ τὴν καρδίαν μου ἐν λόγοις. The force of the term ἀνέῳγε will appear by considering that the mouth may be said to be opened, when the mental faculty is exercised. And in the use of ἀνοίγω with ἀστόμα that after they were speechless, their tongues are said to be loosed and released, and thus pours forth its feelings in correspondent words, as in the impassioned and fervid strain of this most soul to passage which, for long continued point and sublimity, may be compared with the memorable parallel between the character of the Athenians and the Lacedæmonians in Thucyd. i. 70, to which is as pathos and real sublimity, it is far superior.

12. οὐ στενοχωρεῖσθε—ἡμῶν] It is well remarked by Chrys., that the tender expression of fervent affection was intended to convey a reproof to them for the want of a corresponding feeling. Even not seeing this many eminent Commentators have only hitherto stood these words, of which the sense is sufficiently plain if they be considered as pointed on the contrast of the verse preceding. Thus Chrys. (Theophl.), Beza (Grot.), Hamm., and others rightly paraphrase the sense to be "Not necessary in order, what is anguish occasioned, our affection for you are not contracted) and you anguish as to the pectoral vestige, i. e. but you are straitened in your affections for us, your affections for us are contracted." Thus any one who is *hard* is said to have no place in our affections. The term σπλάγχνα denotes the tender affections, supposed to be seated in the heart.

13. τὴν δὲ αὐτὴν ἀντιμισθίαν] Sub. κατά. Rendar. "Do ye also in an enlarged in your affections to us according to (i. e. by making) that equal return of affection which is due to us." The ὡς τέκνοις λέγω (which may be compared from xv. 1. 1 Cor. xv. 5. 3 Cor. xi. 21) expresses the ground of the claim, namely, on the score of parentage.

14. μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις] The great difference of opinion which exists as to the sense of this expression has chiefly arisen from inattention to the nature of the metaphor here adopted. Now ζυγὸς which is derived from the root) denotes a beam or a balance or steelyard, and ἑτεροζυγεῖν was applied to animals that have one way, when they should draw equal. The sense, however, therefore defective, but it is better, with most natural and modern Commentators, to use the word from ἕτερος and ζυγόω, yoke. Thus ἑτεροζυγεῖν will denote to draw on the other side of a yoke with another, to be a yoke-fellow. And the sense will be "Do not unite in a close connection, or intimate society with unbelievers." So I Mace. i. 15 ἀφεστήκασιν ἀπ' αὐτῶν. I have in Rev. by sup. shown at large that the Apostle did not intend hereby to forbid all communion with them, which would be impossible. See 1 Cor. v. 10 & 11. Also, that though the marriage of Christians with Heathens is not directly adverted to, yet it is virtually comprehended in the prohibition at least to the spirit of it, since such a connexion could not subsist without extreme

15 σύνη καὶ ἀνομίᾳ; τίς δὲ κοινωνία φωτὶ πρὸς σκότος; τίς δὲ συμφώνησις Χριστῷ πρὸς Βελίαρ; ἢ τίς μερὶς πιστῷ
16 μετὰ ἀπίστου; ˡτίς δὲ συγκατάθεσις ναῷ Θεοῦ μετὰ εἰδώλων; Ὑμεῖς γὰρ ναὸς Θεοῦ ἐστε ζῶντος, καθὼς εἶπεν ὁ Θεός· Ὅτι ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω· καὶ ἔσομαι αὐτῶν Θεὸς, καὶ αὐτοὶ ἔσονταί μοι λαός.
17 ᵐδιὸ ἐξέλθετε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, (λέγει Κύριος,) καὶ ἀκαθάρτου μὴ ἅπτεσθε· κἀγὼ εἰσδέ-

l Lev. 26. 12. Ezek. 37. 27. 1 Cor. 3. 16. & 6. 19. & 10. 7, 14. Ephes. 2. 21. Heb. 3. 6. 1 Pet. 2. 5. m Isa. 52. 11. Rev. 18. 4.

danger to the Christian principles of the believing party.

14—16. Here is contained the reason why they should abstain from heathen society, and that expressed popularly, q.d. There is not the least agreement nor similarity; as opposites, they can no more unite than things the most dissimilar. One cannot but admire the dexterity displayed in the disposition of the clauses, and the rich variety of expression in the words which paint each; as μετοχὴ, κοινωνία, συμφώνησις, συγκατάθεσις. Δικαιοσύνη and ἀνομία are for δίκαιοι and ἄνομοι, and φωτὶ and σκότος denote those enlightened by the Gospel, and those in the darkness of heathenism.

By Χριστῷ and Βελίαρ the systems of virtue and vice, good and evil, are, as it were, personified. Βελίαρ is from the Hebr. בליעל wickedness (derived from בלי not, and יעל use, avail, literally signifying that which profits not: but hurtful; which word occurs in 1 Sam. xxv. 25, and is used (abstract for concrete) to denote κατ' ἐξοχὴν the Evil Spirit, Satan, as the Peshito Syriac renders it. See Job xxxiv. 18. There is here a slight variation in reading. The Ed. Princ. and the text. recept. have Βελιάλ. The Erasmian, Stephanic and other early Edd. have Βελίαρ, which has been restored by Griesb., Matth., Scholz and Tittm., and justly; for both external and internal evidence are in its favour; it being found in the majority of the MSS., in many early Ecclesiastical writers, and Greek Fathers; and, considering its unusualness, and that the Vulgate has Belial, it is more likely that Βελίαρ should have been changed to Βελιάλ than the contrary. Βελίαρ is rightly supposed to have been a Syro-Chaldee form, since in Syriac λ is often changed to ρ.

16. τίς δὲ συγκατάθεσις κ.τ.λ. Συγκατάθεσις signifies properly a putting together. It should be here rendered not consent, or agreement, but community (i.e. common sentiment), or, with Rosenm., connexion; q.d. 'what has a temple to do with idols?' All our English Translators (except Wakef.) wrongly render 'the temple of God,' though there is no Article in the original, and the sense of the context rejects it. By εἰδώλων is popularly denoted idolaters and idolatry.

The words following ὑμεῖς γὰρ—ζῶντος are illustrative of the preceding, the image of a temple being transferred to Christians. They may be rendered: 'For ye [Christians] are (each of you) a temple.' See 1 Cor. iii. 16 & 17. vi. 19. The passage may, however, be understood of the whole Christian Church, connected as a temple, as in Eph. ii. 20 & 21. The epithet ζῶντος is applied to Jehovah as denoting a real and existing Being, in opposition to the pretended gods of the heathens, who were but stocks and stones. The words καθὼς εἶπεν ὁ Θεὸς are a formula of appellation. The Apostle means to argue, that the ancient promises of God to dwell among his people Israel, and to be their God, were now by the Gospel Covenant renewed to believers, and belonged peculiarly to them. In this quotation there is some alteration in the words, but no change of sense. V. 16 is taken from Levit. xxvi. 11 & 12, and the alteration is, in fact, no more than a change of the person. V. 17. is taken from Isa. lii. 11 & 12, and the general sense of the Prophet is correctly represented, i.e. according to the mystical sense, which some of the best Jewish Commentators admit. See Bp. Lowth in loc. Λέγει Κύριος is an insertion of the Apostle. V. 18. is supposed by Mr Scott, Mr Horne and Dr Burton not to be taken exactly from any passage of the O. T., but to have reference to the general declarations made by Jehovah concerning Israel in various parts of Scripture, namely, Exod. iv. 22 & 23, Jerem. xxxi. 1—9. Hos. i. 9 & 10. But surely the words bear so strong a resemblance to 2 Sam. vii. 14, (to which passage they are usually referred) as those of the preceding verse do to Is. lii. 11 & 12. There is no more than the same change of person, for application's sake; and the words λέγει Κύριος παντοκράτωρ are taken from v. 8 of the same Chapter, which surely fixes the reference of the foregoing words.

17. Here (as Emmerl. observes) ἐξέλθετε ἐκ μέσου and ἀφορίσθητε and ἀκαθάρτου μὴ ἅπτεσθε form one and the same sentiment expressed by three enunciations, first directly, then by implication. The two first, however, are so closely connected as to form in fact but one, q.d. ἐξέλθετε ἀφορ. And it may be doubted whether μὴ ἅπτ. ἀκαθ. can be said properly to signify 'have no familiar intercourse with Pagans,' as Grot., Mackn., Emmerl. and Schleus. explain it, for of that signification no authority has been adduced. ἀκαθάρτου must be taken of things. Render, 'Touch not any unclean thing,' such as idol meats. This sense of ἀκάθαρτος is frequent both in the Scriptural and Classical writers. At the same time, the other may have been intended as a secondary sense; for, as Grot. observes, the wiser Jews supposed the prohibition not to touch unclean animals meant of abstinence from society with idolaters. Εἰσδέξομαι signifies 'I will receive you into my especial favour.'

ξομαι ὑμᾶς, καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς 18
ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει Κύριος
παντοκράτωρ. VII Ταύτας οὖν ἔχοντες τὰς ἐπαγ- 1
γελίας, ἀγαπητοί, καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἁγιωσύνην ἐν φόβῳ Θεοῦ.

Χωρήσατε ἡμᾶς· οὐδένα ἠδικήσαμεν, οὐδένα ἐφθείραμεν, 2
οὐδένα ἐπλεονεκτήσαμεν. Οὐ πρὸς κατάκρισιν λέγω· προ- 3
είρηκα γάρ, ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστε εἰς τὸ συναποθανεῖν καὶ συζῆν. Πολλή μοι παρρησία πρὸς ὑμᾶς, πολλή 4
μοι καύχησις ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ παρακλήσει, ὑπερ-

VII. After having adduced the words of Scripture to inculcate this important truth, and after confirming them with the promise thereon attached to its observance, the Apostle proceeds to enjoin it on his own accountants, and that in the way of intercession.

1. καθαρίσωμεν ἑ.] "let us endeavor to purify ourselves." 'And πάντος μολ. Inc πάντων ἀν. I conceive emphatic, q. d. not only from the defilements of idol meats and idolatrous society, but from every sort of defilement. Χωρίσωμεν. By the former are denoted the pollutions of the sensual appetites as exhibiting the outward expression of sin by the body in word or deed, by the latter, the pollutions of the passions, as shown in the inward workings of sin in the mind and affections. 'Επιτελοῦντες ἁγιωσ. This is inadequately rendered by most recent Commentators, working, doing, &c. Rather, "(thus) striving to make our holiness perfect, (bring it to its τέλος)." Ἐν φόβῳ Κυρίου, "pro reverentia Dei, i. e. (as Mr Scott explains) from reverence to His authority, fear of his displeasure, and a sense of his presence."

2. χωρήσατε ἡμᾶς] This is explained by most recent Commentators, "receive & take our admonitions." But the ancients and many moderns seem right in here recognizing a continuation of the metaphor in παρρησία at στόμα ἀνεῴγεν and πλατύνθητε at v. 12 of the preceding Chapter, the intermediate portion being (they think) parenthetical. The sense then is "Give us (I say) an adequate place in your affections." The next words suggest that there is no reason why they should not do so, for he deserves to hold that place in their affections, not having been guilty of any such conduct as alienates the affections of a people from their minister. Εφθείραμεν and ἐπλεονεκτ. are special terms, generally expressive of corrupting any one's morals or principles, or coveting his property. But the latter interpretation cannot be maintained, and therefore the former is scarcely tenable. It should seem that the words imply a modification of the thing, and I agree with many of the best Commentators of the last century, that οὐδένα εφθ. means "we have not wasted your substance," and οὐδένα ἐπλεονεκτ. "we have not made a gain of, or overreached you." So at 12 δι' αὐτοῦ ἐπλεονεκτήσαμεν ὑμᾶς. & 18 μὴ τι ἐπλεονέκτησεν ὑμᾶς Τίτος. So Theophyl. in loc. ἀφαιρεῖ τὰς παρ' αὐτῶν πλεονεξίας, ἢ μὴ ἀφαιρεῖ. This language may be compared with that of the Prophet Samuel, 1 Sam. xii 3 seq.; and, no doubt, there is reference to what had been done by the false teachers, who not only did receive a stipend for their office, but shamefully flattered their devotees.

3. οὐ πρὸς κατάκρισιν λέγω] The scope of the passage is well analyzed by Theodoret thus "I do not say this to reproach you of want of amiable towards me (whatever you have shown towards others)." I would express it thus "I say not this in that any reproach of ill-kindness to me, but I speak merely to show my esteem to a large share in your affections (as you have in mine), for, as I have before said, ye are in our hearts" &c. Πρόειρ. is not to be interpreted of the very words which follow, but of words to that purpose.

In ἐν τοῖς καρδίαις &c. the phraseology, somewhat irregular, is for ἐν τῇ καρδίᾳ ἡμῶν [ὑμᾶς] ἐστε, ὥστε [ὑμᾶς] συναποθανεῖν καὶ συζῆν [ἡμᾶς]. The ἐν τοῖς καρδίαις εἶναι is a phrase denoting "to be strongly attached to" as ἔχειν ἐν καρδίᾳ elsewhere. Καὶ τὸ ὥστε, often occurs especially in Hellenistic Greek. The sentiment is of the same kind as that in Athen. p. 349 (cited by Wetst.) ἐπιστάμεν δ' ἀλλήλοις ἄχωστ' ἀνάγκαις συνεκθανεῖν τε καὶ συζῆν, and that of Horace, "Locum vivere amicum, locum obeunt libens." And so Mark xiv. 31. ἐὰν με δεῖ συναποθανεῖν σοι &c.

4. πολλή μοι &c.] This may be meant to soften the harshness of the preceding expostulations, and may be interpreted, with the generality of Commentators "I venture to use this freedom, which I know you will take in good part." That sense, however, involves so much harshness, that it is better, with most recent Commentators (as Schleus., Hosaeus, Parkh., Wahl, Lange, and Bloomfield) to render παρρησία rather as confidence. "I have great reliance or confidence in you, 'optima quaque de vobis spero,' a signification of the word frequent in the N. T. And this is supported by the authority of the Syriac Version. Πρὸς 'upon account of.' Ὑπὲρ ὑμῶν, "much is my boast of you." Πεπλήρωμαι—χαρᾷ. The sense is, "I consider that I am full of comfort" &c. "I superabound with joy," i. e. I have exuberant joy, 'amidst all my tribulation.' This verb ὑπερπερισσεύω occurs also at Rom. v. 20., but no where else. We may, however, compare the ὑπερπερισσῶς at Mark

5 περισσεύσαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν. Καὶ γὰρ, ἐλθόντων ἡμῶν εἰς Μακεδονίαν, οὐδεμίαν ἔσχηκεν ἄνεσιν ἡ σὰρξ ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι· ἔξωθεν μάχαι, 6 ἔσωθεν φόβοι. Ἀλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς παρε- 7 κάλεσεν ἡμᾶς, ὁ Θεὸς, ἐν τῇ παρουσίᾳ Τίτου· οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ᾗ παρεκλήθη ἐφ' ὑμῖν, ἀπαγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμὸν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ· ὥστε με μᾶλ- 8 λον χαρῆναι. Ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι, εἰ καὶ μετεμελόμην· βλέπω γὰρ ὅτι ἐπι- 9 στολὴ ἐκείνη, εἰ καὶ πρὸς ὥραν, ἐλύπησεν ὑμᾶς. νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν· ἐλυπήθητε γὰρ κατὰ Θεὸν, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν.

5 Deut. 32. 36. Acts 16. 19, 23. Heb. 3. 12.

5 Isai. 1. 4.

9 Prov. 2. 6.

ver. 10. 'Ἐκ, at under, almost. Of these trifle stems the nature and origin is than pointed out by the Apostle.

5. γὰρ] scilicet, exemplo gratia. 'Η σὰρξ ἡμῶν The best Commentators are agreed that σὰρξ is here (as often in the N. T.) used for the person, meaning simply 'We have no rest,' namely, from the persecutions of our unrelenting foes the Jewish and Heathen zealots. The expression may, however, by Leun. and others, be understood of the body as opposed to the mind. The next words are a general, of which ἐν παντὶ θλιβ. is a general expression, (see ἔξωθεν—ἔσωθεν a particular one. The sense is 'internally (i. e. in our body) we were exposed to opposition and vexation, internally (in our mind), to anxiety and fears. And as the more pressing on the body, the latter could have no *desire*, or *regale*. See the excellent exposition of Theodoret ap. Rec. Syn.

6. τοὺς ταπεινοὺς] 'those that are cast down and afflicted' (and so frequently in the O. T. so translated. See Isa. 61. vii. 6.

7. ἐν τῇ παρ.] 'by his coming,' meaning his return. The next words are obscure, and, in making out their sense many eminent Commentators take παρακ. to denote the *exercises* of the comfort. This, however, is vague and scarcely admissible. We may take the sense simply as it stands, and render, 'but also by the comfort and encouragement with which he was comforted or encouraged, with respect to you.' The Apostle means, that he rejoiced in what was related, both as it had given such pleasure to Titus, and as it was in itself a matter of rejoicing. So v. 13. ἐχαρήμεν ἐπὶ τῇ χαρᾷ Τίτου.

Τὸν ὑμῶν ἵμον is best interpreted 'your longing [to see us], as Rom. xv. 23 ἐπιπ. τοῦ ἰδεῖν ὑμᾶς. Θέλημα is best explained 'heartfelt sorrow for what had been done.' Τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ 'your zeal and well affection towards me' implying a readiness to perform his commands. 'Ὥστε με μᾶλλον χαρ. so that I rejoiced the more' i. e. in addition to that at his coming, by what I heard of you.

8. εἰ καὶ ἐλύπησα κ.τ.λ.] The best Commentators are agreed that the sense is 'Where fore, if I even did pain your feelings in the Epis. (which I wrote to you), I do not [now] repent, though I did repent, i. e. after I had sent it off, and before I saw Titus. This mode of rendering removes all ambiguity. It cannot be hence inferred, that the Apostle had written with undue severity, still less need we stumble at the idea of repentance for what was done under the guidance of the Holy Spirit for by this μετάν. we are only to understand that misgiving which a good man feels, not from the consciousness of having done wrong, but from tenderness of the feelings of others, and an apprehension lest his well meant reproofs may have been too severe. Just as (Mr. Scott observes) a physician may give a powerful medicine to a patient, persuaded that his case requires it and yet his anxiety about the event may induce him sometimes to wish he had not given it.

— βλέπω γὰρ κ.τ.λ.] The sense of these words is thus laid down by most recent Commentators 'for I perceive that that letter grieved you only for a short space.' Such, however, cannot be proved to be the sense which rather seems to be as follows 'for I perceive that that letter did pain you—though it was but for a season. Now as the οὐ μετεμελόμην preceding implied 'I am glad,' the Apostle, to soften what might seem harsh, and to explain his meaning, adds νῦν χαίρω κ.τ.λ. The εἰ καὶ ὥραν is meant to suggest that the pain was temporary, the benefit permanent.

9. νῦν χαίρω κ.τ.λ.] The sense is 'Now the gladness I speak of is not that ye were pained, but that ye were [so] pained as to be brought to repentance and reformation.' The next words are explanatory of the foregoing sense. Γνα, ἵνα, κατὰ Θεόν, 'in such a way as God requires,' with reference to his will and glory, i. e., as Kuinoel explains, 'arising from causes out of which He would have it arise, and producing effects such as He would wish.' Ἵνα ἐν μηδενὶ ζημ. ἦτε the Ἵνα very, with the best Commentators, be supposed to denote *result*. Rosenm. 'So that in no respect were we aggrieved or injured at our hands.' Some, indeed, as Rosenm., Macknight and Bagnall translate, 'that you might not receive any punishment from me.' But see Rec. Syn.

[illegible] Matt. 5. 4. Luke 18. 8. [illegible]

ᵃ ἡ γὰρ κατὰ Θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέ- 10
λητον κατεργάζεται· ἡ δὲ τοῦ κόσμου λύπη θάνατον κατ-
εργάζεται. ἰδοὺ γὰρ, αὐτὸ τοῦτο τὸ κατὰ Θεὸν λυπη- 11
θῆναι ὑμᾶς, πόσην κατειργάσατο ὑμῖν σπουδήν! ἀλλὰ ἀπο-
λογίαν, ἀλλὰ ἀγανάκτησιν· ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν·
ἀλλὰ ζῆλον, ἀλλ' ἐκδίκησιν! Ἐν παντὶ συνεστήσατε ἑαυ-
τοὺς ἁγνοὺς εἶναι ἐν τῷ πράγματι. ἄρα εἰ καὶ ἔγραψα 12
ὑμῖν, οὐχ ἕνεκεν τοῦ ἀδικήσαντος, οὐδὲ ἕνεκεν τοῦ ἀδικη-
θέντος· ἀλλ' ἕνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν ἡμῶν
τὴν ὑπὲρ ὑμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ Θεοῦ. Διὰ τοῦτο 13
παρακεκλήμεθα· ἐπὶ τῇ παρακλήσει ὑμῶν· περισσοτέρως δὲ
μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου· ὅτι ἀναπέπαυται τὸ
πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν. ὅτι εἴ τι αὐτῷ ὑπὲρ 14
ὑμῶν κεκαύχημαι, οὐ κατῃσχύνθην· ἀλλ' ὡς πάντα ἐν ἀλη-
θείᾳ ἐλαλήσαμεν ὑμῖν, οὕτω καὶ ἡ καύχησις ἡμῶν ἡ ἐπὶ

10. The Apostle here proves that, so far from being injured by him, they have been benefited; and his be fore by showing the salutary nature of the λυπη κατα Θεον, with which he then contrasts that κατ' ἀνθρωπον; the worldly, and the religious.

— κατεργ.] produces, as from v. 15. Μετανοια here signifies a change of mind producing reformation. Εἰς σωτ., 'which leads to final salvation.' Αμετ. The Commentators are not agreed whether this is to be referred to σωτηριαν, or to μετανοιαν, in the sense repent, immutable. The former is ably supported by Schleus and Mr Scott, but the latter adopted by most Commentators, and recently by Barn. and Bloom.; as the more natural and agreeable to the manner of St Paul, whose desire was to do this kind of performance. Bentley, 'not to be repented, i.e. not a source of regret.' So Antiochen., cited by Wets., ἀντὶ τοῦ ἀτοπον εἶναι τὸν ἀμετάμελητον. By the του κοσμου λυπη is meant a sorrow about worldly objects, which, when separated from the fear of God, tends to death temporal and eternal, and will produce it; but for the preventing grace of God.

11. Ἰδοὺ γὰρ] 'for see now [as your own case] Αὐτὸ τοῦτο τὸ κατ., 'this same godly sorrow of yours.' Σπουδην. The word generally denotes haste, but here the ardour, diligence, and earnestness with which they strive to clear themselves of the charges made, and remove the abuse complained of by the Apostle. Ἀλλ' ἀπολ. and again. The above general term is then followed up by particular ones, of which, Bernard, enumerates, ἀπολογ., φοβ., ἐπιποθ., and ζηλος pertain to the Apostle, to whom the Corinthians were anxious to clear themselves, from whom, when he should come among them, they feared just reprehension. They therefore earnestly desired to appease him, and to set fit to him their prompt obedience. The other terms ἀγαν. and ἐκδικησιν, belong to the incestuous person. The words may however, refer to others, who had been of a less integrate guilt, as those who attended at not encouraged attendance at the idol-feasts. Γενοσθ., and ζῆλος are to be taken as at v. 7. Εκδ. should be rendered punishment, as in Rom. xii. 19 and elsewhere. It has reference to the excommunication of the incestuous person. See Macan and Scott, of whom the former alone, and the latter also, that the Apostle is not here enumerating as Cal. in supposed, the marks of true repentance, but the different ways in which repentance or regret showed itself in different persons at the Church at Corinth. Ἐν παντὶ, in πασιν. Συνεστ. ἑαυτους, 'ye have approved yourselves,' i.e. (as Scholar Hodge, and Scott explain) as a Christian Society, which removes all scruples about the approvability of the term ἁγνους. Ἐν τῳ πραγματι, 'in the affair,' namely, of the incestuous person, as almost all Commentators explain. And it is observed by Bennett, that 'the Apostle is not anxious about to speak of any thing disgraceful, as 1 Cor. v. 6.

12. Here the Apostle explains his purpose in writing as he had. Ἄρα, ἄρα, polecto. Αν ἐγραψα αν. ἀπεστειλα. And at ουχ ἕνεκεν repeat ἐγραψα. Ουδ. — ἀλλ' 'not this—but.' Ἀδικ. ἀδικησαντος. The best Commentators are agreed that this must denote the father of the incestuous person. The next words show the purpose which the Apostle had principally in view, namely, to secure his affectionate anxiety for the spiritual good of the community.

13. Διὰ τοῦτο—ὑμῶν] The sense (rendered obscure by brevity) seems to be thus: 'Wherefore we were comforted in the exhilarating news of joy which I was brought. Comparev. 7. By the ὅτι words the Apostle means, that his own joy was exceedingly increased at the joy which Titus had felt at his reception among them. The words περισσοτερως—ὑμων are illustrative of the χαρα. Comp. 1 Cor. xvi. 18. Ἀναπ. 'has signified to be made happy.'

14. Ὅτι εἴ τι] for ὅτι ὅ τι, whatever. In ου κατησχ. we have the effect for the cause, and there is a metonym. Ἐν Τιτῳ is by some explained as put for περὶ Τίτου, but by most it is better interpreted 'apud Titum,' as the context requires. And this is confirmed by the ancient Versions.

15 Τίτου ἀλήθεια ἐγένηθη· καὶ τὰ σπλάγχνα αὐτοῦ περισ-
σοτέρως εἰς ὑμᾶς ἐστιν, ἀναμιμνησκομένου τὴν πάντων ὑμῶν
16 ὑπακοήν, ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν. χαίρω
ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν.

1 VIII Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν
τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας·
2 ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἡ περισσεία τῆς χαρᾶς αὐ-
τῶν, καὶ ἡ κατὰ βάθους πτωχεία αὐτῶν ἐπερίσσευσεν εἰς
3 τὸν πλοῦτον τῆς ἁπλότητος αὐτῶν· ὅτι κατὰ δύναμιν, (μαρ-
4 τυρῶ,) καὶ ὑπὲρ δύναμιν αὐθαίρετοι· μετὰ πολλῆς παρα-
καλέσαντες δεόμενοι ἡμῶν, τὴν χάριν καὶ τὴν κοινωνίαν τῆς

15 Acts 11. 29. Rom. 15. 30. 1 Cor. 16. 1. Gal. 2. 1.

The passage from Titus, found in 8 MSS., and printed by Dr Burton, is evidently a gloss.

15. τὰ σπλάγχνα αὐτοῦ] 'his tenderest affection.' Ἐπερισσότερον, 'better so to you.' Ἀναμιμνησκομένου, 'while he remembers.' Μετὰ φόβου καὶ τρόμου, 'with deep reverence.'

16. χαίρω ὅτι κ.τ.λ. The sense seems to be 'I rejoice that, now he expects to see I have been of good cheer in your minds (θαρρῶ) to all the admonitions or exhortations.' This sense of θαρρεῖν is positive, not by litotes. Μετριοπαθεῖν, 'let,' and ἐτοιμάζειν, 'and is found in Xenophon.

VIII. 1. Τὴν χάριν τοῦ Θεοῦ. The Apostle had exulted of his confidence in the Corinthians given him an opportunity of again establishing the subject of the collection then making for the relief of the poor Christians at Jerusalem, and after informing them of what had been done elsewhere, exhorting them to follow so good an example. They would thus be saved, (ver. 8) from loss, by imitating the Saviour, they would justify the Apostle's boasting of them, and whatever they bestowed, the Divine blessing would amply compensate, besides that they would have the gratitude and intercessions to God on their behalf, of those whom they had relieved.

1. τὴν χάριν τοῦ Θεοῦ τὴν δεδ.] There has been some doubt as to the sense. It is generally agreed that τὴν χάριν here means (as often in the Chapter and elsewhere) grace, or liberality. But on the two three differences of opinion exist. Some, as Heinr., Kuinoel, Pelt, Neander, and Wieseler take it as said, by Hebraism, to denote gifts. That them, however, is of limited application, and cannot have place here. The word must have its usual sense, and we may suppose (with the best Commentators ancient and modern) that it was God, who, by His grace, put into their hearts to bestow the gift, which was given for this end, the cause (τὴν ἐντολὴν) being here mentioned, yet for the effect. Perhaps however it may be correctly rendered 'the bounty of God.' At all events, a principal reason for so calling it was (as Theophyl. observes) to spare the feelings of the persons relieved.

2. Ὅτι. The Apostle now (in order to enhance the merit of the gift) shows it was done under the most unfavourable circumstances. Ἐν πολλῇ δοκιμῇ θλίψ., for ἐν θλίψεσι πολλῇ ἡ δοκιμή, 'in affliction most trying.' Comp. Acts xxi. 20 xxv. 5. So Rom. v. 4. ἡ ὑπομονὴ δοκιμὴν κατεργάζεται, and supra ii. 9. Ἡ περισσεία τῆς χαρᾶς, is usually rendered 'their abundant joy,' i.e. joy from the doctrines, promises and consolations of the Gospel. As, however, this is a sense not very apposite, the recent Commentators take χαρᾶς for χάρις, which, however, is quite unnecessary. Why should we not take χαρᾶς in the sense *alacrity*, viz. to give. As giving is the subject of the context, there can be no difficulty in assigning such a sense by which the difficulty is removed. Κατὰ βάθους is a phrase or an adjective and, as βάθος is often applied to *riches*, so it may to poverty. Πλοῦτος, τῆς ἁπλ. is also here chosen to denote rich liberality or free hospitalness, for that is the literal sense of ἁπλ., like *simplicitas* in Latin. Ἐπερίσσευσεν, εἰς may be rendered 'redounded' or 'conducted greatly.' Thus the sense may be expressed as follows: 'their abundant alacrity and (yet) deep poverty have redounded greatly to their rich liberality, (whether alacrity to give even amidst deep poverty has abundantly shown their rich free hearted generosity.'

3. αὐθαίρετοι] Sub. ἦσαν, and δίδοντες from δεδόσθαι before.

4. τὴν χάριν καὶ τὴν κοιν. τῆς διακ.] The interpretation of this passage depends upon whether the words δέξασθαι ἡμᾶς after τὴν χάριν be genuine or not. They are not found in 16 MSS., many Versions, Fathers and Greek Commentators, were rejected by Mill., Bengel, and Wetst., and are cancelled by Matth., Griesb. and Valck. They are however, now defended by Rückert, who seems the omission to the usual custom of the scribes of inverting the order of the words. And he shows that such words or phrases thus taken out of their order, are often omitted by other copyists. He truly observes, that we are not to suppose, because words or phrases are transposed, that they are therefore interpolated: of which he adduces several examples. The great authority however, is how to make out a construction without the words. Those who explain the words suppose χάριν and κοιν. to be governed of δίδοσθαι in the next verse, and δεόμενοι they render 'entreating us to permit it,' but that is too harsh. It is better to take the words as I proposed in Rec. Syn., namely, to regard τὴν χάριν καὶ κοιν. as an Hendiadys for τὴν χάριν τῆς κοινωνίας. Render: 'they entreated of us to do them the favour of taking part

διακονίας τῆς εἰς τοὺς ἁγίους [δέξασθαι ἡμᾶς]· καὶ οὐ κα- 5
θὼς ἠλπίσαμεν· ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον τῷ Κυρίῳ, καὶ
ἡμῖν διὰ θελήματος Θεοῦ· εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον, 6
ἵνα, καθὼς προενήρξατο, οὕτω καὶ ἐπιτελέσῃ εἰς ὑμᾶς καὶ
Ἰουδ. τὴν χάριν ταύτην. Ἀλλ' ὥσπερ ἐν παντὶ περισσεύετε, 7
(πίστει καὶ λόγῳ καὶ γνώσει, καὶ πάσῃ σπουδῇ, καὶ τῇ ἐξ
ὑμῶν ἐν ἡμῖν ἀγάπῃ) ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισ-
σεύητε· οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς ἑτέρων σπου- 8
Ἰουδ. δῆς, καὶ τὸ τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων· (γι- 9
νώσκετε γὰρ τὴν χάριν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
ὅτι δι' ὑμᾶς ἐπτώχευσε, πλούσιος ὤν, ἵνα ὑμεῖς τῇ ἐκείνου

in the transmission or distribution of the collection for the saints.' This mode of interpretation is I find, supported by the opinion of Emmerl. After all, however, the words in question are probably genuine; and they are, I perceive, retained by Wahl, who well renders 'they besought us with much entreaty to accept this liberal communication of relief to the saints.' At δέξ. ἡμᾶς κτλ.

5. καὶ οὐ καθὼς ἐλπ. &c.] Sub. ἐποίουν and μόνον, both frequent of ellipsis. The sense may be thus expressed 'And not only this—which was what we hoped they would do—but they gave themselves first to the Lord [to do his will] and [then] to us' i.e. to observe our directions. Διὰ θελ. Deus is best rendered, with Bremer, 'Deo ita dirigente,' and Scott, 'according to God's appointment.' Emmerl. remarks, "Paulus hic necessitatem, ut et alibi, tanquam causam principalem et instrumentaria, proxime mihi, praeter Dominum." Now now, however, have the sense expected, thus, 'They did not give more, as we expected, a small sum.' When καὶ follows πρώτον or such like, it necessarily carries with it an ellip. of ἔκτοτε or some particle suitable to an ordinal.

6. εἰς τό, for ὥστε, 'insomuch that.' The complete sense is this 'The consequence of this unexpected liberality of the Macedonians was this, that (fearing lest you should be outstripped by them) I exhorted Titus &c. Προενήρξατο, 'had already begun,' i.e. when he departed the first letter of Paul to the Corinthians, see note 'apud vos,' for ἐν ὑμῖν. Τὴν χάριν τ., 'this liberality.' See Newcome v. 1.

7. ἀλλ' ὥσπερ] This particle has here the *notative* sense, *Now then*. See Mark xi. 21. 'By waxed, simply passes from what follows, 'all spiritual gifts and graces.' The next words πίστει καὶ λόγῳ καὶ γνώσει are meant to exemplify these gifts and graces of which we have most have the same sense as at 1 Cor. xii. 9. The γνῶσις seems to be equivalent to the λόγος γνώσεως of 1 Cor. xii 8. The λόγος may have reference either to the gift of tongues, or to the ποιμένας, or power of instructing others by preaching, or explaining Divine truths. So Eph. vi 19. ἵνα μοι δοθῇ λόγος ἐν ἀνοίξει τοῦ στόματός μου παρρησίᾳ γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου. Comp. Job xxii 29. Acts vi. 3. Πᾶσαν σπουδ. i.e. earnestness in the discharge of every religious duty, as Rom. xii 11. Heb. vi. 11. 1 Pet. i. 5. Ἐν ἐξ ὑμῶν ἐν ἡμῖν ἀγ., 'and in the affection (so to speak) by you to us.'

8. ἐν ταύτῃ τῇ χάριτι] Sub. ἐστε. At ἵνα φθάσω, sub. ὁρῶ, or, as the best recent Commentators propose we may suppose the ἵνα with a subjunctive as put for an imperative. And this is supported by the Peshito Syriac Version. Ταύτῃ τῇ χάριτι, 'this grace,' namely that of liberality in relieving your Christian brethren. A grace of the Spirit, supplying the influence on their hearts, is very properly brought in after the Gifts of the Spirit.

8. οὐ κατ' ἐπιτ. λέγω] The best Commentators are agreed that this means 'I do not speak by way of command or injunction as if I would extort some of your property (either to relief [for works of charity is not to be voluntary]' St Paul is anxious to press the duty on them, 'because of the sincerity of others,' viz. the Macedonians, q.d. 'lest ye should be outstripped by them.' At ἀλλ' repeat λέγω. The words καὶ τὸ τῆς—δοκιμάζων contain the *other* reason for enjoining the duty on them, namely, that he might put to the test the genuineness of their love to God and man. The construction is καὶ οὐκ ἐπιτ. λέγω, ἀλλ' δοκιμάζων, i.e. ἵνα δοκιμάσω. Such is the view adopted by the best Commentators, though some make ἀλλ—δοκιμάζων one clause, supposing ἵνα τῷ ἑτέρων σπουδῶν on ἐστε. This, however, is not so agreeable to the Apostle's style, and yields a harsh sense. Τὸ γνήσιον, for γνησιότητα.

9. This verse is, in some measure, parenthetical and the argument the same as at 1 Joh iv. 19. They are exhorted to give liberally, as bestowing some portion of those riches conferred by the Lord of the universe, who, for their sakes, left his own supremely real estate in the bosom of his Father, and emptying of divine glory himself of those graces, assumed the condition of lowliness and poverty that they might become spiritually rich, rich in the blessings of his religion in the means of grace afforded them here, and in the hopes of glory hereafter. It is obvious how irrefragable a proof is here supplied of the pre-existence and divinity of Christ. It has been shown by Alex Magee on the Atonement, Vol. ii p. 321, that in all the passages of the Sept. or Classical writers where πτωχεύω occurs, it signifies to *become poor*, or *become poor*, implying a *change of state*, or transition from opulence to poverty, from possession to privation. The same writer and Mr. Smith in loc. have shown how utterly unfounded is the Socinian gloss on this important passage. I would add, that

10 πτωχείᾳ πλουτήσητε·) καὶ γνώμην ἐν τούτῳ δίδωμι· τοῦτο γὰρ ὑμῖν συμφέρει, οἵτινες οὐ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ 11 τὸ θέλειν προενήξασθε ἀπὸ πέρυσι· νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε· ὅπως καθάπερ ἡ προθυμία τοῦ θέλειν, οὕτω 12 καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν. Εἰ γὰρ ἡ προθυμία προκείται, καθὸ ἐὰν ἔχῃ τις, εὐπρόσδεκτος, οὐ καθὸ οὐκ ἔχει. 13 οὐ γὰρ, ἵνα ἄλλοις ἄνεσις, ὑμῖν δὲ θλῖψις· ἀλλ', ἐξ ἰσότη- 14 τος, ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα· ἵνα καὶ τὸ ἐκείνων περίσσευμα γένηται εἰς τὸ

10 Ἰδε καὶ γνώμην δὲ τούτῳ δίδ.] But for the point (literal γνώμην σύνοιδα) the Apostle (as Theophyl. observes) means that he does not mere orders, but merely gives his opinion and advice. Τοῦτο γὰρ, namely, τὸ συνεισφέρειν ἐπιστολαῖς εἰς ταύτην τὴν χρείαν, and the γὰρ refers to 7 q. d. I bid you abound in this good work, for &c. Τοιουτοῦτοι, the ancient and modern Commentators are agreed signifies 'it is meet for, is your profession or character.' So the Schol. πρέπει, ἁρμόζει. It was necessary to these reputations, that what they had begun they should finish. In the words themselves, however, there is something perplexing. One would later expected οὐ μόνον τὸ θέλειν ἀλλὰ καὶ τὸ ποιῆσαι, indeed, some Versions arrange the words and certain critics wish it read and explain, supposing a *Hysteron Proteron*, or a *genus to species antecedens* where in the comparison of things unequal that precedes which naturally would follow. The MSS. however, afford no countenance to the former method, nor do the true principles of phraseology afford any to the latter, indeed there is no reason to resort to any such precisione principle, since we may retrieve the difficulty by taking θέλειν, with all the ancient Commentators and the best modern critics, to denote a willing mind and *anxiety*, 'wishing (compare Alp. Νεμ.) God approves of and not the mere deed, which may be done grudgingly.' See ix. 7. It should seem that not only τὸ θέλειν meant, as the above Commentators say, to denote more than ποιεῖν, but that this is the case here, since after θέλειν should be repeated ποιῆσαι, from the preceding. Ἀπὸ πέρυσι is an adverbial phrase, in which the ἀπὸ is properly a Dative from the obsolete πέρυς, time past from πέρα, πέρυσι. Now this be usage, came to mean the year past. The new answers to our back of ago, (as, agone). The Classical writers never use the word, though the later ones do so and πρὸ. It was, it seems, about a year before since they had begun to make the collection, which they had done of their own accord, without any suggestion on the part of St. Paul. 'And started many, indeed, even during the past year.' See Matth.

11 καὶ τὸ ποιῆσαι ἐπ.] The sense is 'but now bring to an end the doing, or what has been doing, finish what was begun.' Ἡ πρόθ. τοῦ θέλ. may be rendered 'the promptitude of willing (to do good),' alacrity of wish to do good. Sub. ἐν. Τὸ ἐπιτελέσαι, 'the accomplishing (of what ye have begun)' Sub. ἐ, from the subject matter. Ἐκ τοῦ ἔχειν. Sub. ὄντας, and τῶν βίων. It may literally be rendered, 'out of the means which ye have,' implying a proportion therein.

12. This verse is exegetical of the preceding. Εἰ γὰρ ἡ πρόθυμία πρόκ. may be rendered, 'For if this readiness of mind be but at hand, or forthcoming, παρεστώσα, as French explains.' Εὐπρόσδεκτος scil. τῷ Θεῷ, 'readily accepted by God.' With the sentiment I would compare Arist. Eth. x. 8 p. 403 καὶ γὰρ ἂν μεγάλα δοκοῦντα δι' τὴν τῶν πράττειν ἄνευ τῆς ἀρετῆς, which passage may also serve to defend the use against Crusius and other recent Critics, who are a too ready and cancel it, from some 14 MSS., and a few Versions and Fathers. Though the latter evidence is here inadmissible, and the former too weak, since, in so comparatively small a number of MSS., we might account for the omission from transcription, the use being in some MSS. found *before* ἔχει. But I suspect it was cancelled by certain over nice Critics, who knew that it was often omitted in the Classical writers. Thus in a similar passage of Soph. Ἀν. 314. δυοῖν δ' ἀφέλοιτ' ἂν οὐ λίαν τι καὶ δύναιτο, αὐλλ. where the οὐ ἐχ. καὶ τὸ is expressed by the subsequent καὶ δύναιτο. On the suppression of the *subject* of a proposition see Matth. Gr. § 254. Ἐὰν (for ἂν) ἔχῃ should be rendered 'may have.' It is not improbable that the Apostle here uses a proverbial saying.

13. οὐ γὰρ ἵνα &c.] There is an ellip. of some *πονηρόν*, and the γὰρ refers to a cause omitted, q. d. 'according to his ability I say, that all without discretion may bear a part, for I would not &c.' The words ἵνα ἄλλοις ἄνεσις are wrongly rendered in most of our English Versions, and the Commentators have greatly mistaken their sense. Ἄνεσις, by a metaphor taken from loosening a string or cord, signifies alleviation of pain or distress. That the latter is the sense here is plain from the antithetical term θλῖψις. Comp. 2 Thess. i. 7. Render 'My meaning is not that you should be relieved by you from distress, so as to occasion distress to yourselves, but that you should give what you can spare.' The words following are illustrative of the foregoing.

14. ἀλλ' ἰσότητα τοῦτο βούλομαι, and this

Exod. 16. 18. ὑμῶν ὑστέρημα, ὅπως γένηται ἰσότης· καθὼς γέγραπται· 15
Ὁ τὸ πολύ, οὐκ ἐπλεόνασε· καὶ ὁ τὸ ὀλίγον, οὐκ
ἠλαττόησε.
Χάρις δὲ τῷ Θεῷ τῷ διδόντι τὴν αὐτὴν σπουδὴν ὑπὲρ 16
ὑμῶν ἐν τῇ καρδίᾳ Τίτου· ὅτι τὴν μὲν παράκλησιν ἐδέξατο· 17
σπουδαιότερος δὲ ὑπάρχων, αὐθαίρετος ἐξῆλθε πρὸς ὑμᾶς.
Συνεπέμψαμεν δὲ μετ' αὐτοῦ τὸν ἀδελφόν, οὗ ὁ ἔπαινος ἐν 18
τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν· (οὐ μόνον δέ, ἀλλὰ 19
καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνέκδημος ἡμῶν, σὺν
τῇ χάριτι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν, πρὸς τὴν αὐ-
τοῦ τοῦ Κυρίου δόξαν καὶ προθυμίαν ὑμῶν·) στελλόμενοι 20
τοῦτο, μή τις ἡμᾶς μωμήσηται ἐν τῇ ἁδρότητι ταύτῃ τῇ
διακονουμένῃ ὑφ' ἡμῶν· [m] προνοούμενοι καλὰ οὐ μόνον ἐνώ- 21
πιον Κυρίου, ἀλλὰ καὶ ἐνώπιον ἀνθρώπων. Συνεπέμψαμεν 22
δὲ αὐτοῖς τὸν ἀδελφὸν ἡμῶν, ὃν ἐδοκιμάσαμεν ἐν πολλοῖς

[m] Rom. 12. 17. Philipp. 4. 8. 1 Pet. 2. 12.

and the next verse may be rendered: 'that [my meaning is] that by reciprocation, your superfluity at the present time may be a supply of their want, so that, in like manner, their superfluity [at another time] may serve to relieve your want; that there may be an equal distribution, or an equal community, or giving and receiving good offices between you.' This view of the sense is much countenanced by the ancient Commentators and of the modern one, by Grot., Mackn., and Lamb. The sense comprehended on 'at an other time' (though not expressed), is so clearly present.

15. καθὼς γέγρ.] agreeably to what is written [of the manna], viz. as Alp. Newc. expresses, 'So that here may be a good reason brought to the case of the formation in 1 Cor. xv. 54. Ὁ τὸ πολύ and ὁ ὀλίγον ἀόριστα not with the Commentators, ἄγαν, but συλλεξάμενος from the preceding συνάξας. The rib. clause is found in no work earlier than the Sept.

16. The Apostle now returns to the subject of Titus which had been left at v. 6, and gives thanks to God for having put into his heart to hearken to his request. Δόντι τὴν καρδίαν is for συνεβίβασε τὴν καρδ. Σπουδὴν is to be taken as in supra v. 7 & 8, 'the same earnest care for you which I feel.' Ὑπὲρ ὑμῶν, 'for your welfare and benefit.'

17. τὴν μὲν παράκλ. ἐδέξατο] 'he, indeed, complied with my pressing request.' Σπουδαιότερος ἐν ἑαυτῷ. I suspect that no comparison is here intended, and Alp. Newc. has [rightly, in my opinion] 'being very earnest.' If any be intended, it must, I think, be, not what the Commentators suppose, but this: 'being so far from engaging in the matter, I am [to get him upon it]' (for I have given several examples of it in Note in Theogn.). There may seem some inconsistency between the former and the latter part of the verse; but this may arise from brevity of expression, and will disappear when the sentiment is fully expressed as follows: 'He (not only) complied with my exhortation, and (but only that,) but being' &c.

18. τὸν ἀδελφὸν οὗ &c.] It is not agreed, nor is it possible to exactly determine who it is that is here meant. The most founded opinion, (as being that most supported by the testimony of antiquity) is that St Luke is meant. He that, as I may, the best Commentators are agreed, that by πασῶν ἐν τῷ εὐαγγ. do not mean, 'for preaching the Gospel, but 'for preaching it,' as 2 Tim. iv. 3 & 15. Compare 1 Cor. xv. 14 & 11.

19. οὐ μόνον δέ] The sense is 'And he not only deserving this praise, but also' &c. Ἀλλὰ καὶ, 'being constituted or appointed' as Acts xiv. 23. Τῇ χάριτι ταύτῃ, i.e. the [sum] mentioned at v. 1. Διακονουμένῃ 'conveyed and distributed.' Προθυμίαν ὑμῶν. Repeat the πρός, 'for the manifestation of' &c.

21. στελλόμενοι τοῦτο] This depends upon συνεπέμψαμεν at v. 18, and is used in an uncommon sense, viz. avoiding or beware of this, which is confirmed by 1 Thess. v. 6. The signification arises thus. Στέλλεσθαι, in the middle voice, signifies to go on an expedition, and consequently to go off, retire, keep off. Hence it came to signify keep off from any person, or thing, beware of, guard against him or it.

— μή τις ἡμᾶς μωμ.] 'Lest any one should have a handle for slander or calumny, as if I appropriated any part of the large sum collected by me to my private use.'

21. προνοούμενοι—ἀνθρ.] The same sentiment, and in nearly the same words, occurs at Rom. xii. 17, where see Note.

22. τὸν ἀδελφὸν ἡμῶν] If the person here meant is so uncertain, as in the case of the τὸν ἀδελφόν at v. 18, (but the point is of no great consequence, for, as Mr Scott truly observes, 'certainly rather than at Jerusalem is concerned in determining these questions,') 'Ὃν ἐδοκιμ. &c. The sense is, 'whom we have by experience found to be diligent.' Πολλοῖς, πολλῇ τῇ σ. ἐ. I will consider this with some ancient and modern Commentators, 'upon the great confidence which he hath in you,' i.e. in your kindness and liberality. It may, however, be referred (as to most versions and Commentaries) to συνεπέμψαμεν, by which the sense will be,

πολλάκις σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον πε-
23 ποιθήσει πολλῇ τῇ εἰς ὑμᾶς. Εἴτε ὑπὲρ Τίτου, κοινωνὸς
ἐμὸς καὶ εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ ἡμῶν, ἀπόστολοι
24 ἐκκλησιῶν, δόξα Χριστοῦ. Τὴν οὖν ἔνδειξιν τῆς ἀγάπης
ὑμῶν, καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν, εἰς αὐτοὺς ἐνδείξασθε
1 [καὶ] εἰς πρόσωπον τῶν ἐκκλησιῶν. IX. Περὶ μὲν γὰρ
τῆς διακονίας τῆς εἰς τοὺς ἁγίους περισσόν μοί ἐστι τὸ
2 γράφειν ὑμῖν. οἶδα γὰρ τὴν προθυμίαν ὑμῶν, ἣν ὑπὲρ ὑμῶν
καυχᾶμαι Μακεδόσιν· ὅτι Ἀχαΐα παρεσκεύασται ἀπὸ πέρυσι·
3 καὶ ὁ ἐξ ὑμῶν ζῆλος ἠρέθισε τοὺς πλείονας. ἔπεμψα δὲ
τοὺς ἀδελφούς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κε-
νωθῇ ἐν τῷ μέρει τούτῳ· ἵνα, καθὼς ἔλεγον, παρεσκευασ-
4 μένοι ἦτε, μή πως, ἐὰν ἔλθωσι σὺν ἐμοὶ Μακεδόνες, καὶ εὕρωσιν ὑμᾶς ἀπαρασκευάστους, καταισχυνθῶμεν ἡμεῖς, (ἵνα μὴ

[and] it may be read in Rom. 15. 1 Cor. 10. 8. Heb. 11. 6.

'upon the great confidence which we have in you.'

23. εἴτε ὑπὲρ Τ.] There is here an ellipsis which must supply as λέγω τοῦτο. But the ellipsis of the Greek Commentators seems better. The modern method is that of Estor, who supplies 'ἐστέον.' It may, however, be best rendered, with Estius, 'quod I dam attinet.' The Peshito Syr. Translator has ܐܝܟܡܐ ܕܬܝܛܘܣ 'which method however is more applicable to the ἀδελφοὶ ἡμῶν.' ἀπόστολοι ἐκκλ., messengers, or legates of the Churches, persons sent to despatch their business: according to the primitive sense of the word, as Phil. ii. 25. These are called the δόξα Χ. by metonymy, as instruments for spreading the glory of Christ and his Gospel.

24. τῶν εἰς τοὺς ἁγίους] The best Editors have been long agreed that the καὶ before προσώπου is of no authority (being, in fact, a mere use of Erasmus from the Greek Commentators, and not to be found in the Ed. Princ. and other ancient Edd., nor in any of the best ancient Versions), and, accordingly, it has been rejected by Wetst., Griesb., Matth., Tittm., Vat., and Rückert. According to the true construction, we may render, 'Give therefore to them in the presence of the churches, the evident test-proof of your love to them, and of (the truth of) our boasting concerning you.' In doing so we have a very common idiom. Now whatever they did in this matter might truly be said to be done in the presence of the churches, not only because (thus would proceed it whatever be said (as Rosenm. suggests) but because Corinth was in all respects placed in excess, and, from its perpetual communication with all parts of the empire, would the things would soon spread to all the Churches, as the Gentile Churches planted by Paul.

IX. 1. περὶ μὲν γὰρ διακ.] The μὲν here has reference to the δὲ at v. 3. The γὰρ connects this with the last verse of the preceding Chapter. This particle is used not only in transitions but, as here, in what may be called parenthesis, when a writer stops short — as which case it has the same sense as ἀλλὰ γάρ, and this is to be completed by supplying the ellipsis words. Here it may be done thus: '(But I need say no more — of as to) the ministering &c. So περὶ μὲν γάρ is used at 1 Cor. vii. 1. viii. 1. xvi. 1, Διακ. i. e. the subject of the contribution for the saints &c. That subject is here continued; and (as Kuinoel observes) to the reasons adduced ab honestate are now subjoined those ab utilitate.

2. τὴν προθ. ὑμῶν] 'your readiness (on that head),' as xvi. 12 & 19. Here ὑμῶν is not pleonastic, but λόγων may be supplied, 'when speaking of you.' καυχᾶμαι, praise, boast. Ἀχαΐα is here denotes that province of the two into which Augustus distributed Greece, consisting of Greece proper, namely, that portion to the South of Thessaly, Epirus and Peloponnesus, which, with Macedonia, constituted the other province. Παρεσκευάσθαι used not with mere accusative, but with ἀπὸ πέρυσι only and not as opposed to δεῦρο, for (as I have shown in Recens. Synt.) it may denote 'has been preparing (' var. by contributions for the general collection to be made when St. Paul should come. See 1 Cor. xvi. 2. Ἀπὸ πέρυσι may (as at viii. 10.) mean 'for a year back,' i.e. during the course of that year.

— ὁ ἐξ ὑμῶν ζῆλος] i. e. 'the zeal manifested on your part' (for the ἐξ is not, as Grot. and Rosenm. suppose, pleonastic). 'Πρόσκειται has excited (πολλοὺς) very many (to give).'

3. μὴ κενωθῇ] i. e. as Theophyl. explains, κενὸς ἀλήθειας 'should be found vain.' Ἐν τῷ μέρει τ., 'in this respect,' as v. 10. 'Ἵνα παρεσκ. ἦτε, i. e. 'that there may be no collections to be made when I come,' as the Apostle says, 1 Cor. xvi.

4. μή πως σὺν ἐμοὶ Μ.] 'lest if any Macedonians should accompany me.' He does not say they would accompany him, but it was not matter of that they should, considering the frequent intercourse of Macedonia with the emporium of Corinth, and the custom of setting forward the Apostles on their way, and sometimes accompanying them, so as to bring them safe to the next Christian congregation. In ἐὰν ἔλθωσι there is a most delicate irony.

λέγομεν ὑμεῖς,) ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως
ἀναγκαῖον οὖν ἡγησάμην παρακαλέσαι τοὺς ἀδελφοὺς, ἵνα 5
προέλθωσιν εἰς ὑμᾶς, καὶ προκαταρτίσωσι τὴν προκατηγ-
γελμένην εὐλογίαν ὑμῶν, ταύτην ἑτοίμην εἶναι, οὕτως ὡς
εὐλογίαν, καὶ μὴ ὥσπερ πλεονεξίαν. Τοῦτο δὲ ὁ σπείρων 6
φειδόμενος, φειδομένως καὶ θερίσει· καὶ ὁ σπείρων ἐπ' εὐ-
λογίαις, ἐπ' εὐλογίαις καὶ θερίσει. Ἕκαστος καθὼς προαι- 7
ρεῖται τῇ καρδίᾳ· μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης· Ἱλαρὸν γὰρ

4. ἐν τῇ ὑποστάσει τ. τῆς καυχ.] The sense is, 'on account of this confidence of boasting' (i.e. confident boasting, for so ὑπόστασις is rightly explained by Calv., Vorst., Capell, Wets., and most recent Commentators. And the word may well have that sense, since it properly denotes a *foundation* or *support* for any thing, and then easily comes to mean any *firmness* or *πεποίθησις*, as resting on hope or persuasion. The sense, a circumlocution of the *ὑπόστασις*. It is, indeed, not found in some MSS and Versions, is rejected by Mill and Bengel, and is cancelled by Griesb., Tittm., and Rückert. But there is no sufficient evidence to cancel it, though there is great reason for supposing it to have been interpolated from the parallel passage of xi. 17. Yet it is confirmed by the Peshito Syr.

5. προκαταρτ.] should make up and complete before hand.' The προκατηγγελμένην, some MSS., Versions, and Fathers have *προσηγγελμένην*, which is preferred by Beng., but without reason, since it is manifestly a *gloss*. The common reading is not be mistaken, though the same seems not to be that expressed in our common Version, but this 'which had been (so much) spoken of before (to you) and announced (to me and the public).' With respect to the εὐλογίαν, it is by most recent Commentators simply taken to denote a *gift*, but they do not give any tolerable account how such a sense can arise from the primitive signification of the word 'an expression of good will to any one.' Aug. Newcome's solution is the most satisfactory, namely, that it is so called from a metonymy of the effect for the cause, i.e. because it produces blessing. The best mode, however, of viewing the idiom seems to be as I suggested in Rosenm. Scol.) to refer it to *decency*. The Apostle often employs such terms, denoting *sums of a gift* as are calculated at once to spare the feelings of the receiver, and remind the giver that he is exercising a duty towards God. Thus we may compare this use of εὐλογία with that of χάρις and δυνάμεις elsewhere; and it may be considered 'a bounty gift' or gift bestowed on man in gratitude to God for his goodness. This view, I have since found is supported by the opinion of Mr Scott, who says "the term may or her intimate that it should be given as an expression of gratitude to God, and as an act of praise and thanksgiving to him; or that it should spring from love, and a disposition to bless and do good to our brethren." The same principle may be applied to the use at Gen. xxxiii. 11. 2 Kings v. 15. Sept.

Αἰ ὑπερβ. ἀπόρρητοι εἰσιν κτλ. The words οὕτως ὡς εὐλογ. κτλ. are illustrative of the foregoing sense of εὐλογίαν. Rückert: 'that it may be (as it is) a thanksgift, and not as it were a supposedly sum, wrung from unwilling givers by importunity.' See Doddr. It is well observed by Theophyl., that "he who gives alms unwillingly, gives it as if he were overwhelmed or cheated of it. Ἀπόρρητοι, that should be taken in Thucyd. i. 77, where the term is opposed to ὑπόπτως ἔχεσθαι. This sense of the word is not found elsewhere, but it arises naturally enough, since importunities is the daughter of avarice.

6. τοῦτο δὲ] Sub. φημὶ or γινώσκετε ὅτι. This seems meant to encounter an argument for giving as little as possible, the answer to which is, 'the gift must, indeed, be nearly in proportion to what can be spared. But mind this, he who sows sparingly, shall reap sparingly.' The Apostle does not prescribe the proportion which any one is to give, but merely reminds them, that they must expect to reap only in proportion to what they have sown. This metaphorical use of σπείρω, in the sense to be *liberal*, is founded on the language of the O. T. (see Is. xxxii. 20. Hos. x. 12. Prov. xi. 18 & 25. xx. 17. Comparc also vi. 7. 9.) 'And it is here adopted to suggest an obvious, but most important lesson.' See Mr. Scott. Indeed the sentiment appears from the parallel passages adduced by Wets. and others, to have been a proverbial one. Ἐπ' εὐλογίαις is a phrase for an adverb, like ἐν ἀλωῇ, expressly in Arcs. ii 20. And the plural has an intensive force. Thus the sense is 'most abundantly.' So Ex. xxxv. 20. (Sept.) πᾶσα εὐλογία, abundant rain, and Prov. xi. 25. ψυχὴ εὐλογουμένη, 'the liberal person.'

7. προαιρεῖται τῇ καρδίᾳ] 'as he purposeth in his heart,' or rather 'as he is disposed, or chooseth in his heart,' for the Apostle is speaking not so much of decorum notion, or purpose as well. This it is explained in the antithesis by ἐξ ἀνάγκης. And although the latter sense is most frequent in the Classical writers, yet the former prevails in the Sept. and is found in both the later and the middle Greek writers, and is indeed most agreeable to the primary import of the word. The above view of the sense is supported not only by the most considerate modern Commentators from Grot. downwards, but also by some eminent ancient ones. After τῇ καρδίᾳ sub. λέγοντα from the subject matter. Ἐκ λύπης. The English Versions vary, but not one expresses the sense so accurately as our common version—nor Tyndale (grudgingly literally, 'not a grudge.' So Scholefield renders it 'as reluctantly.' And so the Greek Commentators explain it.

Ἱλαρὸν—ἀγ.] Taken from Prov. xxii. 8.

8 δότην ἱλαρὸν ἀγαπᾷ ὁ Θεός.” δυνατὸς δὲ ὁ Θεὸς πᾶσαν χάριν πε-
ρισσεῦσαι εἰς ὑμᾶς· ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν
9 ἔχοντες, περισσεύητε εἰς πᾶν ἔργον ἀγαθόν· “καθὼς γέ- Ps. 111.
γραπται· Ἐσκόρπισεν, ἔδωκε τοῖς πένησιν, ἡ δικαιο- 9
10 σύνη αὐτοῦ μένει εἰς τὸν αἰῶνα.” ὁ δὲ ἐπιχορηγῶν Isa. 55.
σπέρμα τῷ σπείροντι καὶ ἄρτον εἰς βρῶσιν, χορηγήσαι καὶ 10
πληθύναι τὸν σπόρον ὑμῶν, καὶ αὐξήσαι τὰ γενήματα τῆς
11 ἐλεημοσύνης ὑμῶν· ἐν παντὶ πλουτιζόμενοι εἰς πᾶσαν ἁπ- Rom.
λότητα, ἥτις κατεργάζεται δι’ ἡμῶν εὐχαριστίαν τῷ Θεῷ. 1 Cor. 1. 5.
12 ὅτι ἡ διακονία τῆς λειτουργίας ταύτης οὐ μόνον ἐστὶ προσ-
αναπληροῦσα τὰ ὑστερήματα τῶν ἁγίων, ἀλλὰ καὶ περισ-
13 σεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ Θεῷ, (διὰ τῆς δοκιμῆς
τῆς διακονίας ταύτης δοξάζοντες τὸν Θεὸν, ἐπὶ τῇ ὑποταγῇ
τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ καὶ ἁπ-
14 λότητι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας,) καὶ αὐτοὶ
δεήσει ὑπὲρ ὑμῶν, ἐπιποθοῦντες ὑμᾶς, διὰ τὴν ὑπερβάλ-

and found in Eccles. So Rom. xii. 8. ὁ μεταδιδοὺς ἐν ἁπλότητι. With the sentiment I would compare Phil. Pythag. 58. κέρδος δὲ φίλοιτον γ,' ἐστιν οἱ [illegible] φέρει. Theocr. i. 40. xii. where Lycidas says of his Amaryllis: καὶ τὸ τὸ ὄρνιν κρεκτιωμεθὰ τοῦς φιλοῦσι μόνοις τὸν ἐμὲ φρόντιν μαλλὸν λογίσαιμι, ἢ τοῦς ἀλοιδόρεισι τῶν πιστῶν ἀδεῖν τοῦ ἀφρὸ λόγοιο.

8. ἵνα πάντοτε δι—περισσ. κ. τ. λ.] This is (as Chrys. and Theophyl. observe) meant to anticipate an objection: "But if I give, I shall impoverish myself." To which the answer is (not as Olle to [and, as he was fit, said] make every sort of benefaction abound unto you. So many of the best Commentators ancient and modern interpret taking χάριν for ἐλεημοσύνην. And this is confirmed by the Syriac Version, Chrys., however, as Grot. and Estius, understand it of the gifts of God. The accumulation of πάντοτε, πάντων, and πᾶσαν must be emphatic (see the notes). Αὐτάρκειαν, an entire sufficiency. Περισσεύητε, you may have to spare, to bestow on every kind of beneficence.

9. καθὼς γέγρ.] "Thus the saying of Scripture will be made good." Σκορπίζω signifies to scatter, as in sowing, agreeably to the metaphor at v. 7. Ἡ δικαιοσύνη, for ἐλεημοσύνη, as the best Commentators are agreed. Μένει, viz. in its consequences. There is a sort of Oxymoron, similar to that at Prov. xi. 24, which the Apostle probably had in mind: εἷς ὁ ἀπὸ σκορπίζων πλείονα πολυσιν· καὶ ὁ ἀπὸ συναγαγεῖν ἐλαττουμενος.

10. ὁ δὲ ἐπιχορηγῶν—ὑμῶν] The connexion here is very traced by Chrys. and the Greek Commentators, whom see in Estius. Syn. The words ὁ ἐπιχορηγῶν—ὑμῶν are a periphrasis of Θεὸς (or the Good Being), who gives as in the ὑμῶν richly to enjoy. It is formed on Is. lv. 1. In giving and σπείρ. [illegible] may be supply and enjoy. There is a Hendiadys for "may be abundantly supply." Τὸν σπόρον ὑμῶν, "the seed sown," by which is denoted the money or goods bestowed in alms, and thus "sown unto the Lord." Γενήματα τῆς δικ. (borrowed from Hos. x. 12) signifies "the effect or produce of your liberality." The sentiment accordingly to some, is, "may He multiply toward your liberality," though others mean it otherwise. But the true view seems to be that of the ancient Commentators, who take γεν. τῆς δικ. to be note "the benefit arising from their charity," i. e. "may their charitable spirit find more scope for doing good," may they have more to do good with. And this is, I find, adopted by the learned Lunemann.

11. ἐν παντὶ πλουτιζόμενοι—ἁπλότ.] This is exegetical of the preceding καὶ αὐξήσαι κ. τ. ἑξ. The construction is πλουτίζω, in treating which it is best to regard πλουτ. as a middle, present for Gen. absol., and that for ἵνα πλουτιζόμεθα κτλ. ὑπὸ τοῦ Θεοῦ. The ἁπλότης and ἄκακον, has the same sense as at v. 2.

— ἥτις κατεργάζεται—Θεῷ.] The sense is, "which being ministered by us, produces, by our instrumentality, thanksgiving to God." namely, both from the original Christians who received the bounty, and from the Apostle who procured and administered it.

12. I have in Excurs. Syn. shown that this verse is explanatory of the sense of the foregoing, and may be freely rendered, "for the ministering of this supply (to the wants of the poor) not only relieves their necessities, but is a tribute to the glory of God by many thanksgivings to God, viz. both from the poor thus relieved and from all true Christians." So in a parallel passage at ix. 15. ἐπὶ τῷ πλεονάσαι τὴν ἐξομολόγησιν τοῦ Θεοῦ ἐν τῇ δόξῃ τοῦ Θεοῦ.

13, 14. These verses are further illustrative of the preceding. Δοξ. is a nomen pendens, like πλουτ., at v. 11. Lunemann, who learnedly discusses the sense of this passage, says it put for δοξαζόντες τὸν Θεὸν ἐπὶ τῇ δόξῃ τοῦ Θεοῦ, ὅτι ἀπλότης τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς

λουσαν χάριν τοῦ Θεοῦ ἐφ' ὑμῖν. χάρις δὲ τῷ Θεῷ ἐπὶ 15
τῇ ἀνεκδιηγήτῳ αὐτοῦ δωρεᾷ!

Χ. ΑΥΤΟΣ δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς 1
πραΰτητος καὶ ἐπιεικείας τοῦ Χριστοῦ, ὃς κατὰ πρόσωπον
μὲν ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς. δέομαι δὲ, 2
τὸ μὴ παρὼν θαρρήσαι τῇ πεποιθήσει ᾗ λογίζομαι τολ-
μῆσαι ἐπὶ τινας τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα
περιπατοῦντας. ἐν σαρκὶ γὰρ περιπατοῦντες, οὐ κατὰ 3

πάντα δοκιμάζεται τὴν ὑπακοὴν ὑμῶν εἰς τὸ ἐλθεῖν τινὰ καὶ ὑμῶν ἀπολογούμενον. The force, however, of τὸ ἐλθεῖν is disputed. It seems best to suppose, with Beza, Estius, Rosenm., and most recent Commentators, as put for τὴν ἀπολογίαν, 'their professed or avowed obedience.' Καὶ ἐκδίκησιν πᾶσαν, Rendur, 'by the means of this your manifesting to the necessities both of them and of all who are in need.' It is, I think, clear that the whole of this verse is (as many recent Commentators assume) parenthetical, and that the καὶ αὐτοὶ δεόμενοι &c. of the next verse connects with v. 12. To clear the construction, we must (as I suggested in Rec. Syn.) take ἀφορμὴν as put for εἰς ἀφορμὴν. For as the Apostle has before said, that this applying of the necessities of the saints would redound to the praise and glory of God, so here he adverts to another effect which would indeed result. It will also (he says) tend to fix their prayers for you. 'Δεήσει, which is to be referred to αὐτοῖς. The expression ἐπιποθοῦντα ὑμᾶς may be best rendered 'having a great affection for you,' as in Phil. i. 8. And so the Syr. Version. Thus the words following will yield a more suitable sense, namely the χάριν τοῦ Θεοῦ signifies the *grace of God in them*, and thus unquestionably exhibited by this obedience to the necessities of the Gospel in the exercise of this charity. The above mode of taking the passage is confirmed by vss. 15, χάριν δὲ τῷ Θεῷ τῷ διδόντι τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου.

15. τῇ ἀνεκδ. δωρεᾷ.] This may, with many Commentators, be explained 'the gift of the Gospel of Christ or Christ himself,' or, with others, 'the grace of charity,' though the opinion which seems best to be the strong. The true sense, however, seems to be that assigned by Schleus and others who take ἐπὶ in the same bearing as and *and* in Ephes. iv 7 τῷ δόματι τοῦ Χριστοῦ and Joh. iii 15. οἱ πίστεύοντες τὴν δωρεὰν τοῦ Θεοῦ. Rom. v. 15. Thus the expression will mean the ineffable benignity of God as shown in the redemption of men by Christ.

X. Now commences the third part of the Epistle, termed by Emmerl. the *argument*, in which the Apostle speaks more freely against the false teachers and vindicates himself from their calumnies. A slight difference of style is here observable. The preceding chapters bear some marks of haste and slight incoherence, as if written in the spirit of the occasion, in the course of journeying from place to place. The following portion is more connected and finished and was probably written at some fixed place, and with deliberation.

1. He commences with entreating them by 'the meekness of Christ,' as pointing to an example which might justly his hearers since and his delay in punishing those who had offended.

1. αὐτὸς δὲ ἐγὼ Π.] The ancient Commentators noticed the dignity inherent in this mode of expression. The αὐτὸς, Emmerl. thinks, is meant to show that what follows was written by St. Paul with his own hand. This supposition, however, rests on but a precarious foundation, though it may seem supported by most of our Eng. Versions, which render 'I Paul myself.' But that translation is, I apprehend, exceptionable and Alford has here, at least, improved on our common version by rendering 'Now I, the same Paul who &c.' In fact there seems to be here a blending of two modes of expression, αὐτὸς ὁ and that same person who, and ἐγὼ Π. *myself*. The ἐγὼ is here a particle of contrast. The sense seems to be, 'I, by the exercise of a exercising that mildness of which we have both the precept and the example in Jesus Christ.' The expressions πρόσωπον, and ἀπὼν are synonymous, denoting towards oneself. So Wisd. xii. 18. ἐν ἀπόνοιᾳ ἀπόντων. At ἀπὼν πρόσ. ὤν, 'when personally present.' Ταπεινὸς 'humble and modest.' θαρρῶ εἰς ὑ. 'use bold confidence towards you,' or by letter.

2. The δὲ is resumptive. And δέομαι δὲ may be rendered 'I entreat you I pray.' Δέομαι is a stronger term than παρακαλῶ, as πάλιν is stronger than ἔτι. The sense is 'I entreat, I say that I may not have cause (i. e. be obliged to be) bold when I am present, with that confidence wherewith I intend to be bold against certain who regard me as walking after the flesh, i. e. guided by worldly principles.' There seems to be a paronomasia in λογίζομαι and λογιζομένους which, if introduced into English, may perhaps be best expressed by *reckon*. The expression κατὰ σάρκα περιπατοῦντες (as κατὰ σάρκα βιοῦν, i. 17) signifies generally 'to act merely according to the dictates of our corrupt nature,' and consequently with carnal views.

3. ἐν σαρκὶ γὰρ κ.τ.λ.] Here it is proper to bear in mind the difference between ἐν σαρκὶ and κατὰ σάρκα, and the use of περιπατεῖν in the sense to be or live as John v. 7. The former implies to live in a human body have a fine human nature, (So Theophyl. explains by σαρκικοὶ ὄντες) the latter 'upon merely human views.' The sense and the force of the phrase is obscure, and disputed. The ancient and some modern Commentators suppose an allusion to his office and commission, as Apostle, as 1 Tim. i. 18. And the recent Commentators think the expres-

4 σάρκα στρατευόμεθα· τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικά, ἀλλὰ δυνατὰ τῷ Θεῷ πρὸς καθαίρεσιν ὀχυρω-
5 μάτων· λογισμοὺς καθαιροῦντες, καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ, καὶ αἰχμαλωτίζοντες
6 πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ, καὶ ἐν ἑτοίμῳ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή.
7 Τὰ κατὰ πρόσωπον βλέπετε; Εἴ τις πέποιθεν ἑαυτῷ

man has reference to St. Paul's *weak* appearance as Apostle. The former view is far preferable, but there seems to be also an allusion to the strong conduct, which the Apostle had to maintain against various opponents. The sense is well expressed by Mr. Scott as follows: "and not war against sin and Satan, or conflict with their numerous opposers, according to the manner of carnal people, with craft and contumacious, in reliance on their own wisdom and strength, or with an aim at their own interest or honour."

4. τὰ γὰρ ὅπλα κ.τ.λ.] I use the figure as continued in order to suggest the mighty supports from above, which the Apostle had in the exercise of his warfare. And that in order to establish his Divine commission as Apostle. The general sense is: "Our supports in this struggle (or, here by campaign) are not merely human, and therefore weak; but are strong through God, to the pulling down of strong holds." The Deity is by many supposed to communicate a supernatural force to δυνατὰ, i.e. δυνάμεις powerful. But the interpretation above adopted, from the ancient and best modern Commentators, seems to be far best founded. See Luc. xxi. and especially Theophyl. there cited. In ὅπλα καὶ ὅχθε the metaphor is continued, and the end of this warfare indicated, namely, the removal of all impediments, however formidable to the propagation of the Gospel, which are represented as strong walls, fastness of Satan, whereby he maintained his empire of darkness, error, and vice. See Scott.

5. λογισμοὺς καὶ κ.τ.λ.] This is further explanatory of the καθαίρεσιν preceding. Καθαίρεσις is a Noun, properly and put for ἔστε καθαιρεῖν ὅμως. It signifies *throwing down, overturning, subverting*. Λογισμοὶ has reference to the dialectic sophisms, rhetorical graces and transcendental, which the heathen philosophers used against the Gospel. In ὕψωμα there is the same metaphor as in ὀχύρωμα before. And as λογισμὸς was a peculiar term referring to the heathen philosophers, and partly the false teachers, so ὕψωμα especially as appears from the word) is a general term applicable also to the heathen philosophers, the false teachers, and the Jewish doctors. That the Apostle should here employed the terms ὀχύρωμα and ὕψωμα is not surprising since many metaphors run through out the whole passage as στρατεύεσθαι, στρατεία, καθαίρεσις, and σωματικοῦ and λογισμοὶ and αἰχμαλωτίζειν. In like manner Philo (cited by Loesn.) calls false opinions ὀχυρώματα, and particularly to the ὕψωμα ἀναιρεῖν κατὰ λόγον, ἡ πρᾶξις δὲ τῶν ἀναιρούντων τὴν ἀνοίαν ὅλῳ καθαίρειν. By τῆς γνώσεως τοῦ Θεοῦ is meant κατ' ἐξοχὴν the Gospel. Νόημα should, I think, be rendered not thought, but cogitation, i.e. mental device or reasoning, as supra ii. 11. So the Syr.: 'ratiocinationes.' The false teachers (for whom this is, I conceive chiefly meant) found it more difficult to subject their cogitations and reasonings to the obedience of Christ than their actions. Against this the pride of human reason has ever rebelled. Thus of those who now reject the Gospel few are indisposed to admit the excellence of its moral precepts, but against any subjection of the thoughts or reason of man they loudly protest.

Εἰς τὴν ὑπακοὴν τοῦ Χ. may best be rendered into obedience to Christ, i.e. the Gospel, τὴν γνῶσιν τοῦ Θεοῦ (the Deity, is meant, because ὑπακοὴν takes a Genitive, and verbals follow the case of their verbs. Thus it is for εἰς τὸ ὑπακούειν τῷ Χριστῷ.

6. ἐν ἑτοίμῳ ἔχοντες] 'having in readiness,' for ἕτοιμος ἔχ., 'being ready.' Ὅταν πληρ. ἡ ὑπ., i.e. when you are generally and completely brought to the obedience of Christ. By ὑμῶν ἡ ὑπ., is meant the obedience of the sounder part of them. We are not, with many recent commentators, to suppose that the Apostle waited till the greater and sounder part were reduced to obedience, in order to try and, to punish the disobedient. For the ἐκδίκησις mentioned he record not there and. It should seem that he deferred exercising the supernatural power of inflicting judgments intrusted to him by God, and, by waiting and giving time for repentance, he should have brought back as many as possible to obedience, who would help to keep the rest so, and thereby render it the less necessary to resort to severer measures. "When (to use the words of Mr. Scott) all proper means had failed to restore lapsed Christians to obedience, then, not so much the censures of the church, as the serious punishments denounced by apostolical, authority and more effectual by the power of God, were the weapons to which they had recourse."

7. The Apostle now comes closer to the subject and directly meets the calumnies of the false teachers. (Hammond.) "He turns (says Theophyl.) from the deceiver to the deceived. Τὰ κατὰ πρ. βλέπ. The sense is: "Do you form your estimation of things (concerning a teacher) according to external circumstances?" such as person, manner, learning of eloquence, wealth, birth, rank, or (only the adventitious advantages of former connexion under Christ himself." (Compare 1 Cor. iv. 1.). In the text there is an allusion to the false teachers, and especially one who took the lead. Πεποίθει ἑαυτῷ should be rendered "is confident in himself,"

Χριστοῦ εἶναι, τοῦτο λογιζέσθω πάλιν ἀφ' ἑαυτοῦ, ὅτι
καθὼς αὐτὸς Χριστοῦ, οὕτω καὶ ἡμεῖς Χριστοῦ. Ἐάν τε 8
γὰρ καὶ περισσότερόν τι καυχήσωμαι περὶ τῆς ἐξουσίας
ἡμῶν, (ἣν ἔδωκεν ὁ Κύριος ἡμῖν, εἰς οἰκοδομὴν καὶ οὐκ εἰς
καθαίρεσιν ὑμῶν) οὐκ αἰσχυνθήσομαι. ἵνα μὴ δόξω ὡσεὶ 9
ἐκφοβεῖν ἡμᾶς διὰ τῶν ἐπιστολῶν,—ὅτι αἱ μὲν ἐπιστολαί, 10
φησι, βαρεῖαι καὶ ἰσχυραί· ἡ δὲ παρουσία τοῦ σώματος
ἀσθενής, καὶ ὁ λόγος ἐξουθενημένος·—τοῦτο λογιζέσθω ὁ 11
τοιοῦτος, ὅτι οἷοί ἐσμεν τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες,
τοιοῦτοι καὶ παρόντες τῷ ἔργῳ.

Οὐ γὰρ τολμῶμεν ἐγκρῖναι ἢ συγκρῖναι ἑαυτούς τισι 12

viz. by placing reliance on some personal merit of his own. Χριστοῦ εἶναι, scil. δοῦλοι, implying by the context one especially approved by Him. Τοῦτο λογιζέσθω κ. τ. λ. may be rendered, 'let him, in turn, consider this with himself,' or reason thus of himself: meaning, he will find by all those arguments in which he concludes *himself* to be Christ's minister that he may conclude the same of me also. Compare 1 Cor. xv. 8.

8. Here St Paul shows that he may justly claim far more than the being a minister of Christ, which was all that the false teachers pretended to. Περισσ. is all rendered 'somewhat more.' Rather, 'far more.' So 1 Cor. xv. 10 περισσοτέρως αὐτῶν πάντων ἐκοπίασα. Τῆς ἐξουσίας ἡμῶν 'the authority given to us,' namely by Jesus Christ personally. The words ἣν ἔδωκεν ὁ Κ. ἡμῖν refer to that personal commission which he had received from Christ. And the next words εἰς οἰκοδομὴν ὑμῶν are levelled against the false teachers, whose measures tended not εἰς οἰκ., but εἰς καθ., v. 7, by throwing impediments in the way of salvation by the dissemination of heavy and false doctrine. Οὐκ αἰσχυνθήσομαι, i. e. I should have no reason to be ashamed, as if I spoke falsehood, nay the truth of facts would justify me.

9. ἵνα μὴ δόξω—ἐπιστολῶν] There is here an appearance of abruptness and an obscurity, which must (notwithstanding ancient and modern, regarding the ἵνα μὴ δόξω as a parenthesis, endeavour to remove it by supplying some phrase out of victory of the words. The most probable one is ἀλλ' ἐν καιρῷ φανῶ, scil. if I were I say, to boast. But this I will not do, in order that &c. As, however, this seems too arbitrary an ellipsis, it may be better with some antient and several eminent modern Commentators (as Grotius, Titm., Kist., Ewald, Bassnell, and the Bible Editor) to regard v. 9 as forming a parenthesis, to which there is at v. 11 the apodosis. v. 10 being parenthetical. After the ἵνα a δὲ is inserted by some antient MSS. and Versions, but, no doubt, from the margin, since the Alexandrian is here, as often in St Paul's Epistles, introduced to impart energy to the expression. It is however, quite clear that the very antient Critics who made the insertion, must have accepted the view of the commentator first mentioned. The same may be said of the Critics who formed the text of the very antient MSS. D, E, F, G, and some Italic Versions where, for ἐκφοβεῖν, is read δέξωμαι.

With the ὡς ἄν the Commentators need not have been perplexed, for the ἄν after ὡς and ἔστιν belongs to the preceding participle, not to the verb following. Ἀπὸ ὡς ἄν is often so here, put for ὡσεί, as it were, of which many examples might be adduced from Thucyd. and others of the best writers. Stephanus in his Thes. seems pushed to argue that in such a case we should write ὡσαν which, have therefore edited.

10. αἱ μὲν ἐπιστολαί] This will not prove that they had previously received more than one, for, as Dr Mill observes, ἐπιστολή might (as is the case in all languages) be used *generaliter*, as denoting the *character* of them, though only one had been received. Besides, as Abp. Newc. observes, St Paul's Epistles were sent from one place to another, to be publicly read. See Col. iv. 16. Φησί, Sub. τοῦ (See Wan. Gr. § 41. 2.) Meant of the person supposed to make the observation and probably the leading person among the false teachers. Βαρ. καὶ ἰσχ., 'authoritative and severe.' If ἡ παρ. τοῦ σωμ. is for παρὼν δὲ αὐτὸ τὸ σῶμα, as in Thucyd. vi. 86, πολλὰ μείζων τῆς προσόψεως φαινόμενον 'bodily presence.' This is supposed to have reference to the very diminutive and crooked form, and the ungraceful deportment of the Apostle, including other personal defects which the evidence of antiquity by records of the Apostle. See Note on 1 Cor. i. 3. Ὁ λόγος ἐξουθ. This is supposed to have reference to the weak and shrill voice, and the desert in enunciation, under which the Apostle is thought to have laboured. But the λόγος may also refer to his discourses, including his phraseology, which was, we may suppose, not refined enough for the fastidious critics of Corinth.

11. λογιζέσθω 'let him suppose [as he may].' Theophyl. explains by γινωσκέτω.

12. οὐ γὰρ τολμῶμεν &c.] The γὰρ is transitive, q. d. I dare well say no more, for &c. Τολμ., 'not ventureth,' or 'cannot bring himself,' as Rom. v. 7 and 1 Cor. vi. 1. Ἐγκ. and συγκρ. are well explained by Theophyl. συναριθμῆσαι and ἀντιπαραθεῖναι. By τοῖς the Apostle means the false teachers, against whom he directs the general caveat following.

τῶν ἑαυτοὺς συνιστανόντων· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς
μετροῦντες, καὶ συγκρίνοντες ἑαυτοὺς ἑαυτοῖς, οὐ συνιοῦσιν.
13 Ἡμεῖς δὲ οὐχὶ εἰς τὰ ἄμετρα καυχησόμεθα· ἀλλὰ κατὰ 1 Cor. 12.
τὸ μέτρον τοῦ κανόνος, οὗ ἐμέρισεν ἡμῖν ὁ Θεὸς μέτρου, Heb. 1. 18.
14 ἐφικέσθαι ἄχρι καὶ ὑμῶν. οὐ γὰρ ὡς μὴ ἐφικνούμενοι εἰς Ephes. 4. 7.
ὑμᾶς ὑπερεκτείνομεν ἑαυτούς· ἄχρι γὰρ καὶ ὑμῶν ἐφθάσα-
15 μεν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ. Οὐκ εἰς τὰ ἄμετρα Rom. 15.
καυχώμενοι ἐν ἀλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες, αὐξανο-
μένης τῆς πίστεως ὑμῶν, ἐν ὑμῖν μεγαλυνθῆναι κατὰ τὸν
16 κανόνα ἡμῶν, εἰς περισσείαν, εἰς τὰ ὑπερέκεινα ὑμῶν εὐαγ- Rom. 15.
γελίσασθαι, οὐκ ἐν ἀλλοτρίῳ κανόνι εἰς τὰ ἕτοιμα καυ- Jer. 9. 23.
17 χήσασθαι. Ὁ δὲ καυχώμενος, ἐν Κυρίῳ καυχάσθω· 1 Sam. 1. 31.

ἀλλὰ αὐτοὶ συνιοῦσιν] These words have been hitherto strangely misunderstood by the early Latins, Greek Fathers, and Commentators. The sentiment is simply this: 'and the whole is rendered by Wieseler, 'in comparing themselves among themselves, et inter sese mutuo comparantes non [illegible] sunt et rationem habent.' The sense is as he has expressed. 'While they [illegible] themselves as the measure only, and so with the true Apostles, they perceive not what they are doing, and do not come into a right and just estimate of their greatest mark of duty. For a defence of the common interpretation see Estius. The adjunct use of συν is not found in Mark vi. 52 and 14 vii. 18 & 21. Various readings are here mentioned by the Commentators from the Classical writers, the most apposite of which may be seen in Bretzner. Perhaps it is best to refer to the Horatian 'sine ea parte metari.' Ἀλλὰ αὐτοὶ συνιοῦσιν is a few MSS and the Vulg., of no authority, quite so, that really some [illegible] to reason and thought. For merely has the words not been written by the Apostle, so he would have thought of inserting them.

13 ἡμεῖς δὲ] Ἡμεῖς is emphatical and meant as opposed to the false teachers. At καυχησόμεθα see v. 12. The same metaphor is here continued and the sense is: 'I, I not boast of more than I expect to any parts further than God has assigned to my evangelical labours.' A verb of motion must be supplied before ἐφικέσθαι. 'And those bounds extend so as to reach even unto you.' Or you therefore I may be presumed to boast?'

14 Ἄχρι γὰρ καὶ ὑμῶν is explanatory of v. 13, and the ἑαυτοὺς with which the Commentators compare ἐφικνούμενοι ὑμᾶς is equivalent to the εἰς τὰ ἄμετρα καυχώμεθα. The sense is: 'as if our authority in the extend so far as to reach to you.' Ἄχρι γὰρ καὶ ὑμῶν—Ἀποστόλου: 'for I have advanced as far as you also in preaching the Gospel of Christ.' Ἐφθάσαμεν, πρὸς τὸ φθάνειν ἐν τῷ λόγῳ, and the Apostle alludes to the right of precedence.

15 οὐκ εἰς τὰ ἄμετρα καυχ.] The Apostle here resumes the sentiment of v. 13, in order to congratulate another upon it, illustrative of it. 'We do not boast beyond our limits, over other men's labours.' There is an evident allusion to the false teachers. Compare a similar sentiment at Rom. xv. 20. The Apostle then hints at a reward from his labours more than acceptance and honour. 'We have, he says, a hope αὐξανομένης τῆς πίστεως ὑμῶν ἐν ὑμῖν μεγαλυνθῆναι κατὰ τὸν κανόνα ἡμῶν, that, as your faith increases, so as the predecessor of the Gospel extends further among you, we may be enabled more and more to the spreading of the faith in some, and the extension of it to others, at the next visit to Corinth. The expression ἐν ὑμῖν μεγαλυνθῆναι signifies 'to gain fame and glory by your numbers, as a teacher, safely may, by the improvement of his pupils.

16 εἰς τὰ ὑπερέκεινα ὑμῶν εὐαγγ.] Sub ἄστρα, i. e. εἰς τὸ. The sense seems to be: 'The result, which I hope, from the abundant success of my labours among you is εὐαγγελισασθαι καὶ εἰς τὰ ὑπερέκεινα ὑμῶν' that I may spread the Gospel to the parts beyond you.' Οὐκ ἐν ἀλλοτρίῳ κανόν. Render: 'So however, as not to run of boasting over that which is my province, and to another's bounds.' Εἰς τὰ ἕτοιμα is for εἰς τὰ ἕτοιμα. I should rather the construction by regarding the Infinitives as dependent on ἐλπίδα ἔχοντες. And he lays down the same as follows: 'Hanc autem [illegible] ut [illegible] dicere [illegible] expectat et praepatet gloriam quae verum et etiam olim haec [illegible] vel [illegible]' The general sense of the whole passage is well expressed by Mr Hodge thus: 'S. Paul would not boast of any thing out of the province which God had assigned to a province which lay to Corinth, v. 13. 14. But though he would not boast of other men's labours, he hoped that, when the Corinthians were converted to the faith, his province would be enlarged so that he might preach the Gospel in countries beyond Corinth.'

17. The Apostle concludes with a most weighty sentiment, found also at 1 Cor. i. 31 (and expressed by some to be derived from Jer. ix. 23 seq.) but here excellently applied. The construction is very remarkable. On the construction see Matthiae, quem vide, ne γὰρ γλώσσαις [illegible] v. 11, contrahit, quae res acerbi, tanquam pro parenthesi habenda, quique quoque unum locum alterum [illegible]—[illegible] hoc [illegible]

Rom. v. 21. vi. 4, 5. Gal. v. 24. Col. iii. 11. Infra v. 18. Gal. ii. 2. Lev. xi. 13.

οὐ γὰρ ὁ ἑαυτὸν συνιστῶν, ἐκεῖνός ἐστι δόκιμος, ἀλλ' ὃν ὁ 18
Κύριος συνίστησιν.

XI. ΟΦΕΛΟΝ ἀνείχεσθε μου μικρόν τῇ ἀφροσύνῃ. 1
ἀλλὰ καὶ ἀνέχεσθέ μου. ζηλῶ γὰρ ὑμᾶς θεοῦ ζήλῳ· 2
ἡρμοσάμην γὰρ ὑμᾶς ἑνὶ ἀνδρὶ παρθένον ἁγνὴν παραστῆσαι
τῷ Χριστῷ. φοβοῦμαι δὲ μήπως, ὡς ὁ ὄφις Εὔαν ἐξηπά- 3
τησεν ἐν τῇ πανουργίᾳ αὐτοῦ, οὕτω φθαρῇ τὰ νοήματα
ὑμῶν ἀπὸ τῆς ἁπλότητος τῆς εἰς τὸν Χριστόν. εἰ μὲν 4
γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει ὃν οὐκ ἐκηρύξαμεν,

ἀνεῖναι ἑαυτὸν hoc *matronis*, hoc *matri*, nec omnino et denique *ὑπερτιθέναι*, ἀλλ' ἐμοὶ κ.τ.λ. *δόκιμος*] i.e. shown to be *genuine*, not so much by imparting spiritual gifts, (as many Commentators suppose) but rather by giving a blessing on his Evangelical labours, and prospering them.

XI. 1 As v. 13 of the preceding Chapter was intended to deter the *τὰ φρονοῦντες*, or to dispose on which a man at bearing self praise so is the present one so much wrote it was the more necessary some more of such had to be introduced. The words may be rendered 'Would that ye could bear with me a little in my folly of boasting]' Now do even here with [ye]' On *ἀφέλειν* *ποιεῖν* see Matth. Gr. Ἀλλὰ καὶ, *γε* *ἐμοῦ* as in Lu. xii 7. xix. 11. Τῇ ἀφρ. 'of folly of boasting' i.e. what is opposite to bad sense, though it was not so, but arose from necessity, and was resorted to solely to escape his enemies from the arts of false teachers.

Here there is some variety of reading. The common text, supported by several MSS., has *ἀνεχεσθε* *μου* *τῆς ἀφροσύνης*. But the reading which I have adopted with Wets., Matt. Griesb., Tisch., Lat. and Armenian, is supported by almost all the early Lat. and Armenian, and is even strong in internal as external authority. The *χ* is required by the construction of the N. T., and the Article *τῆς* by propriety the sense being 'my folly.' The *τῆς* arose from the mistake.

ἐν ζῆλω γὰρ θεοῦ] The general sense is simply this, 'I bear the greatest affection and for the most lively concern for you, or as others explain, I feel a godly or holy jealousy over you.' The metaphor however was adopted in conformity with that just after introduced of presenting the Church as the bride of Christ. So Dr Burton paraphrases 'I may be allowed to speak of my affection for you, since it is through my zeal for God that I am jealous over you. I have been anxious to present you as a pure virgin to the one husband, to whom I betrothed you even to Christ.' In *ἡρμοσάμην* the Apostle is thought to have had an allusion to the *ἀγοραστοί*, or persons who urged and managed for their friends (See Plov. xxx 14 and Rom vii 4) or to the *φιλοπαστορ*, among the Lacedæmonians, who formed a match of the young women, and so prepared them for the bridegroom's arrival. The former is far more probable opinion. The allusion however is not to be pressed or and the general metaphor only to be attended to, by which is simply denoted the close affinity between Christ and the Church. Upon the whole the sense seems best pointed out by Krebs and Mr Mais as follows 'adoptavi enim vos (Christianos omnino et virginis instar, castos, pudicos, conservandos) ut uni viro tanquam virgines pura castaque, nempe Christo.'

3. *φοβοῦμαι δὲ—Χριστόν*] The Apostle Rosenm. remarks) proposes the example of the woman being deceived by the serpent because he had just compared the Church to a virgin. It has yet been justly inferred by the best Commentators and Theologians that Satan used the serpent as the instrument whereby to seduce the human race, that the serpent is represented as an intermediate agent in short, that the history of the fall is here recognised as a real transaction, not as a mere myth.

Ἄλλον, denotes the simple and unadulterated truth as it is in Jesus. *ἐν τῇ πανουργίᾳ*, 'by his craftiness.' Νοήματα, minds, thoughts or thinking.

— *φθαρῇ ἀπὸ τῆς ἁπλότ. τῆς κ.τ.λ.*] There is in *φθαρῇ* a *πρόληψις* or *anticipation*, and the sense is, 'be corrupted and perverted from the simplicity &c. The Ap. should or would not 'to Christ,' but, with the Syriac and Erasmus 'erga Christum.' Yet by *πρὸς* or *ἐν* is meant, perhaps, not as many Commentators suppose) true and sincere love and obedience to Christ,' but 'simplicity of faith and obedience to Christ and the Gospel.' So nearly *μὴ παρεκβῆναι ἀπὸ τῆς ἁπλῆς πίστεως εἰς τὴν ἐξ ἀναγκῶν*. This however is not, most or less corrupted with a admixture of Jewish and Heathen superstition.

4. *ὁ ἐρχόμενος*] There are many Commentators supposed to refer it to the Jew &c. but it rather seems to mean any teacher, 'any one coming to you' as I do, a teacher of religion.' Now the Apostle supposes a case which does not exist and he *ἄλλον* is meant by implication, 'another and a better.' Ἰησοῦν here is simply merely in the evangelicy Sense. The sense of the passage may be thus expressed 'If any one coming to you were to preach another and better Saviour than him whom we preached, or you were to receive from him Christ and better spiritual gifts than those which we imparted, or another and better gospel which you had accepted &c. &c. than what we had accepted, you would have been right in bearing with him and listening to his views. [But this is not the case, for I account myself' &c. The above clause, which was omitted, is necessary to complete the sense, and there is an evident ellipsis in the *γὰρ*. Its omission, indeed, may be attributed to

ἢ πνεῦμα ἕτερον λαμβάνετε ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον
5 ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς ‡ ἠνείχεσθε. ᶠλογίζομαι γὰρ
6 μηδὲν ὑστερηκέναι τῶν ὑπὲρ λίαν ἀποστόλων. ᵍεἰ δὲ καὶ
ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει· ἀλλ' ἐν παντὶ φανε-
7 ρωθέντες ἐν πᾶσιν εἰς ὑμᾶς. ʰἢ ἁμαρτίαν ἐποίησα, ἐμαυ-
τὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, ὅτι δωρεὰν τὸ τοῦ Θεοῦ
8 εὐαγγέλιον εὐηγγελισάμην ὑμῖν; ⁱἄλλας ἐκκλησίας ἐσύλησα,
λαβὼν ὀψώνιον πρὸς τὴν ὑμῶν διακονίαν· καὶ παρὼν πρὸς
9 ὑμᾶς καὶ ὑστερηθείς, οὐ κατενάρκησα οὐδενός· (τὸ γὰρ
ὑστέρημά μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ

[illegible] 2 Thess. 3. 8. Ph. [illegible]

[illegible] 'The [illegible] of [illegible] (Phot. [illegible]) [illegible], that when the false teachers preached only the same Jesus, Spirit and Gospel as the Apostle, yet they abandoned him, and dealt with them, though they had not to plead the attraction of novelty and variety.

[illegible] as [illegible] Commentators [illegible]. Compare [illegible]. For [illegible], [illegible] of the best MSS. and [illegible], which was [illegible] by Mark, [illegible], and [illegible].

[illegible] The best Commentators [illegible] supposing Peter, James, and John [illegible], who are in Gal. [illegible] 2 called "[illegible]." What [illegible] here says was [illegible] against those fol[illegible] [illegible] may be compared with the words [illegible], and [illegible] compounds with [illegible] to the Apostle. [illegible] Commentators [illegible], [illegible] though [illegible].

6. The Apostle here [illegible] one of the principal [illegible] made to him by his opponents. [illegible] 'But though I be even' &c. [illegible] in the true sense of [illegible] [illegible]. It [illegible] here denote rude and unskilled, and [illegible] is meant to complete the sense, and to correspond to γνώσει [illegible]. Thus the sense is 'My [illegible] and [illegible] [illegible] I [illegible] Cor. [illegible]. The Commentators here [illegible] [illegible] [illegible] speak [illegible] [illegible] [illegible] [illegible], [illegible] as he had not the gift of [illegible].

[illegible] Theodoret [illegible] of the great truths of the Gospel. [illegible] by [illegible], with reference to this passage, [illegible]

— ἀλλ' ἐν παντὶ [illegible]] The sense seems to be, [illegible] and in every way, become fully manifest to you [illegible].]

7. ἢ ἁμαρτίαν [illegible]] There is here an abruptness which may be removed by supplying a link in the chain of reasoning, as follows: 'If then the matters of objection above adverted to are of no force in showing my unfitness for the Apostolical office,—what other ground of complaint have you to allege against me? Have I done wrong in humbling myself,' &c. The language [illegible] [illegible] &c.? [illegible] not, I think, [illegible], as the Commentators [illegible], but rather [illegible]. By [illegible] is meant (as the best Commentators [illegible] are agreed) [illegible] by [illegible] with his hands and exposing himself to all the humbling circumstances attendant on poverty, when he might have claimed the maintenance due to him as an Apostle. That he had not done so was some think alleged by the false teachers as a proof that he did not regard himself as an Apostle. [illegible] he answers by [illegible] another reason for his conduct, [illegible], 'that ye might be raised [illegible] spiritual [illegible] and the favour of God.' The words following are explanatory of the preceding, [illegible] namely, that I have preached to you the Gospel [illegible] free. The reasons why he did [illegible] are stated in [illegible].

8. ἄλλας ἐκκλ. ἐσύλησα] This is meant to carry the [illegible] still further, q. d. 'I not only preached the Gospel among you [illegible] free, but, that I might be enabled to do so, I, in the case of other Churches, even abandoned my rule of supporting myself, [illegible] were spoiling them, for ἐσύλησα must [illegible] It is probable (as [illegible] supposes) that the expression had been used by his adversaries with reference to his custom of receiving money from those Churches. [illegible] the Apostle [illegible] to [illegible] since his [illegible] at Corinth had been so great as not to allow sufficient time to support himself by [illegible]. We may observe that not [illegible], but [illegible] is used, to show that he had earned the money he received from them.

— [illegible]] 'when I was in want.' Thus in Phil. iv. 12 [illegible] is opposed to [illegible]. Οὐ κατενάρκησα, &c., 'I was no [illegible] to you.' Jerome says [illegible] for [illegible]. And as he testifies that [illegible] was [illegible], it may be such. [illegible] occurs in Hippocr., so it is probable that both that and [illegible] were [illegible] of the [illegible] Greek. On the thing itself see Phil. iv. 15.

Μακεδονίας·) καὶ ἐν παντὶ ἀβαρῆ ὑμῶν ἐμαυτὸν ἐτήρησα
Rom. 15. 1. Col. 3. 23. καὶ τηρήσω. Ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοί, ὅτι ἡ καύ- 10
χησις αὕτη οὐ φραγήσεται εἰς ἐμὲ ἐν τοῖς κλίμασι τῆς 11
Ἀχαΐας· Διατί; ὅτι οὐκ ἀγαπῶ ὑμᾶς; ὁ Θεὸς οἶδεν.
ὃ δὲ ποιῶ, καὶ ποιήσω, ἵνα ἐκκόψω τὴν ἀφορμὴν τῶν θελόν- 12
των ἀφορμήν, ἵνα ἐν ᾧ καυχῶνται, εὑρεθῶσι καθὼς καὶ
ἡμεῖς. οἱ γὰρ τοιοῦτοι ψευδαπόστολοι, ἐργάται δόλιοι, 13
μετασχηματιζόμενοι εἰς ἀποστόλους Χριστοῦ. καὶ οὐ θαυ- 14
μαστόν· αὐτὸς γὰρ ὁ Σατανᾶς μετασχηματίζεται εἰς
2 Cor. 3. 18. ἄγγελον φωτός· οὐ μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ 15
μετασχηματίζονται ὡς διάκονοι δικαιοσύνης· ὧν τὸ τέλος

9 ἀβαρῆ] 'an burthensome.' The word is of very rare occurrence, but three examples are adduced by Wetst. from later Greek writers. Καὶ τηρήσω] I say not, Let us assert that I may henceforth receive of you. Compare 1 Cor. ix. 15.

10. This the Apostle confirms with a strong asseveration (like that at Rom. xi. 1) by an oath, nearly to an oath, since I suppose it is Christ for the truth of what is said. Or the sense may be this: 'Let the truth before Christ be thought to be in me, as I shall do what I protest, when I say this.' Ἔστιν ἀλήθεια Χριστοῦ is a Hebraism, as in 1 Cor. xi. 6, the φραγήσεται 'shall not be restrained, or made void,' i.e. by being shown to be groundless. There is an allusion to the use of φραγέντα as said of the mouth, as in Rom. iii. 19 ἵνα πᾶν στόμα φραγῇ. So Theodor. well expounds it by πάσαν ἐμφράξει μου τὸ στόμα, ὥστε ἀπαστρήσαι με τοῦ τῆς ἀληθείας ἀγῶνος.

The εἰς ἐμὲ is not, as the Commentators imagine, simply put for μοι, but is more significant, being I receive, means with allusion to the olive tree here, as over but I know to the Corinthians, nay, as the Apostle says at v. 20, eat them up.

As to the reading ἀφραγήσεται, or ἐμφραγήσεται for φραγήσ. of the Stephanic Editions, it cannot be doubted. It was, I suspect, a mere error of the press, arising from a mistaking of the φ of the Lat. Line and Eras. for an ἐμ. The true reading was altered from the Lat. Complut. first by Beza 1565, and then by H. Steph. 1587, and thus was introduced into the Elzevir Edition, and so came into the textus receptus.

11. διατί; 'Why is it that I do so?' The answer implies a strong negation, 'No. I take God to witness.' The Apostle does not tell them what was the reason for so doing, but leaves it to be inferred from what follows.

12. There has been some doubt as to the sense of this hitherto wonderful and confused obscure passage. It may (with Meyer and other Commentators) be expressed thus: "but what I do I will also continue to do, that I may thereby cut off an occasion (namely, of the false accusation from you) from those who wish for it, in order that wherein they boast themselves, they may be found to be even as we, i.e. to glory in take nothing. Some eminent Commentators supply εἰς ἐμὲ after καυχῶνται, the sense that is not agreeable to the context. The foregoing interpretation is confirmed by Col. iv. 11 οἵτινες ἐγένοντο μοι παρηγορία. The sense is well illustrated by Meyer. "It would seem (we have) that the false teachers at Corinth, in consequence of the Apostle's proceeding to take nothing for their preaching, and boasting of their disinterestedness, sought occasion, on other pretences, to reject presents from Corinthians, in order that, by so doing, they might excite the Corinthians against him, as one who did not even venture to take any thing from them, either in public or in private, on any account whatever."

13. οἱ γὰρ τοιοῦτοι ψευδ.] καὶ ἔστι. The γὰρ has reference to what is implied in the preceding clause, that they are so really different from what they pretend to be, e.g. false teachers, and not pretend rather for such as are not what they seem; they are false Apostles. Ἐργάται. Not workers, but workmen, as ministers, as Nonnus, Macin. Lasc. and Bauer render. And so the Syr. Vers. The word is used in the sense at Matt. ix. 37. Phil. iii. 2. 2 Tim. ii. 15. They are called so, as pretending to that disinterestedness which they did not possess.

14. μετασχηματ. εἰς ἄγγ. φ.] As the Commentators say, when he tempted Eve and also our Lord in the wilderness. It should seem however, not to refer to any single instance, but to be a general description of the customary devices of Satan, who assumes an appearance of the purest virtue to bring about his designs.

For θαυμαστόν eight MSS. have θαῦμα which should seem to be an emendation of the Western Critics, since, indeed, it be a marginal gloss intended to supply the ellipsis of μέγα in the next verse, not afterwards adopted by the other of learners of the text of those MSS. as a variant or glossemata. The word θαῦμα with ἄγγελ. and ἀγγελος often occurs in the best writers, especially Herodotus.

15. μετάγει] There is here a sign being given, are changed into become. Διάκ., truth and virtue, as opposed to error, falsehood, and iniquity in general. Τέλος, final punishment, as in Rom. vi. 21. Κατὰ τὰ ἔργα αὐτῶν.

16 ἔσται κατὰ τὰ ἔργα αὐτῶν. Πάλιν λέγω· μή τίς με δόξῃ ἄφρονα εἶναι· εἰ δὲ μή γε, κἂν ὡς ἄφρονα δέξασθέ
17 με, ἵνα μικρόν τι κἀγὼ καυχήσωμαι. ὃ λαλῶ, οὐ λαλῶ κατὰ Κύριον, ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ ὑπο-
18 στάσει τῆς καυχήσεως. ἐπεὶ πολλοὶ καυχῶνται κατὰ τὴν
19 σάρκα, κἀγὼ καυχήσομαι. ἡδέως γὰρ ἀνέχεσθε τῶν ἀφρό-
20 νων, φρόνιμοι ὄντες. ἀνέχεσθε γάρ, εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει, εἴ τις ἐπαίρεται,
21 εἴ τις εἰς πρόσωπον ὑμᾶς δέρει. κατὰ ἀτιμίαν λέγω, ὡς

16. Having stated boldly the true character of his opponents, he returns to his object, by the formula πάλιν λέγω, which does not imply that he is going to say no more than he has hitherto said, but only that he returns to the same subject, which had been interrupted by what had been said of the false teachers. The expression δόξῃ, however, which he supposes also, like the former one, of a censuring kind, begins a new sentence, for venturing on self-praise. Thus the sense is, 'Let no one account me a fool, or even a foolish person, for the sake of praise.' Ἄφρων, the Αἰολικὸς ἀντὶ ἄφρων, but he adverts to it as if it were the word in question. He is subject to taunts based upon the importance of the occasion demanding (of him, and because, as he always at least, he seems to more than the truth.

εἰ δὲ μή γε] 'But if so (or) I not [accept] as such (or charge).' Κἂν ὡς ἄφρονα δέξασθε μέ, i.e. suffer me to be such. The expression ὡς ἄφρονα, here is synonymous with ὡς ἄφρονα, as in 1 & 19, of which I can add an example from Plutarch. The ἄν, however, remains, as always, for ἐκχωρεῖν μέ, as ἐκχωρεῖν ἄν ἄλλῳ. The next words καὶ ἐγὼ μικρόν τι καυχήσωμαι should be remembered, 'in order that I too [as well as the false teachers] may boast myself a little.'

17. ὃ λαλῶ—καυχήσεως.' I am sure of opinion, and I feel sure, that the various modes of expression which have been made use of to extract a satisfactory sense from this passage are but vain, and that it is only by supposing the difficulty to disappear that Κύριος is to be spoken of as in the verse preceding, and that [illegible] and necessary. It is said, as Νόνος, Ἑρμ. Νόνος, and Νόνος, ἀφρ. γὰρ ἀποκρίνεται. This is certainly, he or it is as ἀφρ. The verse may be taken well as I have said it down in I [illegible] 'that is to say, I (you please) that what I am going to speak, I speak not as I profess to speak [illegible] to the Lord, i.e. as [illegible] or [illegible] to the purposes of a religion, but speak it, as it were, in keep in the confidence of [illegible] Αἰν. Νόνος expresses it thus. 'I am [illegible] to adopt your language that what I speak by way of self-praise I speak in confidence, not [illegible] and not in a manner becoming a [illegible] of God.' The first [illegible] seems the same [illegible] in this [illegible] was [illegible], and then he [illegible] such [illegible] has the appearance of great [illegible] and [illegible] is intended to it by some. [illegible] ἐν τῇ καυχήσει, Κύριον, ἐν τῇ καυχήσει. [illegible] On the sense of the expression ὑποστάσει see Note supra x. 4.

18. κατὰ σάρκα] i.e. for their external advantages as learning, eloquence, birth, rank, &c. See Note on x 3. The argument here is popular.

19. ἡδέως γὰρ ἀνέχ.] The γάρ has reference to a clause understood, as 1. 'I may be permitted to do this, for ye &c. Ἀνέχ. Νόνος 'ye bear patiently with foolish persons, since ye yourselves are wise,' i.e. as Αἰν. Νόνος, παρ' ἡδέως, 'for your superior wisdom enables you to bear with the misunderstanding of others.'

20. γάρ] exemplifying. The words following are intended to place the faults of the false teachers in the strongest point of view. They must not, however, be too much pressed on, nor explained agreeably to any hypothesis respecting the kind of persons who were then false teachers. The words may be truly rendered with Νόνος, 'if a man subject you to his imperious will, exact a large stipend, receive private gifts be unduly proud to exalt himself over you, treat you contumeliously in the highest degree.' καταδουλ. denotes a domineering spirit, shown, we may suppose, chiefly in the imposition of external forms. See Gen. i. 4. Ex. ii. 23. Ap. & Synon. Ἐκ προσώπου δέρει is plainly a figurative phrase to denote insulting by contumelious treatment. Κατεσθίει and λαμβάνει are variously interpreted. See Ἑρμ. Νόνος. Many eminent commentators understand the former term of receiving a large stipend, and the latter, of taking presents. It should rather seem that λαμβ. is to be taken of receiving a stipend and rewards of exacting presents of money or goods, and even eating at their tables. Perhaps however the two expressions are meant to be taken together as descriptive of the covetous spirit with which they oppressed their devotees, and devoured their substance. Ἐπαίρεται, ἐπὶ τὸ ὑπερήφανον ἐπαίρεται ὡς ἐν τῷ ὡς ἐν Ἰωσήφ p. 172. 12 (Hieb.) ἐπαιρόμενοι ἀνεμοφόροις.

21. κατὰ ἀτιμίαν λέγω, ὡς ἀσθενεῖς] The sense of these words is obscure and variously assumed. See Rit. Νόνος. It should seem that the meaning is, 'I say what I am saying, according to the notions of my age and of my own [illegible] as I should freely but correctly, [illegible] 'I speak [illegible] as if we were really the weak persons they pronounce me to be.' Ὡς ἀσθ. 'as if,' as supra v. 19 and 2 Thess. ii. 2. Ἐν τῷ ὁ ἐν τῷ τόλμᾳ, κ.τ.λ. καυχᾶσθαι, to be taken from the preceding καυχήσομαι. (In modest,

ὅτι ἡμεῖς ἠσθενήσαμεν· ἐν ᾧ δ' ἄν τις τολμᾷ, (ἐν ἀφρο-
σύνῃ λέγω) τολμῶ κἀγώ. Ἑβραῖοί εἰσι; κἀγώ· Ἰσραηλ- 22
ῖταί εἰσι; κἀγώ· σπέρμα Ἀβραάμ εἰσι; κἀγώ. Διάκονοι 23
Χριστοῦ εἰσι; (παραφρονῶν λαλῶ) ὑπὲρ ἐγώ· ἐν κόπῳ
περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως, ἐν φυλακαῖς
περισσοτέρως, ἐν θανάτοις πολλάκις· (Ὑπὸ Ἰουδαίων πεν- 24
τάκις τεσσαρακοντα παρὰ μίαν ἔλαβον, τρὶς ἐρραβδίσθην, 25
ἅπαξ ἐλιθάσθην, τρὶς ἐναυάγησα, νυχθήμερον ἐν τῷ βυθῷ
πεποίηκα·) ὁδοιπορίαις πολλάκις· κινδύνοις ποταμῶν, κινδύ- 26
νοις λῃστῶν· κινδύνοις ἐκ γένους, κινδύνοις ἐξ ἐθνῶν· κινδύ-
νοις ἐν πόλει, κινδύνοις ἐν ἐρημίᾳ, κινδύνοις ἐν θαλάσσῃ, κιν-
δύνοις ἐν ψευδαδέλφοις· ἐν κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίαις 27

whereas any one may be proud of any thing. See 1 Cor. i. 4. [This is to be read by the question being inserted as above. Λέγω, not ὡς, is equivalent to the παραφρονῶν λαλῶ at v. 23.

22. Ἑβραῖοι—Ἰσραηλῖται. Ἑβραῖοι and Ἰσραηλῖται. The Jewish and Roman remark of the distinction was preserved between Ἑβραῖοι and Ἑλληνιστοί, the former being a surname, the latter a national designation. Hence Ἑβραῖος perhaps had represented Paul as a mere Jew of Palestine. So he says at Phil. iii. 5, that he is Ἑβραῖος ἐξ Ἑβραίων, τὸν ἀπὸ νόμου Φαρισαῖος, i.e. genuine. Or, we compare Rom. ch. 4.

23. παραφρονῶν λαλῶ. Here παραφρ. signifies more than ἀφρ. and ἀπόλυτος is rendered [illegible] absolute madness. Here, I mean, the Greeks used the term in an easier hearing. So Xenophon [illegible] has παραφρονεῖν which the Scholiast explains by παρὰ τὸ καθεστηκὸς φρονεῖν. Here, the same other prepositions: see Kypke. [illegible] adverb for πλέον. [illegible] 'extreme pain.' See comm. 1 Cor. iv. 11. These are expressed in the next two verses.

24. πεντάκις τεσσαρακοντα παρὰ μίαν] which was all that they could inflict. See Deut. xxv. 3. And as the whipping formed of three ends, and every stroke was allowed to go for three, the number of strokes never exceeded forty, which made 39 stripes.

25. τρὶς ἐραβδίσθην] i.e. by the Decemviri, for it was a Roman punishment. One instance only is recorded that at Philippi, Acts xvi. 19. Ἅπαξ ἐλιθάσθην, at Lystra, Acts xiv. 19.

— τρὶς ἐναυάγησα] None of these shipwrecks are recorded in the Acts, for that at Malta was one a few later, and must have been the fourth. Νυχθήμερον, i.e. about 24 hours. This would be very rare, but some such instances are recorded. So the [illegible] to swim. Ἐν βυθῷ, the sea, as we say the deep. A sign of action or being in, as xiii. 17 and 2 Cor. ii. 11. Ἀν. ν. 8, 7 πλοῖον ἐν βυθῷ. I think I compare a similar passage at Luke ix. 25. Ἡ ἐν τῷ πόντῳ ἐπιστήμων μάχη. The other instances cited from Commentators [illegible] are not or a [illegible], are (as Rp. Mant observes) inconsistent with the Attic. Herodotus. I have passed, as in Acts xx. 3. And so the Latin very and Latin form. On the mode in which this here pass the Commentators [illegible] one thing is certain, that it cannot be [illegible] of their supposition that Paul meant [illegible] the time on a [illegible] for this is [illegible] at v. 1 the ἐν βυθῷ, which requires some [illegible] as the expression [illegible] ἐν ὕδατι) occurs in a passage of Xenophon I. 204. Now there would be no difficulty in supposing him to have been [illegible] by such causes, or a letter to suppose with the best Commentators, that he was exposed to an [illegible] of the waves, which is very consistent with his being in [illegible].

26. ὁδοιπορίαις πολλάκις—λῃστῶν] The Apostle proceeds, with the second and [illegible], to exemplify what is expressed in the first. For in the great journeys which he would have to undergo in his long journeys he was to be exposed to the dangers to which he was the sport, both in [illegible], and [illegible] making his passage [illegible] and [illegible] on [illegible], and also the perils from robbers with whom, at that time, even the most [illegible] and cultivated parts of the world were infested. The Greek here is dependent upon ἐν [illegible] and, [illegible] γένους [illegible] ἐξ ἐθνῶν. There [illegible] tragedy every where prevailed [illegible] with unrelenting [illegible]. The word is to be taken generally for [illegible]. It is meant that dangers met him wherever he turned himself, whether in the busy haunts of men—or in the solitudes of the desert—or on the boisterous of the night deep. These in the second would be from the hands both Jews and Gentiles. By those in the desert it may be understood those from wild beasts or the [illegible] of the same kind of persons or from the attacks of robbers. And as ἐν [illegible] [illegible] the words denoting the attacks of [illegible] robbers, we may suppose it to refer to the dangers there of [illegible]. So Acts xx. 3 γενομένης μοι ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων, μελλόντων ἀνάγεσθαι εἰς τὴν Συρίαν. Ἐν ψευδαδ. are [illegible] pretended Christians, who are Jews or [illegible] generally perhaps the former who appear to be converted. To not mention, but partly [illegible] Christians may be meant. See Gal. ii. 4.

27. ἐν κόπῳ καὶ μόχθῳ] To perils of life and pains against his personal safety, the Apostle now adds those less formidable, but arising more tolerable, because continual, afflictions to be endured in the course of his almost perpetual and

πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις, ἐν
28 ψύχει καὶ γυμνότητι. Χωρὶς τῶν παρεκτὸς, ἡ ἐπισύστα-
σίς μου ἡ καθ' ἡμέραν, ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν.
29 Τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; Τίς σκανδαλίζεται, καὶ οὐκ
30 ἐγὼ πυροῦμαι; Εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας μου
31 καυχήσομαι. Ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ οἶδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύ-
32 δομαι. Ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφ-
33 ρούρει τὴν Δαμασκηνῶν πόλιν, πιάσαι με θέλων· καὶ διὰ
θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους, καὶ ἐξέ-
1 φυγον τὰς χεῖρας αὐτοῦ. XII Καυχᾶσθαι δὴ οὐ συμ-

most was never practised, and even in those we read very little. Μέριμνα is a stronger term than λόγος and is perhaps meant to qualify it, (comp. ὄχλος in 3 Κ. 5.) for the two passages must be kept distinct and right upon each other.

28. χωρὶς τῶν παρ.] Some Commentators, ancient and modern (as Chrys., Theodoret, Wolf, Bengel, Schleusn., and Wahl) seem to mean "besides those things which I have omitted," which is very improbable, as unsupported in the New Testament (as both Estius, Piscat. and Schleusn.) admit. "Things not of the regular routine of his office and labours" (Olshausen, Meyer, as Ellicott, Wordsw., Stanley, Neander) the external troubles and sufferings seem meant. The first mentioned interpretation is preferable to the second, but I think it is not the true sense of the Apostle, which is confirmed by a passage of a Pythagorean writer cited by Wetst. τὰ δὲ ἀπὸ τῶν ἔξωθεν ἐπιφερομένων κακῶν ἐν τοῖς ἀνθρώποις, καὶ ἀνιαρὰ, καὶ ἀλγεινὰ, καὶ ἀνιαρὰ, ἀνεμπόδιστον ἀπαντᾶν, ἀνεμπόδιστον ἀφεῖναι.

— ἡ ἐπισύστασις μου ἡ καθ' ἡμ.] There is an ellip. of εἰσὶ, and the ἡ ἐπισύστασις stands very much in apposition with the preceding clause, as a kind of summary of the preceding. The sense of the whole passage is: "And besides external troubles there is that constant and anxious which perpetually bears on me, the care of the Churches." This view is supported by Chrys. of the ancient, and by the best modern Expositors. Of ἐπισύστασις in this sense an example is adduced by Wetst. from Sext. Emp. By πασῶν τῶν ἐκκλ. are supposed to be meant all the churches he had planted. But as from Colossæ, &c. it is plain that some great circumstance, it should seem best to understand of the Churches among the Gentiles, at which the Apostle of the Gentiles, he might be said to have the care.

29. τίς ἀσθενεῖ, &c.] This is, I conceive, meant to illustrate the ἐπισύστασις ἡ καθ' ἡμ., and show the interest he took in all the Churches. And may, with most Commentators, be understood of weakness in the faith, and τυφ., of anxiety to convert or amazing brethren. The sense is: "Who among my converts is weak in faith, and I am not also weak?" i.e. so completely to be weakness as if I were weak, see Rom. xiv. 15, and 1 Cor. xi. 21; "who is perverted in his Christian principles or erring in Christian practice, and I burn not with grief and wrath to recover him." Some, however, as Neander and Emmer), assign the meaning to the sense: "quam affectum dicas in me non dicas" quem affectum appetere, et me non in praesens, quin ut, memoriae." But such a sense is not almost of such a sense, which it is plain, is meant to designate the effect of the preceding affects, to which it corresponds. Thus the two words are united in Rom. xiv. 21. καὶ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει, ἢ σκανδαλίζεται, ἢ ἀσθενεῖ.

30. εἰ καυχ. δεῖ καὶ τ.] If, then (I must needs boast, see v. 10 [as I am compelled so to do]) I will boast of the things of my weakness. The τὰ τῆς ἀσθ. "but for τῶν ἀσθενειῶν," but with says and is holations, as the best Commentators here are agreed.

31. ὁ θεὸς οἶδεν ὅτι οὐ ψεύδ.] This is not I conceive, be referred (with the ancients and some moderns) to what *follows* but (as the best Commentators have seen) to what *precedes*, namely the affecting details of his various sufferings for the Gospel's sake, the truth of which he gives by the present solemn asseveration.

32, 33. This circumstance (which, as Doddridge thinks, took place not when he was first converted, but when he had preached about three years in Arabia) is subjoined to the foregoing καυχήσασθαι. It is related in Acts ix. 23, 24. With respect to the word σαργάνη, it may be observed that it is derived not from σαγήνη, but from the Chald. שרגא from שרג to twist. The Lexica explain σαργάνη by πλεκτὴ γωνία, see more in Lex. Syr. from which it appears that it is uncertain whether the word here signifies a large basket of wicker work or a mere skill, fishing net of twisted cords. Considering the account of St. Luke, the former is most probably what is meant.

But to avoid a seeming discrepancy in the accounts of St. Luke and St. Paul as to the escape in question, in the former it is said that the Apostle was let down διὰ τοῦ τείχους "by the wall," i.e., as Doddridge expains, "by the side of it." Which seems not to agree with the account of St. Paul. Yet there is no discrepancy in the *expression*, for διὰ may mean through the wall, i.e. through an aperture of the wall, a loop hole, embrasure, window, or perhaps rather, in which the mode was either opened or closed. See the Note on Acts xx. 8. Such is the sense of διὰ τείχους in St. Luke. But St. Paul makes the thing clearer by using both διὰ τοῦ τείχους, and διὰ θυρίδος.

XII. The Apostle now proceeds to treat of

φέρει μοι· ἐλεύσομαι γὰρ εἰς ὀπτασίας καὶ ἀποκαλύψεις
1 Κορ. 15. 8 Κυρίου. 2 οἶδα ἄνθρωπον ἐν Χριστῷ, πρὸ ἐτῶν δεκατεσ-
σάρων· (εἴτε ἐν σώματι, οὐκ οἶδα· εἴτε ἐκτὸς τοῦ σώματος,
οὐκ οἶδα· ὁ Θεὸς οἶδεν·) ἁρπαγέντα τὸν τοιοῦτον ἕως τρί-
του οὐρανοῦ. 3 καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον· (εἴτε ἐν
σώματι, εἴτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα· ὁ Θεὸς οἶδεν·)
4 ὅτι ἡρπάγη εἰς τὸν παράδεισον, καὶ ἤκουσεν ἄρρητα ῥή-

other matters whereof he might boast, but which he kept from the former, as things of another and very superior nature, namely the exalted supernatural facts he expounds, and the revelations from Heaven which had been vouchsafed to him and which were proper to be mentioned on this occasion as they establishing his claim to a high supernatural rank above his opponents, the deputators, the false Apostles. Yet, with the same prudence as elsewhere, St Paul introduces this fresh cause for boasting with an expression meant to deprecate censure.

— [illegible] not so far as not the occasion of his yap [illegible] in Greek.) I have [illegible] Rev. [illegible] show that they are [illegible] of the actual facts of the Apocalypse [illegible] and that the real and complete sense is [illegible] now. I know indeed, that it is unbecoming in me to boast.' [illegible] 18 [illegible] but I am compelled to do so, and I have [illegible] away to justify me [illegible] for to proceed, as I shall now do, to visions and revelations from the Lord, &c. [illegible] remarkable omissions of [illegible] occur elsewhere in St Paul's writings. The [illegible] and [illegible] are not as some imagine synonymous. The latter is a stronger term than the former. [illegible] ''Οπτασία is an appearance presented to the mind of a person asleep or waking; a revelation is a suggestion of a truth, or fact, by the Spirit of God.'' Beside, however, the use of [illegible] in the N. T. requires the shown to have added supernatural [illegible]. As [illegible] it was presented to one awake, it might be called a vision, for though awake, the external sense of the person were bound up. See Note, which refers to Rp. Lowth [illegible] 1. Bermart observes that [illegible] at Acts xvi. 9 comprises the senses include in both terms. The plural in [illegible], is by most recent commentators supposed to be taken generically. And if the Apostle refers solely to what took place when he was caught up to the Apostle's office, it may be admitted. But St. Paul had done [illegible] many more visions.

2 [illegible] [illegible] Δεῦρο. The best Commentators are agreed that this expression [illegible] a servant of God [illegible] the Apostle thus speaking of himself in the first person [illegible] See Parkhurst [illegible] 8 [illegible] in the Gospel xviii. 15 xix. 35 xx. 24, means [illegible] most when speaking of a witness. The [illegible] Apostle here means himself, appears from xii. 6, 7.

— πρὸ ἐτῶν δεκατεσσάρων. On the year meant by the Apostle, the Commentators are not agreed, some as A. D. 44, others as early as A. D. 38. See Doddridge and Benson.

3 εἴτε ἐν σώματι. The Commentators explain this to mean, that in the rapture a question he had all consciousness of any being [illegible] and that in the case of Elias [illegible] Acts ii. 9) and that his own, senses were so entirely closed (the whole perception being by the power of God) that he could not say whether his soul was then in the body, or removed from it. It is, however, remarked by Doddridge that "what the presence of an immaterial soul in a body can be distinct from the capacity of perceiving by it and acting upon it we have yet to learn." In this difficulty, I confess, I participate. But I must by no means be understood in the ordinary way accepted by some recent Commentators, or by supposing the Apostle only to mean, that the things were represented to us in a vision, as to least translation whatever they can not been seen or heard. That he was caught up extra se. By retaining the literal sense, though confessing he [illegible] we, at least, are on firm ground. He [illegible] this as a proof of St. Paul's belief that the soul may have perception when out of the body, and consequently have an independent existence.

— ἁρπαγέντα ἕως τρίτου οὐρ.] This is to be commented to the language of the Jews of that age, who held the there were three heavens: 1 the region of the atmosphere, 2 the firmament or place of the stars, 3 the heaven proper, or called the abode of God and the angels. The Talmudical Commentators have tried to remark that a passage of the Apostle is ridiculed by the author of Philopatris, Lucian ii. 647. In where it is said of Paul [illegible] ἀνεφαίδρυτον ὑπερπετῆ, ἐς τρίτον οὐρανὸν ἀποβρασσόμενον καὶ τὸν αὐλὸν ἐκπαταγοῦντα. Where there seems a sort of allusion to Aristoph. Nub. 225, where Socrates says [illegible] ἀναβαίνω καὶ περιφέρομαι τὸν ἥλιον.

4 ἁρπαγὴν εἰς τὸν οὐρ.] It is doubted whether the rapture, or even, be the same as the last, or another. Most of the best modern Commentators are of the former opinion, while the ancients and several modern [illegible] not, Ep. Bull, Whitby, Doddridge and Benson [illegible] the latter, understanding by the [illegible] the place of departed souls. See Note on Lu xxiii. 43. Luther may [illegible] be true. I have seems to have opposed the latter.

— ἄρρητα ῥήματα. The best Commentators are agreed that the signifies 'words which cannot be uttered.' The [illegible] 'and which, if they could be uttered, it would not be lawful for man to communicate.' But the best Expositors admit and modern are of opinion that these words are only exegetical of the former, and mean 'which it is not possible for men to utter.'

5 ματα, ἃ οὐκ ἔξον ἀνθρώπῳ λαλῆσαι. Ὑπὲρ τοῦ τοιούτου καυχήσομαι· ὑπὲρ δὲ ἐμαυτοῦ οὐ καυχήσομαι, εἰ μὴ ἐν ταῖς
6 ἀσθενείαις μου. Ἐὰν γὰρ θελήσω καυχήσασθαι, οὐκ ἔσομαι ἄφρων· ἀλήθειαν γὰρ ἐρῶ· φείδομαι δέ, μή τις εἰς ἐμὲ λογίσηται ὑπὲρ ὃ βλέπει με, ἢ ἀκούει τί ἐξ ἐμοῦ.
7 Καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ τῇ σαρκί, ἄγγελος Σατᾶν ἵνα
8 με κολαφίζῃ, ἵνα μὴ ὑπεραίρωμαι. ὑπὲρ τούτου τρὶς τὸν
9 Κύριον παρεκάλεσα, ἵνα ἀποστῇ ἀπ' ἐμοῦ· καὶ εἴρηκέ μοι· Ἀρκεῖ σοι ἡ χάρις μου· ἡ γὰρ δύναμις μου ἐν ἀσθενείᾳ τελειοῦται. Ἥδιστα οὖν μᾶλλον καυχήσομαι ἐν ταῖς ἀσθενείαις μου, ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ.

5 καυχ.] The verse is [illegible] and well [illegible] ἀνθρ., οὔτε ἐστὶ, [illegible] 30.

6 The verse is here say to be completely [illegible] with the preceding verse. [illegible] the verse as follows: 'I do not boast of nothing but my weakness and my sons [illegible] though I could boast of far more. Of these I will not speak in my own name. Though I might do so [illegible] for if I should choose to boast of them I should not be madness [illegible] I would not be found [illegible] I should [illegible] the truth but I forbear to do it lest any one should fancy of me beyond what he sees in me or hears of me.' The sense of φείδομαι [illegible] expressed by Abp. Newcome thus: 'But I refrain from the mention of what is there, desiring no other evidence of me than what is suggested by my miracles which you have seen, and my inspired doctrine which you have heard.' To have claimed more for what had not and could not be proved would have been too much like the false Apostles. See esp. [illegible] and [illegible].

7 [illegible] τῇ σ.] This is men[illegible] to have been the cause which the above [illegible] of the high privileges might excite [illegible] do a popular [illegible] was suggested. With respect to the [illegible] τῇ σ., there is one of the most disputed expressions in the N. T. See Ode on this [illegible] and reviewed in [illegible]. The most commentators are with [illegible] agreed that the word must be taken in its natural sense, as denoting some [illegible] or more or less intensely [illegible] being in all languages [illegible] metaphors taken from the practice of the [illegible] by thorns or splinters. Various disorders have been supposed to be meant, as the headache, the ophthalmia, the stone, the gravel. But it should rather seem that some [illegible] should be understood, and probably such was exceedingly as [illegible] expressing both the [illegible] of the mind as well as pain [illegible] the Apostle would scarcely have felt such anxiety to have it removed. No [illegible] or mental infirmity can be meant, since to have prayed for the removal of such, might have savored of presumption. Besides, that could not be [illegible] to be [illegible] sentiments of Satan. The most probable opinion is that of Whitby, Lord Barrington, Doddridge, Macknight, Rosenmüller, and the most eminent Commentators, that it was a paralytic and hypochondriac affection which occasioned a distortion of countenance and many other distressing effects which would much tend to impede his usefulness. It is probable that the extreme excitement of the visions and revelations which had been vouchsafed to the Apostle, and that arising from the necessary labours in spreading the Gospel, would bring on, especially with Judaic computation, chronical paralysis such as would produce many most distressing infirmities. I would prefer rather to read the ἀγγελος τοῦ Σατ., 'angel by Satan,' as being partly inflicted by Satan.

8 τοῦ Κυρ.] i. e. Christ as appears from the next verse. See Whitby and Macknight, who rightly notices this as an example of prayer to Christ, and consequently a proof of Christ's Divinity. Hence it well concerned by Schleusner, 'precibus adorare.' This is considered by the commentators as a certain fact, but [illegible] number [illegible]. To the passages could be there I would add the following. [illegible] Μαρίαν [illegible] effectos [illegible] which I would refer [illegible] as far as [illegible] where our Common Version renders [illegible] and Samuel [illegible] [illegible] shrine [illegible] [illegible].

9 εἴρηκε μοι.] Naturally expressed [illegible] by [illegible] by the Holy [illegible] [illegible] 'have [illegible] a grace' [illegible] for the holy' [illegible] a promise of support [illegible] 8 [illegible] is able to make [illegible] abound to you. [illegible] χαρις [illegible] the gracious spirit of God both [illegible] and external [illegible] 'grace' [illegible] [illegible] [illegible] the instruments I employ.

ἡ δυν. [illegible] ἀσθ. τελ.] There is some appearance of incongruity between ἀσθενεία and δυν., πάντα [illegible] in judging [illegible] as in 2 Macc. [illegible] 28 which at first seems to have had its mind [illegible] [illegible] [illegible]. This however, may be removed by supposing in every a [illegible] reasoning thus: 'Most willingly therefore will I bear with pain, rather rejoicing and boast over my infirmities

ὅτῳ εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγ- 10
μοῖς, ἐν στενοχωρίαις, ὑπὲρ Χριστοῦ· ὅταν γὰρ ἀσθενῶ,
τότε δυνατός εἰμι. [b] Γέγονα ἄφρων [καυχώμενος]· ὑμεῖς 11
με ἠναγκάσατε. ἐγὼ γὰρ ὤφειλον ὑφ' ὑμῶν συνίστασθαι·
οὐδὲν γὰρ ὑστέρησα τῶν ὑπερλίαν ἀποστόλων, εἰ καὶ οὐδέν
εἰμι.

[c] Τὰ μὲν σημεῖα τοῦ ἀποστόλου κατειργάσθη ἐν ὑμῖν 12
ἐν πάσῃ ὑπομονῇ, ἐν σημείοις καὶ τέρασι καὶ δυνάμεσι· [d] τί 13
γάρ ἐστιν ὃ ἡττώθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μή,
ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν; Χαρίσασθέ μοι τὴν
ἀδικίαν ταύτην. [e] Ἰδού, τρίτον τοῦτο ἔχω ἐλθεῖν πρὸς 14

[a] Ver. 9. 2 Cor. iii. 5, 6, 18. [b] Ver. 11. 1 Cor. iii. 7. [c] 1 Cor. ix. 2. 2 Cor. iii. 2. Rom. xv. 18, 19. Heb. ii. 4. [d] 1 Cor. ix. 12. [e] Ver. 14. 2 Cor. xiii. 1.

than he discouraged under them. "Ἰσχυροποιοῦντος—Χρ.," the sense is, that the power of Christ may rest upon me, to strengthen and support me. The aor. has, however, denote rapidity.

10. εὐδοκῶ ἐν ἀσθ.] The sense is well expressed by Emmerl. 'I cheerfully bear up under troubles.' Ἀσθ., lit. 'weakness,' 'infirmity,' is meant distress of various kinds, ἀσθ. being a general term as in v. 5, and the following particulars being, by way of illustration and example. Ὑβρεσι, 'insults,' 'outrages.' In ὅταν ἀσθενῶ τότε δυν. εἰμι there is a sentiment expressed paradoxically, and so to be interpreted, q. d. 'The more I am harassed, the more I rejoice, as the more do I support of divine strength.' So Phil. iii. 7. ἅτινα ἦν μοι κέρδη, ταῦτα ἡγημαι διὰ τὸν Χριστόν. See also Isai. xl. 29, and Deut. xxxiii. 25. Philo, edit. by Wald. μὴ ἀνεπιστάτητε, τὸ ἀσθενὲς ὑμῶν εὐσωμα ἐστι.

11. γέγονα ἄφρων κτλ.] As the Apostle begins this clause of his merits and services with a deprecatory sentiment, so he concludes with an apology, tendering to the consideration of the reason for it. You see, then, that I have made myself a fool in boasting. But yet I have compelled me so to do, by considerations necessary to be justified to myself and for your good, by compelling you to your prejudices. It is well observed by Emmerl. in his Holy State, that 'self-praising comes most naturally from a man when it comes most uneasily from him in his own defence. For though modesty hinds a man's tongue to the peace in the point, yet, being assaulted in his credit, he may stand upon his guard, and then he dotl not so much praise as purge himself.'

Καυχώμενος after ἄφρων is omitted in many antient Mss., Versions and Fathers, and is rejected by Griesb. It may, indeed, be suspected of being an interpolation.

The next words show *how* he was compelled, namely, by the want of that commendation from them which was his due, since he was nothing inferior to the chief of Apostles. His merits and attainments ought to have been witnessed up by them, and then it would not have been necessary to praise himself. (On the subject of self-praise, see my Note on Thucyd. i. 20. Xen. Hell. i. [illegible].)

The words οὐδὲν εἰμι have also been, with good Commentators, be taken as said in ex. not, and as expressive of genuine humility, the own merits being consider ed apart from the strength of his Lord. Many eminent Commentators, however, consider them as said sarcastically, and as opposed to Ῥαβδοῦχοι ἐστε, q. d. 'though I am a nobody, as you say.' This may be exemplified from Soph. Trach. 1139 ἀν' τὸ μηδὲν ὤν & Aj. 761. ἀνὴρ ὁ μηδὲν ὤν. Thus the phrase μηδὲν ὄντας, 'to be a nobody,' occurs in Jul. xii. 56.

12. τὰ μὲν σημεῖα κτλ.] The μὲν is for μεστοῦ [illegible]. The ἀν is rightly rendered by Wahl, 'of the Apostle,' for the Article is not without its force, but has its demonstrative use. See Matth. Gr. § 254. 1. 2. So we should say, he gave proof of his genuine character. Κατειργ., 'have been effected,' and ὑφ' ὑμῶν. Ἐν σημ. κτλ. denotes *divers miracles*, proofs, as in Acts xiv. 3. Luke iv. 14. Matt. xxiv. 27. and Lancyd. i. 1. [illegible] ἐν ὑπομονῇ is taken as equiv. to ἐν πάσῃ ὑπομονῇ, 'in every way.' Ὑπομ. may be taken for ὑπομενητικότητι, perseverance, as in Luke viii. 15. Rom. viii. 25. Heb. x. 36. Other σημ., τερ., and δυν. are associated like the δυν., τερ., and σημ. at Acts ii. 22. Luke xxiii. 8. Heb. ii. 4. Compare Rom. xv. 19.

13. Having shown that no inferior Apostle were wanting in him, he begins to show there be any other deficiency, which should leave them inferior to other churches, q. d. 'What have you to complain of?' for τί what for. Αἰτ. simply κατὰ. Here here signifies to be in an inferior condition, of which sense some exam. are cited from the Classical writers. Ὑπερ here signifies *beyond*, standing for παρά τι. The ἐστιν ὃ is the *ἐστιν ὅ τι*, q. d. 'I have not, whatever others may have.' On the force of the ἐστιν, see Note on v. 1. Or ἐστ., may be rendered, 'I have not been sad am not burthensome.'

14. Emmerl. observes that this and the next verse are parenthetical, v. 16 being closely connected with v. 13. The scope of the passage is to exclude any misrepresentation of the false teachers, that he was only urging his pecuniary claims to pave the way for future demands upon them. The sense is, 'I have not been burdensome to you [therefore], and when I come to you again [as I am now for the third time purposing in mind to do], I will not be burdensome to you.' So xi. 12. ὃ δὲ καὶ ποιῶ. The best Commentators are agreed that the τρίτον

ὑμᾶς, καὶ οὐ καταβαρήσω ὑμῶν. οὐ γὰρ ζητῶ τὰ ὑμῶν,
ἀλλ' ὑμᾶς. οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσι θησαυ-
15 ρίζειν, ἀλλ' οἱ γονεῖς τοῖς τέκνοις. [a]ἐγὼ δὲ ἥδιστα δαπα- Comp. 1 Cor.
νήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν· εἰ καὶ, 16 Cor. 12. 14.
16 περισσοτέρως ὑμᾶς ἀγαπῶν, ἧττον ἀγαπῶμαι. [b]Ἔστω δέ· 1 Sam. 9.
ἐγὼ οὐ κατεβάρησα ὑμᾶς· ἀλλ', ὑπάρχων πανοῦργος, δόλῳ
17 ὑμᾶς ἔλαβον. [c]μή τινα ὧν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐ- Comp. 7.
18 τοῦ ἐπλεονέκτησα ὑμᾶς; [d]Παρεκάλεσα Τίτον, καὶ συναπέ- Comp. 8. 6, 16, 18, 22.
στειλα τὸν ἀδελφόν· μήτι ἐπλεονέκτησεν ὑμᾶς Τίτος; οὐ
τῷ αὐτῷ πνεύματι περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἴχνεσι;
19 [e]Πάλαι δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα; κατενώπιον τοῦ Comp. 5. 12.
Θεοῦ ἐν Χριστῷ λαλοῦμεν· τὰ δὲ πάντα, ἀγαπητοί, ὑπὲρ
20 τῆς ὑμῶν οἰκοδομῆς. [f]Φοβοῦμαι γὰρ, μή πως ἐλθὼν, οὐχ Comp. 6.
οἵους θέλω εὕρω ὑμᾶς, κἀγὼ εὑρεθῶ ὑμῖν οἷον οὐ θέλετε· comp. 10. 8. 1 Cor. 13. 5.
μήπως ἔρεις, ζῆλος, θεσμοί, ἐρίθειαι, καταλαλιαί, ψιθυρισμοί,

to be taken I to the contrary (γάρ) since it appears from v. 14 that his accusers could only be the opposite. A few versions (Syriac and Italic), most from some MSS and Fathers, φανερὸν, but rejecting, some no reason can be given for the omission, but many for its insertion. It was, no doubt, introduced from the parallel passage at v. 1.

οὐ γὰρ ζητῶ ὑμῶν] q. d. I seek not your substance. I set only desire the salvation of your souls. (So γὰρ ὑμῶν ὑμᾶς.) An adverbial sentence (perhaps formed on Heb. xxiv. 2) expressed parenthetically, and referring to what is usual and natural, and to the regular order of things. (Not here cited the Jewish canon: Ratio naturalis hanc [illegible] ut [illegible] liberis parentum [illegible] [illegible].)

ἐγὼ δὲ ἥδιστα κ.τ.λ.] q. d. I am ready to spend my time, substance, and, if, strange to say, I should be spent for your sake. I know [illegible] to be [illegible] by [illegible]. Thus the expression is equivalent to that in Acts xx. 24 [illegible]. The next words are [illegible] well expressed by Bengel: "Ita ut [illegible], quo in me [illegible] est, [illegible] pro [illegible] ut [illegible]."

16. ἔστω δέ κ.τ.λ.] The Apostle here speaks in the person of his accusers, putting into their mouth his own [illegible] (ὑπάρχων πανοῦργος ἐστὶ [illegible]) [illegible] all. Consequently, [illegible] made a gain of you by artifice and [illegible]. The sense, however, seems simply to be: I practised upon you a perverted reason and artifice to accomplish my ends, yet not by the instrumentality of another person.

17. Here τινα δι' αὐτοῦ is put, as [illegible], elsewhere, by a popular mode of expression, for [illegible] (see Ne).

18. παρεκάλεσα κ.τ.λ.] This has reference to what was said supra v. 6 & 16. The Apostle appeals to facts which they have to refute [illegible]. And the interrogations express a strong negation. The sentence, arranged according to the regularity of Hebrew composition, would run thus: "And since, when I received to go to you, or the brother whom I sent with him, make a gain of you?" The Apostle follows up with a sentence in which the consequent is put for the antecedent. He does not say, "No, they walked in my steps, but do I stand substitutes." "Have we not walked in the same disinterested spirit, pursued the same course?" The ἀδελφὸν should be rendered "the brother," i.e. the one whom ye well know. Who he was, is not ascertained. See Note supra vii. 18–21.

19. πάλαι δοκεῖτε—κτλ.] This is said in order to prevent the sense he knows to justify himself in an expression from being perverted to improper motives, whether timidity or selfishness. The phrase refers to ii. 1–v. 13. Now the Apostle does not reply to this by a strong negation, as q. d. "Not, I have been, to be excused, by stating with a solemn protestation (which contains the truth of what he says) that his views in writing and writing as he have done, have been wholly directed to our and your benefit.

20. γὰρ ἐστὶν ἄνω, Bengel observes, is parenthetical. It is meant further to apologize for his relation of the calumny circulated against him, and the language of reprehension above addressed to them. Οἵους θέλω, i.e. [illegible]. It is now on Deut., there is, as at v. 2, punishment hinted at, which is more fully expressed at xiii. 2. οὐ φείσομαι. At ἔρις, ζῆλος, see repeat φθόνοι, μάχαι and also "lest there be found." The change of construction may be attributed to carelessness, since if the Apostle had finished the sentence as he had begun it, he must have used instead of ἔρις, ζῆλος, words denoting the persons guilty of those sins, q. d. lest, namely, I should find you zealots (ἐρίθειαι, [illegible] Rom. i. 29), as Rom. i. 29. The terms ἔρις, ζῆλος, θυμοί, denote the more violent forms, and καταλαλιαὶ and ψιθ., the lower manifestations, of anger. Φυσιώσεις denotes a party spirit and its arrogance, refers to that confusion which must thus arise. Comp. Jam. iii. 16.

φυσιώσεις, ἀκαταστασίαι· [h] μὴ πάλιν ἐλθόντά με ταπεινώσῃ 21
ὁ Θεός μου πρὸς ὑμᾶς, καὶ πενθήσω πολλοὺς τῶν προημαρ-
τηκότων, καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορ-
νείᾳ καὶ ἀσελγείᾳ ᾗ ἔπραξαν.

XIII. [1] ΤΡΙΤΟΝ τοῦτο ἔρχομαι πρὸς ὑμᾶς· ἐπὶ στό- 1
ματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν
ῥῆμα. [m] προείρηκα καὶ προλέγω, (ὡς παρὼν τὸ δεύτερον, 2
καὶ ἀπὼν νῦν) [γράφω] τοῖς προημαρτηκόσι καὶ τοῖς λοι-
ποῖς πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν, οὐ φείσομαι· [n] ἐπεὶ 3
δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ, ὃς εἰς ὑμᾶς
οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν. [o] καὶ γὰρ εἰ ἐσταυρώθη 4
ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως Θεοῦ· καὶ γὰρ ἡμεῖς
ἀσθενοῦμεν ἐν αὐτῷ, ἀλλὰ ζησόμεθα σὺν αὐτῷ ἐκ δυνάμεως

21. Here the Apostle has set something anew, [illegible] The πάλιν may be taken either with ἐλθόντα, or with ταπεινώσῃ. But the former seems preferable. Μὴ με ταπεινώσῃ, ὁ Θεός μου πρὸς ὑμᾶς. 'Lest my God should humble me in respect of you,' i.e. lest I should be mortified and grieved to find in some of you so little penitence [illegible] ἐν πολλοῖς ἁμ. The sense is, 'I fear I shall have to lament many who have not repented, and lessen their sins.' Here we are strikingly reminded by Chrys., Theophyl., and Œcum., were the grief not only of a long repentance, but of pursuing it.

XIII. 1. τρίτον τοῦτο ἔρχομαι] for τρίτον ἔχω ἐλθεῖν, see Note supra x. 14. Ἐπὶ στόματος [illegible] The purport of these words is not a little debated. By many the meaning is supposed to be, 'When I come every matter or complaint respecting impendent offenders shall be decided according to the rule laid down in the Law,' Numb. xxxv. 30, Deut. xvii. 6, xix. 15) and sanctioned by the Gospel, see Matt. xviii. 16. 'But by the testimony of two or three witnesses.' Some ancient and several modern commentators however, as Grot., Estius, and [illegible] and by these witnesses the Apostle admonishes in his two Epistles, q. d. to use the words of Mr Scott) 'As the law of Moses had prescribed, that no accused person should be condemned, unless two or three witnesses testified against him, so he repeated warnings given by the Apostle of his purpose to come and inflict punishment on the impenitent offenders at Corinth, which as it were testify against them, and make way for those judgments.' The following, however, is the sense assigned and [illegible] by Mr Scott. 'When at length he should come, he would proceed against them according to that law or to be rule laid down by Christ, for his disciples.' (Matt. xviii. 15–18.) In the former Epistle he had before told them of his purpose, in the preceding part of this Epistle he has again warned them as it were with them, and here again at the conclusion, being yet 'absent,' and giving them a little longer space to repent, he now wrote, to assure those who had before sinned and continued unrepentant, and all others who might [illegible]

[illegible] would not spare the offenders, not appear so [illegible] and weak as they have [illegible] concluded from [illegible] 1 Cor. iv. 17, 2 Cor. xi. 14, 21, v. 1, 3, 5), especially as some of them had [illegible] proof of Christ speaking 'in him' as an Apostle, though this had already been [illegible] by no feeble evidence, but by his mighty power working in and among them in various ways.'

2. προείρηκα καὶ προλέγω] The sense is, 'I have just now and warn I pray, and I now say it before hand.' [illegible] for the [illegible] ἐλέγχω, see Note on Eph. v. 11, and for προλέγω, see notes on Gal. v. 21. With respect to the [illegible] the best Commentators are agreed, but the sense is, 'as if I were present the second time, though now as yet absent.' But [illegible] for [illegible] the construction is elucidated by the parenthesis. Ἐπιφωνεῖ [illegible] several MSS. of the Western [illegible] and is [illegible] by Grotius, Estius, and Ast; perhaps rightly, as we can [illegible] for the insertion, see Bornem. and Rückert, not for the omission of the word.

3, 4. On the construction and sense of these verses, and also, as connected therewith, the proper notions, difference of meaning exists. Many recent commentators connect ἐν ἐμοὶ λαλοῦντος Χριστοῦ at v. 3, with οὐκ ἀσθενεῖ, v. 5, thus making the former contain a *protasis* and the latter an *apodosis*. And the intervening words they throw into a parenthesis. See Abp. Newc. and Bornem. (but though this method yields a good sense, I have not ventured to adopt it, because it seems too a violent one for Greek; nor is the Apostle accustomed so necessarily to complicate a sentence with so long a parenthesis.) The common sense of pausing and taking the words seems to be more natural, and seems full as good a sense. That of v. 3, no doubt, the sense assigned by Mr Scott. By δοκιμὴ means as Kuinoel observes, 'a proof to be evidenced by the exercise of my authority.' Δυνατεῖ ἐν ὑμῖν, in the working of miracles, either to turn at the tribunal disorders, and the communication of the spiritual gifts. The δύναμις ex-

5 Θεοῦ εἰς ὑμᾶς. Ἑαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ πίστει, ἑαυτοὺς δοκιμάζετε· ἢ οὐκ ἐπιγινώσκετε ἑαυτούς, ὅτι Ἰησοῦς
6 Χριστὸς ἐν ὑμῖν ἐστιν; εἰ μήτι ἀδόκιμοί ἐστε. ἐλπίζω δὲ
7 ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμὲν ἀδόκιμοι. Εὐχόμαι δὲ πρὸς τὸν Θεόν, μὴ ποιῆσαι ὑμᾶς κακὸν μηδέν· οὐχ ἵνα ἡμεῖς
8 δόκιμοι φανῶμεν, ἀλλ' ἵνα ἡμεῖς τὸ καλὸν ποιῆτε, ἡμεῖς δὲ
9 ὡς ἀδόκιμοι ὦμεν. οὐ γὰρ δυνάμεθά τι κατὰ τῆς ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀληθείας. Χαίρομεν γὰρ ὅταν ἡμεῖς ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ἦτε· τοῦτο δὲ καὶ εὐχόμεθα, τὴν

ested through the instrumentality of Paul, at the time his legation as Apostle. Say his very act, in converting them to the Gospel, as if they had received the Spiritual in Pe. was now a rather testimony that God worked with him. See Wordsw.

The sense of v. 4 is well expressed by Wordsw. in the following paraphrase: "For though he was crucified through the weakness of that human nature which he took upon him, and in that sense, [seems to others as well,] yet he lives [and concerning of carnal, that he to lives] by the power of God, so [of many a teaching the [illegible] and faithful him] we also [illegible] we are [illegible] yet in your behalf weak in him, but we shall [appear to] live by the power of God [exerting itself by us] towards you." The scope of the argument is as it is pointed out by Mr Scott as follows:

"For though Jesus was crucified, as if he had been only a weak helpless man, and was despised as unable to "save himself," yet he was raised from the dead and lived in glory, by the power of God, to put all enemies under his feet. In like manner, the Apostle and his brethren appeared weak and despicable, suffering many hardships and the passions, which they spoke of seemed to be dead, because they did not exercise it; yet they were assured that it would revive, and that they should be suddenly quickened and endued with the power of God exerted in their behalf to punish the disobedient Corinthians by inflicting miraculous judgments upon them."

5. ἑαυτοὺς πειρ. &c.] Instead of proceeding to demanding proofs where none could be required, he bids them try and examine themselves, and if they find in the facts they will find ample proofs of his divine mission, in the spiritual (not general) reformation produced through his preaching, as well as proof I and [illegible] in them by his power. But that would prove his own Divine mission.

ἐν τῇ πίστει] Is the sense meant to be "Do ye not know concerning yourselves, and that Jesus Christ is in you"—unless indeed ye be not genuine Christians, but deserving reprobate, and therefore destitute of proof that Christ is in you. It is not seen that the Apostle has been here, to a doubtful sense per [illegible] In the other of the two, the word is used in the next verse. It is here remarked by Mr Valpy, "that the proof of Christ's presence in any Church was the existence of miraculous powers and spiritual gifts in that Church." Which is true as far as it goes, but the Apostle had I apprehend a reference to something beside that, namely, the [illegible] of Christ in their hearts by faith, producing a genuine [illegible] good works. Thus they would all in various ways, consider themselves to use the words of Mr Scott, as having demonstrations that Christ was a true Apostle, since [illegible] and these words, not discover that as he [illegible] without acknowledging themselves to be without proof of their own conversion.

εἰ μήτι ἀδόκιμοί ἐστε] The sense somewhat dubious, may think be thus expressed. But I trust that we find and know that we, at least, are not [illegible], i.e. destitute of the proof of divine power in me. Here is, as Hemsterhuis points out, a hint that he might give them a proof in such a way as they "would not [like]," namely, by the supernatural infliction of disease.

7. ὑμεῖς δὲ δυνατοὶ ἦτε] "Ye may be strong, according to the generality of Commentators, [illegible] in the way hinted at in the last verse, our power of punishing your offences. Here it is proper to observe the [illegible] and [illegible] as an adjunct. The sense seems to be this: however, I pray that ye may do nothing evil and deserving of punishment [for it is my wish and purpose] not that our divine commission be by that means approved, but [rather] that ye may do what is right and good, and that we may thereby be, as it were, without that proof, by not having to exercise the power," viz. of punishing offenders.

8. οὐ γὰρ δυνάμεθα κ.τ.λ.] The sense is here disputed. It may, according to the generality of Commentators, mean "We need not be anxious or perplexed for our decisions must be agreeable to the truth which is in Jesus, being perceived [illegible] by the virtue being who intrusted us with this mighty power." Ἀλλ' ὑπὲρ τῆς ἀλ. is, as Bahrdt observes, for ἀλλ' ὑπὲρ ἡμῶν πάντα πάσχομεν ὑπὲρ τῆς ἀλ. Say I [illegible] it. If ἀλήθ. must here mean truthful [illegible] [illegible] frequently in the N. T.

9. χαίρομεν γὰρ ὅταν &c.] This has reference to the preceding, as appears &c. The sense seems to be: "Nay so far are we from wishing to give proof of our power by basing to punish your irregularities, that we rather rejoice when we are thus [illegible] be not having our power shown by the proof; and ye are strong [in faith and good works]."

τοῦτο δὲ καὶ εὐχόμεθα] "This we not only wish, but even pray for [namely] your reformation and perfection, that we may have no occasion to exercise severity towards you." Καταρτισμὸν seems properly the setting of a broken bone, or

[s] 1 Cor. 4. 21. repr. 2. 3. et 10. 2, 8. et 12. 20, 21.

ὑμῶν κατάρτισιν. [10] Διὰ τοῦτο ταῦτα ἀπὼν γράφω, ἵνα παρὼν μὴ ἀποτόμως χρήσωμαι, κατὰ τὴν ἐξουσίαν ἣν ἔδωκέ μοι ὁ Κύριος εἰς οἰκοδομὴν, καὶ οὐκ εἰς καθαίρεσιν.

[t] Rom. 12. 16, 18. et 15. 5. 1 Cor. 1. 10. Philipp. 2. 2. et 3. 15, 16. 1 Pet. 3. 8. Heb. 12. 14.

[11] Λοιπὸν, ἀδελφοὶ, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε, τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε· καὶ ὁ Θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν.

[u] Rom. 16. 16. 1 Cor. 16. 20. 1 Thess. 5. 26. 1 Pet. 5. 14.

[12] Ἀσπάσασθε ἀλλήλους ἐν ἁγίῳ φιλήματι· ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες. [13] Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος μετὰ πάντων ὑμῶν. ἀμήν.

Πρὸς Κορινθίους δευτέρα ἐγράφη ἀπὸ Φιλίππων τῆς Μακεδονίας, διὰ Τίτου καὶ Λουκᾶ.

curing a distorted limb. Here it denotes 'your restoration to a sound and perfect state.'

10. διὰ τοῦτο &c.] This is, as Theoph. observes, meant to apologize for the reprehension and minatory language he had employed, namely, as wishing that it would have to be extended no farther (ἄχρι) than τῶν γραμμάτων, and not shown in *deeds*. The next words are a repetition of what was said at x. 8.

11. καταρτίζεσθε] See Note on v. 9. The meaning seems to be: 'strive after reformation and perfection.' Thus our Lord says, Matt. v. 48. ἔσεσθε οὖν τέλειοι, by which can only be meant, "aim at, strive after being perfect." That God hath his part in this work, as well as man, is clear from Hebr. xiii. 10. καταρτίσει (scil. ὁ Θεὸς) ἐν παντὶ ἔργῳ ἀγαθῷ.

— παρακαλ.] 'take comfort;' or, as some explain, 'comfort each other.' Τὸ αὐτὸ φρονεῖτε, 'aim at concord in your religious sentiments, avoid dissensions and factions [one saying, I am of Paul; another, I am of Cephas].' The Apostle then fortifies his exhortation by proposing a strong motive to the practice of this unanimity and concord, namely, that the God of all love, the Giver of peace and all other blessings, will be with them, namely, for their protection against all who seek to interrupt that peace and concord.

12. ἁγίῳ φιλ.] See Rom. xvi. 16.

13. ἡ χάρις—ὑμῶν] I would render: 'May the favour of Christ, from which so many blessings flow, rest upon you, and the love of God, which bringeth salvation, be upon you, and may the Holy Spirit impart to you His Divine gifts and graces.' Here Whitby justly recognizes a proof of the personality of the Holy Spirit. "The names (observes Mr. Holden) of the Three Persons in the Trinity are here expressly mentioned, and joined together in a petition for spiritual graces, which infers their co-equal and essential Deity."

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΓΑΛΑΤΑΣ ΕΠΙΣΤΟΛΗ

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1 I. Παῦλος, ἀπόστολος οὐκ ἀπ' ἀνθρώπων οὐδὲ δι'
ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ Θεοῦ πατρὸς τοῦ
2 ἐγείραντος αὐτὸν ἐκ νεκρῶν, καὶ οἱ σὺν ἐμοὶ πάντες ἀδελ-
3 φοί, ταῖς ἐκκλησίαις τῆς Γαλατίας· χάρις ὑμῖν καὶ εἰρήνη

1 Ver. 1. Ezra 4. 24. ch. 5. 1 Cor. 6. 14. ch. 3. 13. 2 Cor. 4. 14. Eph. 1. 20. Col. 2. 12. 1 Thess. 1. 10. Heb. 13. 20. 2 Ver. 2. 1 Cor. 16. 1. Ezra 1. 2. 1 Pet. 1. 2.

This was among the earliest of the Epistles of St. Paul, being written probably in the beginning of A.D. 52. The Galatians had been converted to Christianity six or seven years before, chiefly or entirely by St. Paul. But after his departure, Judaizing teachers and creatures, who maintained the necessity of circumcision and the observance of the rites of the Mosaic Law, and, under the more effectually to work their purposes, had depreciated the authority of St. Paul, insinuating that he was no Apostle, having only a deputed commission from the Apostles and elders at Jerusalem, who had always, they said, required or encouraged an adherence to the Mosaic Law. To counteract these errors St. Paul in the present Epistle first proves his Apostleship by showing that he had received it directly from God, appealing to the history of his conversion, and to subsequent conduct. He then proceeds, 1. to refute the notion of the necessity for the observance of the Jewish law to salvation, showing not only that those who embrace the Gospel are freed from its observance, but also that whoever depends on it for acceptance with God, will lose all the benefits to be expected from the Gospel. 2. To vindicate the doctrine he taught, of the important object of justification by faith without the works of the Law. Olshausen, according to Winer's accurate analysis, divides the Epistle into three divisions. His words are these: "I. an ea de Paul auctoritate apostolica (i. 1—ii. 21) intra hoc Mosaica opera vanitas, abrogationem denique quin per Christum facta sit, perspicit (i. 1—iii. 14). II. tertia praecepta moralia honeste virtutis, regulis et exemplis [illegible] (v. 14—vi. 10). III. Horum ita praesent Epistolae relatio ad eundem subiectum ac illa ad Romanos, tamen a diversis ut perceptibile in ipsa ratione tractandi fuit." Paley thinks from the difference in St. Paul's situation, in this Epistle to the Galatians, whose Church he had founded, he wrote much upon authority, as that to the Romans, where he was not personally known, nor his authority established, he rests entirely on argument. It is truly observed by Winer, that there is in the former, though united with a consciousness of expression which has often occasioned obscurity, but more of art in order, and, in short, consummate display. He truly observes, "Nihil facile additari quisquam, quod argumentorum momentum vim augeat, nihil demi, quod a scopo loco parum oriatur. Ita omnia non possunt absolutiora esse, aequabiliter fortia et his ceteris, assumptis parte valoquent." See note at Borger's elaborate Argum. Epistolae in Rosens. Syn. and Winer's Prolegomena.

Ver. 1. Here is contained the assertion and exaltation. Ἀπόστολος ἀνθρώπων, scil. ἀποσταλεὶς ὑπ' ἀνθρώπων commissioned. The ἀπ' ἀνθρ. and δι' ἀνθρ. are not, as Kopke and Borger suppose, synonymous. The ἀπ' denotes on the part of, and the διὰ by the agency or mediation of. The sense is (as Winer points out) 'not commissioned from men, but from God, nor by the agency of man, but by Jesus Christ.' By the expression ἀνθρώπων is meant the Apostles and Presbyters at Jerusalem. It is plain that ἀνθρ. which signifies any mere man, points to the Divine origin of Christ. Hence the passage was justly regarded by Origen and the other Fathers as one among those proving the Divinity of our Lord.

— διὰ Ἰ. Χρ. καὶ Θεοῦ κ.τ.λ. i.e. of Divine appointment. So Eg. Neve explains "by the mediation of Christ who appeared to me and ultimately by the act of God." Ἐξ ὀνομ. ἀντὶ τοῦ ἐκ τινος. The reason is not perceived by Kopke and Borger) for adding this was doubtless as Winer points out, to show the grounds which ignored, even as Son of God and supreme Ruler of the Church especial, as on this rested St. Paul's claims to a Divine Apostleship.

2. ἀδελφοί. I have in Inc. Syn. proved that this cannot mean, as some Commentators suppose, 'brother Christians,' but, as all the ancients and of the moderns, Hera, Hamm., Whitby, Doddr., Koppe, Rosenm., Michael., Jacob and Winer explain, 'brother ministers.'

ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, [2] τοῦ 4
δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέληται
ἡμᾶς ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ, κατὰ τὸ θέλημα τοῦ
Θεοῦ καὶ πατρὸς ἡμῶν, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώ- 5
νων· ἀμήν.

Θαυμάζω, ὅτι οὕτω ταχέως μετατίθεσθε ἀπὸ τοῦ καλέ- 6
σαντος ὑμᾶς ἐν χάριτι Χριστοῦ, εἰς ἕτερον εὐαγγέλιον· [7] ὃ
οὐκ ἔστιν ἄλλο, εἰ μή τινές εἰσιν οἱ ταράσσοντες ὑμᾶς, καὶ

[illegible] Apostolic [illegible] in use the words of Winer [illegible] I Thess. i. 1, 3 [illegible] v. 23. Hence, it may be observed, a plural applied to a *small* number, as *three or four*. If the [illegible] were equal be determined. Τοῦ αἰ., i. e. all of them. Τῶν ἁμαρτιῶν here can well not be accident is [illegible] [illegible], but on purpose and exactly to the [illegible] of a [illegible] [illegible].

3. χάρις καὶ εἰρ. See Note on Rom. i. 7.

4. τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμ.] He who gave himself up to death because of our sins, i. e. as a sacrifice for their expiation. Surely Meyer, some Latinists, and the Fathers have [illegible], [illegible] which was preferred by Mat., and has been [illegible] by Matth., Griesb., Fritz., and Winer. It is difficult to say what a reading deserves the preference, since even ἁμαρτιῶν and περὶ τῶν ἁμ. has which are both of the [illegible] in Gr. L., and one is as [illegible] as the other. And why, also, was not often confounded in the MSS. of the Classical writers? Here, however, where strong evidence is equal for each, [illegible] evidence is in favour of περὶ τῶν ἁμ. (If περὶ though capable of this perversion, which has been accepted by the [illegible], the sense is nearly the same. For, as the Commentators [illegible], περὶ τῶν ἁμαρτιῶν according to the language of Scripture denotes a *sin offering*, the word being alone used for be sin so [illegible].

Τοῦ ἐξ., Christ, [illegible], is mentioned to show the vast superiority of the Gospel over the Law, in respect to the expiation for sin. Compare I Maccab. ii. 44 and Isai. ii. 14.

— ὅπως ἐξελήται [illegible] ἡμᾶς] in order that he might [illegible] deliver us from this present evil age. By which is meant, might deliver us first and [illegible] to a corrupt manner, and the condemnation consequent [illegible] Heathenism and Judaism. [illegible] to [illegible] to any one [illegible] and [illegible] [illegible], being bad to good. Τοῦ αἰ., i. e. the present state of things in the world (marked by sin and misery) is a world, as compared with the future and heavenly one, where sin and sorrow shall be done away, or the corrupt men of the world, as ἡ γενεὰ ἡ σκολιὰ Acts ii. 40.

κατὰ τὸ θέλ. τοῦ θεοῦ καὶ πατ. ἡμ.] According to the will of God and our Father, or rather, of our God and Father. A Hendiadys. Winer, who are followed by Stuart and Wesinger. And he refers to I Cor. xv. 38. 2 Cor. i. 3. x. 11. Eph. i. 1.

5. ᾧ ἡ δόξα] This is perhaps usually rendered by Wahl and Winer, "the glory of [illegible] grace and salvation." So in Rom. ii. 8. xv. 7. Eph. i. 31. Phil. iv. 20. 2 Tim. iv. 18. Heb. xiii. 21. The common version, however, is [illegible] followed by Arch. vi. 3. ὁ θεὸς τοῦ ἔθνους [illegible] which seems to be one of those [illegible] which when used in the most abstract sense, take the Article. See Matth., Gr. A. Gr. § 255. v. 1.

With thy observe that the words of this important passage must be connected thus: "Christ gave himself up as a sacrificial to the will of God, viz. that he should [illegible] according to the will of God. He died in pursuance of God's decree to establish that new covenant [illegible] by which we are [illegible] from that wrath and state of alienation from God in which the world lies, and have obtained peace with God, and are become his church and people.

6. μετατίθεσθε] The word signifies, in the middle voice, properly to change one's place; also, metaphorically, to change one's side and go over to another. See Kypke, Mackn., and Winer. We may render, "that ye are gone over or turned from him." Τοῦ καλ. κ.τ.λ., with several eminent Commentators, be referred to Christ, though as the office of calling is elsewhere ascribed to God, the ancient and most modern one is to apply it here. I, however, agree with Mr. Scott, that it is more obvious, for the reasons he assigns, to understand Paul as speaking rather of the instrument of the outward calling than the Agent in effectual vocation. The γρ. of many Commentators taken for εἰς χάριν, but the ancient and some eminent modern ones as Kypke and Wah., render it "by or through the grace of Christ," [illegible] as Rom. v. 15. 2 Cor. i. 12. 2 Thess. ii. 16. Which latter mode seems preferable. Εἰς ἕτερ. κ.τ.λ., i. e. as it were another, being so corrupted by the admixture of the dogmas of Gentile religion, Judaism.

7. ὃ οὐκ ἔστιν ἄλλο, εἰ μὴ κ.τ.λ.] There is here either a duality of the same sense, and consequently an illogical as to the construction of these words. The ancient and most modern Commentators supposing the ὃ to refer to εὐαγγ. take the εἰ μὴ as put for ἀλλά. And they are down the sense either as follows: "Which however, is not another Gospel, but there are some &c., or thus: "Which however is not another Gospel, not worthy of that name, unless there are some &c." Others, as Grot., Calv., Estius, Locke, Homberg, Bornemann, and Wah., take the ὃ to refer to the whole thing in question, (πράγμα), and suppose that the Apostle is giving a reason for their defection and saying they by forsaking the Gospel on others, q. d. "Quam res [illegible] non habet aliud, quam quod [illegible] Caeterum nulla ab ea est causa, quam quod quidam

θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ. [7] ἀλλὰ
καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν
παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω. [8] ὡς προειρή-
καμεν, καὶ ἄρτι πάλιν λέγω· εἴ τις ὑμᾶς εὐαγγελίζεται παρ'
ὃ παρελάβετε, ἀνάθεμα ἔστω. [9] ἄρτι γὰρ ἀνθρώπους πείθω
ἢ τὸν Θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ γὰρ ἔτι ἀν-
θρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἦμην.
[11] Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγε-
[12] λισθὲν ὑπ' ἐμοῦ, ὅτι οὐκ ἔστι κατὰ ἄνθρωπον· οὐδὲ γὰρ
ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό, οὔτε ἐδιδάχθην, ἀλλὰ
[13] δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ. [14] Ἠκούσατε γὰρ τὴν ἐμὴν

1 Cor. 16. 15.
Phil. 1. 15.
Mark 4. 24. Luke 6. 38. Rom. 3. 8. Acts 22. 22.
1 Thess. 3. 4.
Jer. 6. 4.
Luke 13. 1, 2.
Heb. v. 1.
Ephes. 2. 3.
Acts 9. 3-
Phil. 3. 6.
Phil. 2. 3.
1 Thess. 2.

what qu. Ar. Each of these methods has strong point of view, but the latter seems to the learned Epistolist. The sense is nearly the same as both.

— τινάσσοντες τινὰς &c. Τινάσσειν is here used as it is in Ac. 14, in the sense to perturb the mind, to throw into a perplexing doubt and uncertainty. Μεταστρέψαι. The word has here its proper sense, 'to change the nature of any thing by the intervention of something else,' in contradistinction to the sense of 'to change the nature of anything generally,' a meaning to the mention of the Law of Moses with the Gospel. So Justin, cited by Wetst. τὰ τοῦ Ζ. μετέστρεψε.

8. ἀνάθεμα ἔστω, as in 1 Cor. xvi. 7, and sometimes in the Classical writers. Ἢ ἄγγ. ἐξ οὐρ. Here is supposed what is next to an impossibility, for a consideration of make. See Scott. The Apostle, I conceive, does not (as Mr. Valpy imagines) insinuate that there is not so much danger an angel might present to them a Gospel different from his, or a false Gospel, as that he believed it should. Clarke has shewn that the words have reference to the other Apostles, especially Peter and James, whose authority was to decide of an pleaded (though falsely) his meaning the rites of the Mosaic law. Ἢ ὃ ἔδοξεν κατ. i.e. contrary to what. So Rom. xi. 3. ἐπεφρόνουν ὅπερ ἐδεῖ φρονεῖν.

— ἀνάθεμα ἔστω] It is truly observed by Wilson that ἀνάθεμα does not properly differ from ἀνάθημα, signifying something set apart. In fact, it was only a later form. The early and purer writers use ἀνάθημα, and always in a good sense, to denote a votive offering or thing consecrated. The new form, too, was sometimes used in a good sense, though in the Hellenistic writers generally in a bad one, to denote a thing devoted to curses. See more in the Note on 1 Cor. xvi. 5.

9. Here there is a repetition arising from earnestness, and in order to show an settled judgment. See Thiersch. παρελάβετε, received or learnt of us. See Phil. iv. 9.

10. ἄρτι γὰρ—θεόν] There is here an abruptness and a turn by which occasional wise obscurity and have led to variety of interpretation. But the best Expositors ancient and modern are in general agreed in regarding the passage either as an apology for the foregoing strong language, or as appealing to the sincerity of whether what the false teachers aimed of him, namely, that he acted his doctrine to the humours of men, was not a mere calumny. Both views may be adopted. The latter seems, as Crell and Wilson have shewn, to the whole tone which has passed, since his conversion to Christianity, and now that I have so long preached the Gospel, and suffered so much for its sake. The meaning is as the best Commentators are agreed to be taken of ἐπείσομεν, by an idiom very frequent also especially in this verb. Neither is not, as Dr. Burton supposes, the same as ζητῶ ἀρέσκειν. See Wilson, who remarks, neither assumption, nor even such as assertions tendered forward special. Rather I am now endeavouring to sway the assent of men to my own private notions. The interrogation is so as a strong negation.

— εἰ γὰρ ἔτι—ἤμην] 'If I were yet to seek pleasing men, I should not be a servant of God.' The Apostle, as Mr. Scott suggests, means to say, that had that been his object, he should never have entered on the service of Christ, or so long continued in it, and if, in so fundamental a doctrine, he accommodated his discourse to the guile and prejudices of men's hearts, he could not act as the servant of Christ, nor, yielding adieu to fortune and friends, surrendered himself to the misery of propagating a faith every where spoken against, and its professors persecuted. See also the Note of Locke. It may be observed that the ἔτι refers to the negation implied in the preceding interrogation, q. d. [No—for &c.

11. The connection is here doubtful. Indeed, some are, with reason, of opinion that there is none, but that a new subject, namely, the proof of his Apostleship, is commenced. See Rec. Syn. The δὲ should I think be rendered autem, scil. Γνωρίζω seems here to signify commentaries, as in a kindred passage at 1 Cor. xv. 1. Οὐκ ἔστι κατὰ ἄνθρωπον, i.e. (as the best Commentators ancient and modern are agreed) 'is not of human origin, not conjectured of human precepts received from men, or taught by men.' So the words following explain. So Philostr. cited by Bertet. ἀνθρωπίνη δόξα οὐκ ἔστι κατ' Ἕλληνας, ἀλλ' ἀνθρωπίνη δόξα σοφοῖς, ἀλλ' θεόν.

12. δι' ἀποκ.] καὶ παρελάβον καὶ ἐδιδάχθην, meaning as Markl. shows that he had it immediately from Jesus Christ himself, and therefore had no need of instruction from the other Apostles. There is also, no doubt, a refe-

ἀνεστρεφην ποτὲ ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ᾽ ὑπερβολὴν
ἐδίωκον τὴν ἐκκλησίαν τοῦ Θεοῦ, καὶ ἐπόρθουν αὐτήν· καὶ 14
προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν
τῷ γένει μου, περισσοτέρως ζηλωτὴς ὑπάρχων τῶν πατρι-
κῶν μου παραδόσεων. Ὅτε δὲ εὐδόκησεν ὁ Θεὸς, ὁ ἀφο- 15
ρίσας με ἐκ κοιλίας μητρός μου, καὶ καλέσας διὰ τῆς χά-
ριτος αὐτοῦ, Ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοὶ, ἵνα εὐ- 16
αγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν· εὐθέως οὐ προσανεθέ-

[illegible]

[illegible] to the mysterious nature of certain divine revelations, namely, the peculiar circumstances of the case. The chief of these revelations were purposely have been communicated to Paul when in Arabia.

13. The γὰρ refers to a clause omitted, as follows: "It is scarcely necessary to show this by reference to the well known events of my early life; for ye have heard &c." Ἀναστρεφῆναι here is synonymous with the ἔζων of v. 10 and 4, and signifies manner of life, character, and conduct as often in the Old and New Testament and sometimes in the later Classical writers. The word ἰουδαϊσμός, which occurs to here only, "Jew-ism," Judaism, denotes, as that from ἰουδαΐζω, it is plain that he must have received his facts not in a divine revelation. For unless he was such a person as all of the Christian religion knew, could he have so suddenly changed, had not a Divine revelation intervened him.

καθ᾽ ὑπερβολὴν [for ὑπερβολικῶς as often. The expression καθ᾽ ὑπερβολὴν is used as Winer remarks, to set a strong point of view the enormity of his conduct. Ἐπόρθουν is a more forcible term than ἐδίωκον, nor should be rendered, "I did waste, harass," &c., keeping its proper one to reject, see Acts 2.

14. Προέκοπτον ἐν τῷ Ἰουδ.] made proficiency in a knowledge of the laws and forms of the Jewish religion. Συνηλικιώτας, "many of my age," and by implication fellow students. Ἐν τῷ γένει μου, "among my own nation." Ζηλ. ὑπ. [illegible] Verses 13, 14 have the form of a parenthesis, taking that expression whatever that be, and consequently subject to adverb. Ζηλωτὴς ὑπάρχων is an expression of frequent occurring in the Apostle's. The τῶν πατρ. παραδ. seems to be one which was especially meant by Ἰουδαϊσμός, the expression which occurs also in Acts xxi. 4 & 5, well recognised the "Judaism of the Jews" as a religion handed down from their ancestors and certainly, together with Moses was a Divine institution, much of them on mercy, and what pertained to no more than human authority, the of their forefathers. Compare Matt. xv. 2 Mark vii. 3 Acts xxvi. 4. Here Wieseler aptly cites Joseph. Antiq. xii. 6, 2 περὶ ζηλώσεως ἧς τῶν πατρίων νόμων καὶ τῆς τοῦ θεοῦ θρησκείας, ἐνέβαλε με. Πατρ. here has the same as Joseph. is for πατροπαραδοτοῦ.

15. ἀφορίσας] thoroughly "separated" as Rom. xv. 2. Ὁ ἀφορ. με. He seems to be "who separated" and, by implication, "ordained" me to preach the Gospel. See Acts xiii. 2 and 14. so Rom. i. 1. Ὁ Θεὸς is wanting in four MSS., the Syr. Version, and some Fathers and in my judgment, though to be probably an interpolation. Let me here mention reason. [illegible] I have been a critical omission because of the [illegible] than that a word so necessary to the sense [illegible] plainly expressed should have been [illegible] in almost all the MSS. [illegible] the authority of the Fathers, is a here of little weight.

Ἀφορ. must be [illegible], with the best Commentators and moderns in the [illegible]. See Hanna, who says that the term cannot with good reason be understood of any [illegible] in his person or station and [illegible]. "It was rather Saul [illegible] by God that he would be a [illegible] instrument for the propagation of the Christian religion. And the [illegible] He exercised, even with the foreknowledge of [illegible] against the Christ. [illegible] a setting apart for the Apostleship just as the Levites were of [illegible], though in a state of actual [illegible]. Other expositions are see Theophyl. in loc. [illegible]

Ἐν κοιλίᾳ μητρὸς μου [some interpret, was grieved, to propagate the [illegible] of his Sonship me." This is a very, to [illegible] to several objections, which I have stated in loc. Syn. And to think he [illegible] of [illegible], with Kopke and Bengel would be unnecessary. The minute commentators were right in regarding this as a strong expression for "in my mind and heart." And so, I am, Wiu and Scott take it. The [illegible] reference to will was said at v. 13, and, [illegible] v. 15 & 16, are in some measure parenthetical. The words following state the purpose of our revelation, that he should propagate the religion of his Son to the Gentiles not only [illegible] and consequently extending Judaism as a religion for the world at large.

The clause (as Bengel and Wieseler properly belongs to ἀφορίσας in the next verse, [illegible] in consequence of the word being interposed, a change of construction is introduced by the ἀλλ. [illegible], (observe Wiu. Parens. quae fere ejus [illegible] regulam [illegible] in medium rem. Προσανατίθεσθαι signifies properly to [illegible] anything to another and in a [illegible] sense to deposit any secret, or communicate any information to another, lay our [illegible] open to him, refer it to him, [illegible] with and [illegible] him upon any matter. So Lobeck, cited by Wieseler πρὸς ἄνδρας προσανατιθέμενος τὴν σωφροσύνην. Λόγοις [illegible] any man, by a to [illegible] opposition to God and Christ [illegible] not even the Apostles who are just after particularly mentioned. By the τοῖς ἔθνεσι [illegible] shown that at the revelation [illegible], he received such information as placed him on a

17 κῃ σαρκὶ καὶ αἵματι, οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα πρὸς
τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλ' ἀπῆλθον εἰς Ἀραβίαν, καὶ
18 πάλιν ὑπέστρεψα εἰς Δαμασκόν. [h] Ἔπειτα μετὰ ἔτη τρία ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορῆσαι Πέτρον, καὶ ἐπέμεινα πρὸς
19 αὐτὸν ἡμέρας δεκαπέντε. Ἕτερον δὲ τῶν ἀποστόλων οὐκ
εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου. [i] Ἃ δὲ γράφω
21 ὑμῖν, ἰδοὺ, ἐνώπιον τοῦ Θεοῦ, ὅτι οὐ ψεύδομαι. [k] Ἔπειτα
ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας. [l] ἤμην
δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας
23 ταῖς ἐν Χριστῷ· μόνον δὲ ἀκούοντες ἦσαν· Ὅτι ὁ διώκων

Acts 9. 26. Acts 9. 27. Acts 9. 28. Acts 9. 29. 1 Tim. 2. 7. 2 Tim. 1. 11. Acts 9. 30.

knowing with the *Apostles* even those who had been devoted with that office by Christ himself, nay even some time, since he had received his commission in a more extraordinary manner than have had.

17—19. On the circumstances here adverted to see Acts ix 26—28 and Notes and especially my Note on Luke xxiv, on the present passage. The differences which occur in the two accounts may in a great measure be attributed to the divergence of the circumstances in which the general *Historian* is placed as compared with the mere of a personal narrative. The former speaks in general terms the latter descends to particularities of time place and persons. See Paley. As to the journey into Arabia not being mentioned by St. Luke, it may very well be accounted for on that principle. See Rec. Syn. So Luke, indeed, is here and that in spite of the chronology of the Apostle's life (which). See Acts ix and Notes. As to the reconciliation of the two, it seems to subsist between the Apostles, in order to settle the chronology, no method I have yet seen proposed appears satisfactory. I may therefore, be permitted to observe that there seems to be nothing in the words of St Paul to lead us to suppose that his stay in Arabia was otherwise than short, not here we suppose. But the journey was a very long one. It was probably taken in a great measure for the purpose of retirement and study, since it is said at Acts ix 19. he ἐνίσχυεν which implies that he was just only in a state of convalescence. And in this very period (when, according to the words of St Luke we find he Apostle had remained at Damascus some days. I would in the first journey into Arabia which so has by occupied but a short time and after being occasionally of retirement, St Luke omits continuing his narrative with relation to this *πορφύρεια* excursion. And surely the propriety of the omission will not be affected by this short interpoised journey. Certain it is that the portion καὶ εὐθέως—Δαμασκῷ cannot refer to another narrative. For I cannot, acquiesce in the opinion of Kuinoel that with the latter clause may be considered the *narrative* very mentioned at v. 19. The state of the Christian Church would not admit of the minutely recording the chronological adventures of a missionary, but not so very, is not at variance with St. Paul's account. Finally, I would understand the words of St Luke as εὐθέως ἐνίσχυεν during some of the whole time of St Paul's second return at Damascus, which, by his own account here, might have extended to not much less than three years, (for we may suppose the narrative of what took place in his second visit at Damascus to commence at v. 22. Δοκοῦν κ. τ. λ. And though that may seem scarcely warranted by the words yet it must be remembered that the expression ἡμέρας, by an Hebraism, has often only the general signification of time and indeed is a term of extensive application, and is often used of a considerable long period. Upon the whole, there can be no difficulty in understanding St. Luke's words of as considerable a time as St. Paul's words require.

18. ἱστορῆσαι Π.] Ἱστορεῖν vero significat to visit for the purpose of becoming better acquainted with any one by personal communion, which usually implies an expectation of seeing something more than ordinary. So Joseph. Bell. vi. v. 3. (cited by Kypke.) ἐν (scil. Ἰουδαίοις) ἱστόρησε (whom I became acquainted with. The word rarely occurs in the Classical writers. See Acts xxi. 26. 27.

19. Ἰακώβου] To which of the three Jameses these is to be referred the Commentators are not agreed. I have considered the subject at large in Rec. Syn. and have, with Borger, adopted the opinion of most Commentators ancient and modern, that this James was not brother, but cousin or kinsman of our Lord and a son of Alphæus. This opinion was also maintained formerly by Winer, who, however is not disinclined to think that ἀδελφ. may here be taken in its usual sense *brother*. And this, he supposes was James the Bishop of Jerusalem. Such is also the opinion of Dr Burton, who says he seems to be called an Apostle here, as Barnabas and some others were. Winer takes τὸν εἰ μὴ for ἀλλ, and repeats εἶδον.

20. Here we have a solemn asseveration by oath (prefixed by the high importance of the occasion. See Doderl.) of the truth of what he has said on the head similar to those in Rom. ix 1. 1 Tim. ii 7. 2 Cor. xi 31. Ἰδοὺ, mind! Ἐνώπιον Θεοῦ coram Deo. The argument, as Whitby observes is this "Thinking, therefore, preached the Gospel so long before I saw them, and staying so little with them and going then only to see me to learn of them, it cannot be conceived I should receive my instructions how to preach the Gospel from them.

21. Συρίας] We are observed that by Syria is here to be understood (as appears from Acts ix. 30) that part of Syria which is elsewhere called *Phœnice*.

22. τῷ προσώπῳ] by person, personally.

ἡμᾶς ποτέ, νῦν εὐαγγελίζεται τὴν πίστιν ἥν ποτε ἐπόρθει·
ˡ Acts 15. 2. καὶ ἐδόξαζον ἐν ἐμοὶ τὸν Θεόν. II. ˡἜπειτα διὰ δεκα- 24
τεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρ- 1
ᵐ Acts 15. 12. νάβα, συμπαραλαβὼν καὶ Τίτον. ᵐἀνέβην δὲ κατὰ ἀπο- 2
ⁿ Phil. 2. 16. κάλυψιν, καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν
ᵒ Acts 16. 3. τοῖς ἔθνεσι, κατ᾽ ἰδίαν δὲ τοῖς δοκοῦσι, μήπως εἰς κενὸν τρέχω
1 Cor. 9. 21. ἢ ἔδραμον. ᵒἈλλ᾽ οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλλην ὤν, ἠνα- 3
ᵖ Acts 15. 24. γκάσθη περιτμηθῆναι. ᵖδιὰ δὲ τοὺς παρεισάκτους ψευδα- 4

Ἰουδαίας i.e. (as Koppe and Winer remark) the country of Judæa, exclusive of *Jerusalem*, where he was well known.

24. ἐν ἐμοί] 'on my account,' 'on account of my conversion.'

II. 1. διὰ δεκ. ἐτῶν] 'after the lapse or intervention of 14 years.' This use of διὰ for *διαγενομένων* occurs also in Mark ii. 1, and Acts xxiv. 17. On the chronological difficulty involved in the words, see Rec. Syn., Paley, Borger, and Winer. The interpretation of the πάλιν depends upon the view adopted.

2. ἀνέβην κατὰ ἀποκάλ.] Koppe and Borger show that this is not inconsistent with the account at Acts xv. 2; for though he went up as appointed so to do by the Antioch Church, yet his determination to comply with their request (which he had many reasons to decline) might be, and it appears, was a Divine order. 'Ἀνεθέμην αὐτοῖς, &c., 'set forth or laid before them the Gospel' (by which, I conceive, is meant setting forth its peculiarities, as to the disuse of the rites of the Mosaic law, the free admission of the Gentiles without binding them thereto, and perhaps some of the humbling and peculiar doctrines of the Gospel which seem to have been especially treated on by St. Paul; on all which accounts he might well style it *his Gospel*). At τοῖς δοκοῦσι we may supply εἶναι τι, which is *expressed* at v. 6. See Note supra v. 3. In the Classical writers, however, this is generally omitted. So Porphyry cited by Kyp. [illegible] opposes οἱ [illegible] wholly to the τοὺς δοκοῦντας. The expression is well explained by Theod. *ἐπισήμους*, 'persons of mark,' the Apostles and Presbyters. See v. 9. This was done privately because, as Abp. Newcome observes, 'many could not bear the doctrines, that the Gentiles had a right to admission into the Christian Church, and that all converts were exempted from Jewish observances.'

— μήπως—ἔδραμον] The meaning is by most modern Commentators supposed to be, 'lest, by not making this communication, I might be misrepresented by my calumniators, and misunderstood by the Apostles, by whose discountenance the good effects both past and future of my labours would be diminished.' As, however, such a sense cannot well be elicited from the words, I prefer the interpretation of Chrys., Theoph., Œcum., Kypke, Carpz., and Borger, 'lest I should be really thought to labour, or have laboured in vain, i.e. erroneously and under mistake,' which was what his calumniators pretended.

3. ἀλλ᾽ οὐδὲ Τ. &c.] The connexion is well laid down by Win. as follows: 'So far were they from accusing me of error, that they did not even order Titus, though a Greek, to be circumcised:' an irrefragable proof that they did not adhere to the necessity of circumcision, but thought with Paul on that subject. Ἀναγκάζεσθαι is often used, as here, of the *moral* compulsion of strong persuasion or urgent representations.

4. διὰ δὲ τοὺς παρ. ψευδ. &c.] Here is here a difficulty, arising from seeming want of a construction. And the sentiment is by some thought to be liable to the objection that 'if Titus remained uncircumcised on account of the false brethren, it must be inferred that, if there had been no false brethren, he would have been circumcised;' which runs counter to the Apostle's argument. To remove this difficulty, several Commentators of the last century maintain the sense to be that Titus was actually circumcised. They lay a strong emphasis on the ἠναγκ., as denoting that the circumcision, though not *compelled*, was judged expedient. As to the words οἷς οὐδὲ πρὸς ὥραν, which seem adverse to such a sense, the contrariety is endeavoured to be removed by a subtle distinction; of which, however, they so little consist as to propose to cancel the words οἷς οὐδέ. Thus the sense will be, 'We consented for a short time, thus more effectually consulting the permanent interest of the Gospel.' This mode of interpretation, however, is liable to insuperable objections, several of which are stated by Borger, Winer, and myself in Rec. Syn., and others will occur to every critical inquirer. Above all, there is not the least reason to suppose οἷς οὐδέ interpolated, both external and internal evidence for the words being almost as great as can be imagined. See Borger. Indeed, there is no necessity to resort to so violent a method as the foregoing, since the chief objection may be removed by connecting διὰ δὲ παρ. not with the preceding, but with the *following* words. It is true that then something will be wanting; and Storr, Rosenm., Borger, and Jaspis would repeat ἀνέβην or ἀνεθέμην. But this is too arbitrary and precarious a mode to be depended upon; and the same may be said of that adopted by Winer, who would interpret the διὰ δέ, 'quod autem pertinet ad,' and take the οἷς for τούτοις. It should rather seem that there is an *anacoluthon*, occasioned by the introduction of the parenthetical clause οἵτινες—κατεδουλ. Or rather that there not only the thread of the construction is abandoned, but some verb, which St. Paul would otherwise have used, was altogether lost, though easy to be supplied from the context, namely [illegible], with reference to his whole conduct on that occasion, both in going up to Jerusalem and in the measures he

ἀδελφοὺς, οἵτινες παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσω-
5 σιν.... οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ, ἵνα ἡ
6 ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς. Ἀπὸ δὲ
τῶν δοκούντων εἶναί τι, ὁποῖοί ποτε ἦσαν, οὐδέν μοι δια-
φέρει· πρόσωπον Θεὸς ἀνθρώπου οὐ λαμβάνει· ἐμοὶ γὰρ
7 οἱ δοκοῦντες οὐδὲν προσανεθέντο· ἀλλὰ τοὐναντίον, ἰδόντες
ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας, καθὼς
8 Πέτρος τῆς περιτομῆς· (ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς
ἀποστολὴν τῆς περιτομῆς, ἐνήργησε καὶ ἐμοὶ εἰς τὰ
9 ἔθνη·) καὶ γνόντες τὴν χάριν τὴν δοθεῖσάν μοι, Ἰάκωβος

adopted when there. "All was done (to use the words of Mr Scott) with an intent to counteract the designs of false brethren, pretended (as it came out) teachers, who had (in an unsuspected manner, yet sometimes) crept into the church at Antioch, and who came as spies to observe the liberty which the Gentile converts, and even those of the Jews, used in respect of the law, according to the truth and will of Christ, in order that they might bring the Gentiles into bondage to the legal ceremonies as well as the Jewish and be consequently to be more observant of them." I have pointed according to v.

Παρεισῆλθον, 'who had been introduced' or 'had introduced themselves into the society.' So παρεισδύνειν, παρεισεφρήσαι &c. By the ἵνα must be understood not only Paul and Titus but the congregation at large in Antioch. Ὅτινες ποτε is a popular phrase, denoting 'not for an instant, or not at all.' The not yielding to them is to be understood of the matter in dispute, the necessity of the Law to salvation. Τῇ ὑποταγῇ is for τῇ ὑποταγῇ τῶν ὑποτασσόντων, for ὑποταγή, is a much stronger term than εἶξαν. The Apostle was firm, not at once, to yield as far as was consistent in tenderness to weak consciences, but not to abandon the important matter in dispute. The truth was to be preserved and not be perverted or destroyed by Judaizing teachers. By the τοῦ εὐαγγελίου is to be understood not the Gospel in general, but the Gospel as it concerned the Gentiles.

6. In this verse again as the best Commentators are agreed there is no anacoluthon. The Apostle intending to write ἀπὸ τῶν δοκούντων εἶναί τι, ὁποῖοί ποτε ἦσαν, ἐκείνοις οὐδὲν διαφέρει, by reason of a somewhat long parenthesis he lost the thread of the construction, and has changed the mode, into a Nominative, and was thinking of what was said before the parenthesis. The γὰρ is explicative.

ὁποῖοί ποτε εἶναι τὶ] Romish, 'those who were of repute,' or thought to be of consequence. Ὁποῖοι ποτε, quamcunque. The Apostle wishes to say that he their dignity or reputation so great as it may, it is not so great as to render it necessary for him to be taught by them. Ὑπὲρ οὐδὲν μοι διαφέρει, I concerne, means, it does not affect my authority as an Apostle. Ὁ πρόσωπον λαμβάνει see Acts x. 34. In ὁ δοκοῦντες—ἦσαν there is no ellipsis, q.d. those who were thought something [great] in conference added nothing to my knowledge of the Gospel.

7. ἀλλὰ τοὐναντίον] q.d. nay, so far from teaching me any thing, or supposing that they had any thing to teach me, they acknowledged my divine commission, and seeing that I was intrusted, &c. 'they gave the right hand of fellowship [as Apostles] to me and Barnabas.' Ἐν πίστει supply ἐστὶν from a divine communication or impress. See 1 Cor. v. 17. Rom. iii. 2, and Notes. Τὸ εὐαγγέλιον τῆς ἀκροβυστίας applies the preaching of the Gospel to the uncircumcised. The nouns περιτομὴ and ἀκροβυστία are frequently, as here, put for the participles of περιτετμημένοι &c. St. Paul was chiefly but not entirely occupied with the Jews, and St Peter chiefly but not wholly with the Gentiles: the former had for his assistants principally James and John, the latter, Barnabas, himself and others appointed to this office whom the Greeks have therefore not ill styled the *fourteenth Apostle*.

8. This verse is parenthetical, and the γὰρ has reference to a clause omitted. [And this is very true] for He who &c. Κατεργεῖν properly signifies 'to work an effect in' or 'on any thing or person;' and as Wan observes, is often used for effecit, ut, que ad rem Christianam pertinet, as in 2 Cor. i. 11. Phil. i. 13. 1 Cor. xi. 6. He aptly compares such construction to Prov. xxxi. (xxx.) 11. γνωστὸν ἐστὶν τὸν ἄνδρα αὐτῆς ἐν πύλαις, and correctly assigns the following sense, 'qui in Petro hoc effecit, ut permiserit doctrinam Jakobus exponerent ac tractarent, quo Petrus adhortatione magis apta in omnes fructum ferrent.' The εἰς, however, has reference to the immediate and extraordinary mode in which each of the two Apostles was appointed to his peculiar charge, for καὶ ἐμοὶ εἰς τὰ ἔθνη is equivalent to εἰς τὸ κηρύσσειν τὰ ἔθνη τὴν περιτομὴν. And εἰς τὰ ἔθνη is for εἰς ἀποστολὴν τῶν ἐθνῶν as he Syr. translates it.

9. γνόντες] This and δοκοῦντες at v. 7 are in apposition with the Nouns case to the verb ἔφασαν which are Ἰακώβος and Κηφᾶς and Ἰωάννης. Ἡ χάρις is not the ἀποστολὴ as χάρις and ἀποστολὴ (used by Hesychius) in Rom. i. 5. The χάρις may have reference to the supernatural knowledge necessary to the apostleship on the other (I agree with Burger, Meyer) the favour bestowed upon me in conferring the Apostleship.

καὶ Κηφᾶς καὶ Ἰωάννης οἱ δοκοῦντες στῦλοι εἶναι, δεξιὰς
ἔδοσαν ἐμοὶ καὶ Βαρνάβᾳ κοινωνίας· ἵνα ἡμεῖς εἰς τὰ ἔθνη,
αὐτοὶ δὲ εἰς τὴν περιτομήν· 10 μόνον τῶν πτωχῶν ἵνα μνη-
μονεύωμεν· ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι. Ὅτε δὲ 11
ἦλθε Πέτρος εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντ-
έστην, ὅτι κατεγνωσμένος ἦν. πρὸ τοῦ γὰρ ἔλθειν τινὰς 12
ἀπὸ Ἰακώβου, μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε δὲ ἦλθον,

9 οἱ δοκοῦντες στῦλοι εἶναι is incorrectly rendered, 'who seemed or appeared &c.,' for there is (as Chrys. observes) no hint of doubt intended to exclude which many eminent Commentators take it for, or even. This, however, is too arbitrary a method. The meaning is, 'those who were accounted' or reputed to be. So the Peshito here, qui reputabantur quod essent, 'who had the repute of being.' And Winer: Στῦλος εἶναι ἐστὶν ἀντὶ τοῦ φαίνεσθαι, an architectural metaphor, wherein the Christian society is compared to an edifice, such as the Temple of which the main pillars are the Apostles. See 1 Cor. iii. 10, 11; 2 Tim. iv. 15; Rev. iii. 12; 1 Pet. i. 5. So Matthew cited by Weiss calls the Prophets 'ἐπίκαιρον γενεὰν ἀνδρῶν ἀστῶν ἀνδρῶν.' Comp. ap. Weiss: ἀνὴρ πολὺς εἰλιγγιᾷ στῦλος ὀρθός. And Philo cited by Borger: ἐκεῖνοι γὰρ ἦσαν οἱ τῶν ὅλων ἐπιστάται. Pindar, Ol. ii. 6: Θεῶν γὰρ ἐν 145 calls Hector Τροίας στῦλος.

9 δεξιὰς ἔδοσαν κοινωνίας. By this not (as Rückert and Kuppe imagine) indicated merely *friendship* and *concord* in doctrine, but, chiefly, *actual pledges of the fellowship* in common with Jerusalem which seems to have been a principal purpose of St. Paul to bring them to acknowledge. The *giving the right hand* is to be regarded as a symbol so often denoting *union*, whether of *fellowship* in any other, or of *compact* or *accord generally*. Here it should seem both *fellowship* and *agreement* or compact, are meant the former principally the latter secondarily. And indeed such seems advertised to in the ἵνα &c. following. The full sense, then, is: 'They formally acknowledged us as fellow-Apostles, and it was agreed that &c. At meet and novel meet as Wieseler observes, be supplied συνηγελάσαντο and συνηγελασθέν. Comp. τὸ εὐγγ. ii. 7.

10 μόνον τῶν πτωχῶν ἵνα μνημ. Sub. αἰτοῦντες or παρακαλοῦντες. And in this Kuppe observes, frequent before μόνον in St. Paul's writings as 1 Cor. v. 10; Eph. v. 31. Compare v. 13. 14 infra. 31. The complete sense is, as often an comp. of some verb of *abstaining* or *keeping from delivery on that*. By μνημ. the best Commentators from Calvin downwards are agreed, must be understood not the poor generally but those of Jerusalem particular, the reason for which I see at large. See also Rückert. Such must of him I have since found and been before urged by Calvin.

ὃ καὶ ἐσπούδασα—ποιῆσαι. Kuppe and other Commentators here recognize a pleonasm of the sort to which they compare with a view as use of the Hebrew demonstrative אשר after the relative שר. I question however, were less unacceptable. And to take the ὃ, which some for *due observance* is a mere expletive to get rid of a difficulty. We may with Wie. and Borger, suppose an anacoluthon, the ὃ being supposed to resume and the mere bracket in to sup. on the pronoun neuter, on which about see Hermann on Soph. Ed. Tyr. 1. 1. cited by Borger. But I should prefer regarding this as an instance of a blending of two constructions ἐπίτ. ὃ ἐσπούδασα ποιῆσαι, and καὶ ἐσπούδασα τοῦτο ποιῆσαι) which has usually an *intensive* force. Rendered: 'Which very thing I was myself even forward to do,' or rather, 'Which very thing I have been even forward to effect.'

11 ὅτε δὲ ἦλθε. The time of this visit not mentioned in the Acts, the scattered are not agreed. It was, no doubt, after Paul's return from Jerusalem to Antioch. And it is, with some probability, supposed by Kuppe (who refers to Acts xiv. 27) to have taken place a short time after that period, and made for the purpose of personally imparting the view of the Antiochian Christians and by his authority and presence correcting the yet remaining differences. Κατὰ πρ. has the same sense as ἐνώπιον πάντων at v. 14. The phrase ἀντιστῆναι κατὰ πρόσωπον occurs also in 1 Chron. xii. 7 & 8, and Deut. vii. 24, and ἀντιλέγειν κ. πρ. at Job, xiii. 8. Κατὰ πρ., ἀντιστῆναι and the similar expressions also occur in the classic writers. Ἀντίστη is generally rendered 'I resisted to withstand,' but by the Syr., Lat., Trans., and Pisc. *reprehendi*, which is more agreeable to what follows. But both the sense can be included.

ὅτι κατεγνωσμένος ἦν. The best Commentators regard it as an example of the participle passive, or the Latin *participle in dus*, and as put for καταγνωσθείς, 'a complaint had been against him.' Dr. Lee renders, 'great reprehensibilis' or Luther renders. Some, however, as Luther and Winer, take it to mean 'he had incurred blame,' 'a complaint had been against him.' But the other interpretation appears to be the best founded, and is confirmed by the words following. As to the *degree* of blame to which Peter was liable and on this whole question of the dispute between Peter and Paul see Fabry's Hora Paulinæ and Scott in loc.

πρὸ τοῦ γὰρ ἔλθειν τινὰς ἀπὸ Ἰ. These persons were, no doubt, Jewish converts and Judaizers. The words do not necessarily imply that they were sent by James, though we cannot infer such in that they had been sent for their counsel and protection. They had some intercourse from Peter's side to Paul. They seem to have been one of the persons characterized at v. 4. By some the best Expositors and also not 'Jesus, but

ὑπέστελλε καὶ ἀφώριζεν ἑαυτόν, φοβούμενος τοὺς ἐκ περι-
13 τομῆς. καὶ συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι·
14 ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει. Ἀλλ'
ὅτε εἶδον, ὅτι οὐκ ὀρθοποδοῦσι πρὸς τὴν ἀλήθειαν τοῦ
εὐαγγελίου, εἶπον τῷ Πέτρῳ ἔμπροσθεν πάντων· Εἰ σύ,
Ἰουδαῖος ὑπάρχων, ἐθνικῶς ζῇς καὶ οὐκ Ἰουδαϊκῶς, τί τὰ
15 ἔθνη ἀναγκάζεις Ἰουδαΐζειν; ἡμεῖς, φύσει Ἰουδαῖοι καὶ οὐκ

Gentile Christians. [illegible] must here chiefly denote [illegible], though it may include the idea of [illegible].

12. ὑπέστελλε. There is no occasion to supply ἑαυτὸν, since the sense is just after seems to be meant, [illegible] and [illegible]; the latter of which terms is the stronger. Τοὺς ἐκ περιτ., i.e. the Jews, or the Jewish converts, as Acts x. 45. It is well observed by Dr. Burton, that "we are not to suppose that the persons who came from James again raised the question, which had been settled at the council, or wished to bind the Gentiles by the Law of Moses. They only declined eating with them, which they need not have done, because the decree of the council had provided against the Gentiles offending the Jews at their meals."

13. συνυπεκρίθ.] 'dissembled with him,' 'practised the same dissimulation with him.' The word occurs only in the later Greek writers. So συναπήχθη αὐτῶν τῇ ὑποκρίσει just after, where [illegible] should be rendered 'was carried away with.' It is properly an Hellenistic term, [illegible] a metaphor taken from a torrent, which hurries any one away with it. But it seems to be taken from a crowd. So 2 Pet. iii. 17, ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες. See also Note on Rom. xii. 16. Schleusn. here appositely cites the following very curious passage of Arrian in Epict. ii. 9. Τί ἐξαπατᾷς τοὺς πολλούς, τί ὑποκρίνῃ Ἰουδαῖον ὢν Ἕλλην; οὐχ ὁρᾷς, πῶς ἕκαστος λέγεται Ἰουδαῖος, πῶς Σύρος, πῶς Αἰγύπτιος; καὶ ὅταν τινὰ ἐπαμφοτερίζοντα ἴδωμεν, εἰώθαμεν λέγειν· οὐκ ἔστιν Ἰουδαῖος, ἀλλ' ὑποκρίνεται. Ὅταν δ' ἀναλάβῃ τὸ πάθος τὸ τοῦ βεβαμμένου καὶ ᾑρημένου, τότε καὶ ἔστι τῷ ὄντι, καὶ καλεῖται Ἰουδαῖος. Οὕτως καὶ ἡμεῖς παραβαπτισταί, λόγῳ μὲν Ἰουδαῖοι, ἔργῳ δὲ ἄλλο τι.

14. οὐκ ὀρθοποδοῦσι πρὸς &c.] The sense is, that they did not act uprightly and agreeably to the true nature of the Gospel, i.e. by thus compromising the truth contained in it. The word ὀρθοποδεῖν occurs no where else. It properly signifies to direct one's footsteps aright.

— ἐθνικῶς ζῇς] 'livest as the Gentiles,' i.e. in non-observance of the Mosaic Law. Ἰουδαΐζειν is for Ἰουδαϊκῶς ζῇν, 'to observe the Jewish Law.' Ἀναγκ. denotes the compulsion of strong influence; for Peter seemed to employ his influence, at least by example, to induce the Gentile converts to submit to circumcision, and put themselves under the Jewish Law.

For τί several MSS., almost entirely of the Western recension, some Versions, and Latin Fathers, have πῶς, which is [illegible] Tittm., Vat., and Scholz; but I think on an insufficient ground. [illegible] in such a case [illegible] good evidence: and the MSS. in question are not numerous nor ancient, being of the Western recension, and [illegible] corrupted from the Vulgate 'quomodo.' Besides, while there is scarcely one example of πῶς in this particular sense, there are perhaps twenty of τί; and indeed [illegible] it is repugnant to suppose it should have been so generally altered to τί.

15. It is not agreed among Editors and Commentators, whether the Apostle's address to Peter terminates at v. 14, or is continued onward, and if so, where it terminates. Many think it is continued to the end of the Chapter; while some suppose it to terminate at v. 17; others, at v. 16; others again at [illegible] v. 18; and others at v. 14. Great authorities are arrayed in favour of almost all the above, in many respects the first and last. The question is, I apprehend, one that cannot be brought to any absolute decision. But [illegible] if we suppose the address to end beyond v. 14, and the nature of the construction [illegible] to do so [illegible], the Apostle would certainly have added some word, to [illegible] that he was addressing the Galatians [illegible], ἀδελφοί. [illegible] regard it as terminating at v. 17. Though whether it terminates there, or at the end of the Chapter, I would not positively affirm, but the latter is, I think, the more probable. The decision of the question is however of no importance. For whichever way it be determined, "sive (to use the words of Crell.) [illegible] whether it be a general exposition of the argument on which that answer was founded [illegible] per fidem Jesu Christi."

The ἡμεῖς should, though the Commentators are not agreed, be construed with [illegible], forming a nominative absolute put for a verb and particle. And at Ἰουδαῖοι must be supplied ὄντες, like [illegible] in the preceding verse. The sense is, 'Since we who are Jews by nature or birth;' a sense of φύσει sometimes occurring in the Classical writers. After εἰδότες Griesb. inserts δὲ, from several MSS., the Vulg., and some Latin Fathers. The authority, however, is too weak, and it arose, I suspect, from ignorance of the construction, [illegible] rather to come in after [illegible] a [illegible] appellation of the Gentiles [illegible] to their [illegible] and worship of [illegible] Apostle's argument [illegible] as follows. [illegible]

[illegible] ἐξ ἐθνῶν ἁμαρτωλοί, ᵏ εἰδότες ὅτι οὐ δικαιοῦται ἄνθρωπος 16
[illegible] ἐξ ἔργων νόμου, ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ· καὶ
ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ
πίστεως Χριστοῦ, καὶ οὐκ ἐξ ἔργων νόμου· διότι οὐ δικαι-
ωθήσεται ἐξ ἔργων νόμου πᾶσα σάρξ. ˡ εἰ δὲ ζητοῦντες 17
δικαιωθῆναι ἐν Χριστῷ, εὑρέθημεν καὶ αὐτοὶ ἁμαρτωλοί,—
ἆρα Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο! εἰ γὰρ ἃ 18
κατέλυσα, ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἐμαυτὸν συν-
ίστημι. ᵐ Ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα Θεῷ 19

[illegible] 2 Cor. 5. 15. 1 Thess. 5. 10. 1 Pet. 4. 2. Heb. 9. 14.

q[illegible] conversio[illegible] ad Dei favorem attingere poteramus, sed sponte nos Judaei, hanc non sufficere ad vitam aeternam consequendam [illegible] abjecta, cui [illegible] lege, quid igitur gentibus hanc [illegible] imperemus [illegible] expectationis fructum?"

16. On the doctrine here inculcated see Rom. iii. 20 & 28 and the Notes. Mackn. and Bp. Middl. take the νόμου to mean Law indefinitely, i. e. any law. The ἐὰν is for ἀλλά. Ἐκ πίστεως Χρ. should be rendered "by faith in Christ." With respect to the term δικαιοῦσθαι, Rittm. and Borger, after a long discussion on its sense, determine it to denote not only to be delivered from the punishment which God has denounced against the despisers of His law, but also "omnem omnino gratiam salutaremque adipisci, [illegible] participem fieri, quorum divinam per Christum et fidem in eum [illegible], in hoc et futura vita particeps fieri possimus." The ἐὰν μὴ is supposed to be put for ἀλλά, which Winer accounts for by supposing a blending of two sentences.

17. ζητ. δικ. ἐν Χρ.] The best Commentators ancient and modern are agreed that the sense is, "while we seek to attain justification from Christ, seeking it by means of him." See Chrys. and Whitby. Εὑρ. ἁμαρτ., we are found sinners, i. e. it be discovered that we are sinners, namely, by having [illegible] the Jewish Law, transgressors, &c. Win. rightly rejects the [illegible] of most recent Commentators that ἆρα is for ἄρα. In most other passages where this principle is introduced, it passes down this sense. In the [illegible], "if we are discovered to [illegible]," i. e. by having [illegible] to the requisitions of the Law. After this, we naturally would have expected ἄρα Χρ. διάκονος (without the interrogation), "then it will follow that Christ is the author of sin, a sort of [illegible]." And this, adopted by Semler, Borger, and [illegible] by Vater and Winer. But as μὴ γένοιτο follows, which is every where else in St. Paul's writings preceded by an interrogation, [illegible] that cannot be safely admitted, and it is better to suppose that the Apostle stops short in the conclusion which he was going to form, and changes it into the more spirited form of an interrogation, employing ἆρα, not ἄρα, which enabled him to express the strongest exception to such a conclusion by μὴ γένοιτο! The whole sense of the passage is well expressed by Mr. Scott thus: "If it should at length be found, that they were yet sinners, [illegible] unjustified, through the insufficiency of his righteousness and atonement to justify them, or of faith to give them an interest in it, except they returned back to the law, and taught the Gentile converts to Judaism, it would follow, that Christ was 'the minister of sin,' and the Gospel 'the ministration of condemnation,' instead of 'the ministration of the Spirit,' and 'of righteousness.'"

18. εἰ γὰρ ἃ κατέλυσα — συνίστημι] The γὰρ refers to a clause omitted, which is thus supplied by Newc.: "It will not follow, I say, that Christ leads us to sin, and we shall be found yet under sin;" [for &c.] Win. observes that the γὰρ shows in what the true cause of sin consists. Hence it follows that it is not in Christ. The first person singular is, as Koppe and Borger observe, used through delicacy, though the first person plural would be more suitable, a general assertion being meant. In κατελ. and οἰκοδ. there is, as often in St. Paul's writings, an architectural metaphor. By οἰκοδ. is meant "observe or re-establish or maintain in observance, as necessary to justification;" by κατελ. "pronounce ineffectual for justification." Παραβ. ἐμ. συνιστ. "I set forth or declare myself a transgressor [of the Law]," i. e. (as Whitby expounds) by not trusting to it for justification; or (as Newc.) "by resting my acceptance with God on a Law which places me in the class of transgressors." This sense of συνίστημι occurs also in Rom. iii. 5. v. 8. 2 Cor. vi. 4, and sometimes in the later Classical writers.

19. ἐγὼ γὰρ — ζήσω] There is much difference of opinion as to the sense of these words. That by νόμῳ is meant the law of Moses is generally admitted; but on the purport of νόμου the expositors are not agreed. Some ancient and modern ones, as Theophyl., Rosenm., and Borger, take it to mean the Christian religion, called in Rom. iii. 27 νόμος πίστεως, and ix. 31 νόμος δικαιοσύνης, and vi. 2 νόμος Χριστοῦ. This makes, indeed, a good sense, yet one by no means suitable to the context; and it would indispensably require the Article, and also some adjunct are wanted. There can be little doubt that both νόμου and νόμῳ refer to one and the same thing. Then however the sense is not very obvious. Some expositors, as Mackn. and Dr. Burton, propose to take νόμῳ as a Dative not of object, but of instrument, of which they adduce examples in abundance. And the sense is laid down as follows: "In consequence of the law I was condemned to death by the law." This, however, besides being very frigid, will not suit with the context, and is negatived by

20 ζήσω. Χριστῷ συνεσταύρωμαι· ζῶ δὲ, οὐκ ἔτι ἐγὼ, ζῇ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκὶ, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ Θεοῦ, τοῦ ἀγαπήσαντός με καὶ παραδόντος

the way. The words cannot, I think, be better made out than by some common version, as ἐγὼ that ἐνοίκησις of sin, be sometimes, and 'I am law,' but not 'I Paul and Mall.' 'I said.' The expression ἀνεῖλον τὸν νόμον means not only, as Dr Mill explains, 'renounced the harsh (and impracticable.—Ed.) constitution on which some it offered no salvation,' but 'abandoned my hope from it for justification.'

It is not, however, so easy to settle the meaning of the words which follow of more than one sense. Many ancient and modern expositors (as Chrysostom and Abp Newc.) explain it, 'by the ministry of the law itself which teaches that before covenant which Christ has introduced, I am utterly freed from observing the law.' This, however, is harsh, and not very suitable to what follows. It is better, with Calvin, Piscator, and Locke, to understand it to mean 'by the condemning and terrifying nature of the law, which, by driving me to desperation, deprived me of all confidence in it.' The sense is, however, most completely unfolded by Luther, who, after observing that the phrase is said "ad mentem divi Pauli," adds "quasi dicat: Ipse ita me terruit et exhausit, quod nihil omnino ex eo mercum est, ita ut per eam non possem quicquam ad pietatem quam potuit ora vere me destruxerit, ut ego ipsum me et ab eo et omnibus, et eam desperassem amplectenter, per quam et hoc mihi quod erat sub lege et hoc totum evaderem. Hoc est justificari omnino desperare." The sense may be expressed in two words thus: from the extreme strictness, and spirituality of the moral law as well as the obscure minuteness of the ceremonial law which left me no hope of fulfilling it that was required.'

It is manifest that Dp. Mill, should, so strongly contend that the moral and sacred being rendered 'law' (i.e. law of every kind) merely because there is no Article. For as the Mosaic Law is, in a great measure, the subject of the whole context, the Article might very well be omitted as unnecessary. And considering requires the same thing to be meant throughout as in Apostle is speaking in continuity. A similar error may be next pointed out in the Note on Rom. ii. 25. It is true, indeed, that the Apostle's close logic will indicate that the Jewish law is to a very large condemnation of imperfect obedience, but that could not well have been introduced here. Although what is said holds good of any moral law also, yet that has nothing to do with Jews, whose law included a moral as well as ceremonial part.

τῷ Θεῷ ζήσω] These words are added in order, as Calvin observes, to suggest that his purpose in dying to the Law, was not to lead a more lawless and careless life, but to live unto God, i.e. to serve, honour and obey Him, or to be devoted to Him by the profession of the faith of grace and the performance of all those good works which are required by Him. Thus the expression is nearly equivalent to that at v. 10. ζῶν ἐν πίστει τοῦ υἱοῦ τοῦ Θεοῦ. Burger compares Dionys. Hal. ix. 17 ἐνοφείλω τοῦ τε, τὸν πατέρα (in me, your father) ζῶντα, καὶ ὅσον ἐπὶ τῇ ἐμῇ γνώμῃ διαφυλάττοντα.

Χριστῷ συνεσταύρωμαι, may be rendered, 'I have been crucified with Christ,' i.e. as Abp Newc. explains, 'I have been crucified as it were, together with Christ, to a law of works and therefore of transgression.' The Apostle, as Burger observes, comparing the death just mentioned with that of Christ on the cross. 'The one is for us. So (Wines remarks) we have συνδοξασθῶμεν τῷ Χριστῷ in Rom. viii. 4 and Col. iii. 12. And similar is the passage at Rom. v. 6. ὁ καθ' ἡμᾶς χριστὸς ἀποθανεῖν ὑπὲρ ἀσεβῶν. Here the sense he adds, is as follows: 'nunc vero, quam ego antehac, nequam Judaizantes adeuntur omnia studia et oblata, quibus ista vita regnantur τὸν ζῆν τῷ νόμῳ τῇ ἁμαρτίᾳ, τῇ σαρκὶ nunta amplius sunt novam nunc, ut vivo christianus, ingressum iam vitam (τὸν ζῆν τῷ Θεῷ τῷ Χριστῷ, τῇ πίστει.) This interpretation is supported by the authorities (Chrys., Theophyl., Oecumen. and, of the moderns Est., who, closely following them, well explains, "per hoc ipsum qui symbolum est mortis et sepulturae Christi (Christo commortuus sum et consepultus sum. By Grot., Tar., and Meyrech a modified view is adopted. Conner and Scott understand the words of the experience of the death of Christ which had for me meaning that he remained not the law or sin but been answered to me strictly, in his obedience unto the death upon the cross; and he union with Christ had made him dead to all legal dependencies. This explanation, however, does not suit well in the context.

ἀλλ' ζῶ ἐν Χριστῷ. The sense is 'Yet I live (or rather) not I live, but Christ lives in me' (q. d. (as Wm. explains) I do live by myself and by my own powers, but Christ whose rules me, by his influences of His Spirit and grace. Est.) as the principle of a new life in me. I live unto God and Christian purity. So Theophyl. Χριστὸν ἐστι πάντων ἀρχὴν καὶ ἀφορμὴν τῶν ἀγαθῶν καὶ ἀεὶ ζῶν· καὶ τὸ μὲν πάντων θάνατος ἐστι, τὸ δὲ ἀνάστασις ζῆ καὶ ἀθάνατον τὴν ζωὴν ἡμῖν. See also Calvin. It may be observed that in ἀλλ' ἐγὼ, ζῶ δὲ, ἀλλὰ is used in a sense of 1 Cor. xv. 10. ἐκοπίασα—οὐκ ἐγὼ, ἀλλὰ ἡ χάρις &c.

The next words are exegetical of the preceding clause, and may be paraphrased: 'I live (life in the flesh) I lead an external principle but authoritatively to it is to the Son of God, expending simply upon Him and the atonement by the sacrifice of Himself for me unto salvation and abandoning all legal justification.' See Burger and Tittmann. The expression ζῶν ἐν τῇ σαρκὶ we find again not by Rosenm., Burger and Winer, as intimated in the Note on Rom. vii. 5 ὅτε ἦμεν ἐν τῇ σαρκὶ. There is the Kopp and Burger observed in Heb. ii. 9 for, 'who so loved us as to yield himself up to death for me.'

t Heb. 7. 18. ἑαυτὸν ὑπὲρ ἐμοῦ. ᵗοὐκ ἀθετῶ τὴν χάριν τοῦ Θεοῦ· εἰ 21
γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.

a Infr. 5. 7. III. ᵃὮ ΑΝΟΗΤΟΙ Γαλάται, τίς ὑμᾶς ἐβάσκανε [τῇ 1
ἀληθείᾳ μὴ πείθεσθαι]; οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χρι-
b Acts 2. 38. & 8. 15. & 10. 47. Eph. 1. 13. στὸς προεγράφη ἐν ὑμῖν ἐσταυρωμένος. ᵇτοῦτο μόνον θέλω 2
μαθεῖν ἀφ' ὑμῶν· ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε, ἢ ἐξ
ἀκοῆς πίστεως; Οὕτως ἀνόητοί ἐστε; ἐναρξάμενοι πνεύματι, 3

21. οὐκ ἀθετῶ τὴν χ. τ. Θ. [illegible]] The sense of the passage is, from brevity, somewhat obscure; and it can only be adequately represented in a paraphrase, as follows: "By thus arguing, I do not frustrate the grace of God in the Gospel [which I should do, if I were to aim at obtaining] justification by the Law; for if [illegible] in the sight of God, so as to be admitted into covenant with him, and consequently to be an heir of future glory [illegible] can arise from observing the law, then there was no other way to [illegible] divine favour on earth and in heaven than by the death of Christ; then the old covenant of the law superseded the necessity of the new covenant by Christ." It is with reason thought by [illegible] that at the end of the sentence a clause is to be supplied, the contrary to [illegible] χάριν τ. Θεοῦ. And he compares [illegible] 1 [illegible] 11, and might have added Rom. iii. 31.

III. Having previously vindicated his Apostleship and doctrine by a statement of facts, the Apostle now proceeds to speak more authoritatively, and comes closer home to the point, entering more fully into the subject of the abrogation of the law. He argues first [illegible] to the case of the Galatians, 2. from that of Abraham, showing the Law to have been only preparatory to the Gospel. Then, further to excite the attention of those whom he is addressing, he [illegible] them, employing an epithet, which must not be pressed upon, even could it be proved (which I have in Recens. Syn. shown, it has not) that the Galatians were a stupid people, for as such we cannot suppose to have been intended. See Note on [illegible] 22. They are, I conceive, so called with reference to the [illegible] and [illegible] whereby they had deserted the doctrines of the Apostle, which they had professed, and ceased to follow, being so [illegible] as to suffer themselves to be deceived by the arts of false teachers. Thus [illegible] to them characteristics such as those of their ancestors the Gauls, and [illegible] to their posterity the modern French, namely, a quickness of apprehension, but united with levity and inconstancy.

1. τίς ὑμᾶς ἐβάσκανε] There is great force in this address, which [illegible] rendered [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] unheard. [illegible] Borger [illegible] the κατ' ὀφθ. just after. [illegible] Greek writers use [illegible] and [illegible] for [illegible] [illegible]. [illegible] however be [illegible] to the power [illegible] [illegible]. [illegible] seems to be an [illegible] term for the [illegible] Greek [illegible] [illegible] found in [illegible] modern MSS. and [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. By [illegible] is meant [illegible] [illegible] the [illegible] [illegible] [illegible] justification through [illegible]. This clause is, however, omitted in several ancient MSS. of the Western recension, some Versions, and many Fathers, and is rejected by most Critics and cancelled by Griesbach, as [illegible] from v. 7. It is indeed probably an interpolation.

— οἷς κατ' ὀφθαλμοὺς, κ.τ.λ.] Προεγράφη is a pictorial term, used with reference to paintings (being [illegible], exhibited). But it is here used metaphorically, and the best Expositors are agreed that the sense is, "You, to whom the great doctrine of the crucifixion and death of Christ (and the atonement by his blood, and not the rites of the Mosaic law) has been so plainly set forth, and so expounded both in its causes and effects; which had been done partly by preaching, (see 1 Cor. i. 23. and ii. 2.) and partly in the holy representation of Christ crucified in the Eucharist, which perhaps the Apostle had in mind. In [illegible] there is a pleonasm, which is accounted a Hebraism, but is common to the popular phraseology in most languages.

2. τοῦτο μόνον θέλω μαθεῖν, &c.] From the examples adduced by Wets. this appears to have been a common formula, resorted to in order to bring any argument to a speedy decision, as being alone sufficient to determine it. I have in Rec. Syn. shown that by τὸ πν. must (with the ancient and most modern Expositors) be understood the gifts of the Spirit, both internal and external, ordinary and extraordinary, though, of course, the latter, namely, the supernatural gifts, must be chiefly intended. And this is confirmed by the use of the Article, which (Bp. Middl.) justly supposes to denote eminently [illegible] the well known gifts. As to the gloss of some recent Commentators, as Flatt, Koppe, and Rosenm., it is untenable, and the common interpretation placed beyond doubt by the words of v. 5. ὁ ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα, καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, where ἐν ὑμ. is plainly exegetical of the preceding.

Ἀκοὴ is not, as many Commentators imagine, put for εὐαγγέλιον, but for the hearing, or being instructed in, and so [illegible] the Gospel, as being opposed to νόμου. So 1 Thess. ii. 13. λόγον ἀκοῆς, and [illegible] λόγος ἀκοῆς. [illegible] is [illegible] to νόμου, as in a kindred passage of Rom. x. 17, to [illegible] the [illegible] of the Law, by means of works. And [illegible] [illegible] [illegible] as the Apostle says, Rom. x. 17. "Faith cometh by hearing [the word of God preached]."

3. ἐναρξάμενοι πνεύματι, &c.] [illegible] Having begun in the Spirit, [illegible] [illegible] with the

4 οὐν σαρκὶ ἐπιτελεῖσθε; τοσαῦτα ἔπαθετε εἰκῇ; εἴ γε καὶ εἰκῇ.
5 Ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα, καὶ ἐνεργῶν
6 δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου, ἢ ἐξ ἀκοῆς πίστεως; Καθὼς
7 Ἀβραὰμ ἐπίστευσε τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δι-
8 καιοσύνην. Γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοί εἰσιν
υἱοὶ Ἀβραάμ. Προϊδοῦσα δὲ ἡ γραφὴ, ὅτι ἐκ πίστεως δι-
καιοῖ τὰ ἔθνη ὁ Θεὸς, προευηγγελίσατο τῷ Ἀβραὰμ, Ὅτι
9 Ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη. ὥστε οἱ

Rom. iv. 3.
Rom. iv. 3.
Rom. iv. 5.
Rom. iv. 11.
Rom. iv. 16.
Gen. xii. 3.

Beck) i.e. having begun with a spiritual and moral life, do you now, by a carnal and external religion, do you take up with those external ordinances of the Law which were given to you, and are typical of the carnal and spiritual life of the Gospel? Eg. Meyer, indeed, would take σαρκὶ, and πνεῦμα in this for περιτομὴ and ἀκροβυστία. This, however, is a paring down of the sense which the context (Ver. 11) does not have reported to. And not the theory of the Greek Article been a mistake in usage. And yet, in fact, as Calvin, as Estius, for the Article might very well be dispensed with as the context would suggest it. Or σαρκὶ may mean a carnal religion, and πνεῦμα, a spiritual one. And so I find Alp. Newm. recognized.

4 τοσαῦτα ἔπαθετε εἰκῇ) Almost all the best Commentators for more than a century have taken εἰκῇ in a good sense, of the favours and benefits before mentioned, i.e. Have ye received so many tokens of Divine favour to no purpose? A sense very agreeable to the context, but not required, as εἰκῇ, i.e. has proved, which, with Jun. and W-T., I have ventured to be a preferable of the ancient and earlier modern Expositors. Have ye suffered so much for the cause? i.e. persecution. The great objection to the other is that, although some few instances have been adduced from the Classical writers of τοσοῦτος used, without the addition of ὅσος or other word, in a good sense, yet no one has been produced from either the N. T. or the Sept. Whereas examples of τοσοῦτος in a bad sense without any addition are common in both the Sept. and Classics, as here. So Lucian de Conscr. Hist. πόσοι τοσοῦτοι πόνοι; and Luke x. 7 τοιαῦτα τοσοῦτοι. Besides, the sense and context now have more point according to the old interpretation, by which, too, the argument of the Apostle is increased. See the elaborate discussion of the sense by Crell. Days are every right) "If indeed it should turn out that ye have suffered all these in vain." See Alp. Newm.

5 ὁ οὖν ἐπιχορηγῶν is here rather, and, and may be rendered, Because, or, or most (conjecturally even) happy and I never regarded as a purely particular verb, by an elisp. of ὅς. But it seems better to regard the sentence as half-interrogative, something to be inferred, as ὁ ἐμὸς—πιστεύω being to be supplied from the context and καὶ ἐνεργῶν—ἀκοῆς πίστεως from ἐπιχορηγῶν which is the participle expressed, not ἐστὶ and ἐστὶ ἐνεργῶν ἐν ὑμῖν. The Final, conjecture, is the opinion of Stoll and Wetst. Other—non verum, without reason, "in vain" and "worth" (with "received and worth" are both in the context and are adopted in the Sept. Version and in Scrip. and Wahl. Indeed the particles are particles imperfect which occasionally occur in all writers, though often unperceived by the Editors.

11 is verse proves, as Dr. Burton observes, that St Paul worked miracles in Galatia, and in partial the miraculous gifts of the Spirit.

6-9. The Apostle here (as in Rom. iv. 1, seqq.) supports the doctrine of justification by faith, by a reference to the example of Abraham, the father of the faithful, and of many other of his great proofs as given of faith. 2 Cor. See the Note on the passage of Romans. Rather point out be rendered, with Macan 'seeing' The word has here its usual conjunctive and comparative force, and may be rendered 'inasmuch' or 'as.' It also expresses in course with reference to the being expressed, q. d. 'Even as Abraham had faith in God, and it was counted unto him for righteousness, so do ye in your case.' You must have such confidence in God, wherein the correspondence of the two cases especially consists.

7. οἱ ἐκ πίστεως) Supposed to be a phrase like οἱ ἐκ περιτομῆς for οἱ περιτμηθέντες and equivalent to οἱ πιστεύοντες. It seems, however, to be a stronger expression. We may render the passage 'those who rest on faith,' resting (as it) as Abraham's was, and rest on the ground, as he did, and rest to be justified accordingly, they are alone the true (spiritual) children of Abraham.' On the force of the verb see Note on Romans iv. 1 and also Rom. ix. 7.

Ὅτι Quod in ipso inest doctrine et Apostolorum, homines in rem just be a ter ode. non verum aliquo Abrahamo, id ipse nominatim etiam fit gentibus scripturae testimonio docet, ac quis hoc pacto justificationem ex fide quae Abrahamo contigerit, et ejus ac ipse profectus fuerit, adjungit in the particle (Crell.) "by a young man" be understood per prosopopoeiam, the Holy Spirit, which speaks in the words as Rom. iv. 3. Jol. vii. 38. Ἐνευλογηθήσονται "shall be blessed" "in whom" (or "in" in the sense of the present case. Ἐνευλογεῖν ἐν Α. The verse is "announced before (in anticipation of the Law) even before the birth of Isaac" "the girl being" Ἐνευλογεῖν is a very rare word. It is found in Theo.

ἐνευλογηθήσονται ἐν σοὶ) The citation is founded neither on the Hebrew nor the Sept., and is, I see by the original text, the literal passages, Genesis xii. 3 and xxviii. 14 from both xii. 18 where the phrase is used. Εὐλογεῖν ἐν σοὶ is given in Gesel. Wetst. Matth. Grotius. Jun. Vat. and Wetst. from many MSS. and Versions. Eb. xv. 22 etc. as Newm. explains by

ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ. 10 Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσίν, ὑπὸ κατάραν εἰσί· γέγραπται γὰρ· Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει ἐν πᾶσι τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου, τοῦ 11 ποιῆσαι αὐτά. ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ Θεῷ, δῆλον· ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται. ὁ 12 δὲ νόμος οὐκ ἔστιν ἐκ πίστεως· ἀλλ' ὁ ποιήσας αὐτὰ [ἄνθρωπος] ζήσεται ἐν αὐτοῖς. Χριστὸς ἡμᾶς ἐξηγό- 13 ρασεν ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν

the faith of Christ among thy descendants. The words are thus paraphrased by Scott: "By virtue of the promise to the promised seed who shall descend from thee, numbers of all nations shall, through faith, be made completely happy in the favour of God, and the enjoyment of everlasting life."

9. ὥστε οἱ ἐκ πίστεως—Ἀβρ.] Rendered: "So then those (only) that have a like genuine faith with the believing Abraham are to be blessed (with him)," viz. by having that faith counted for righteousness. So Bp. Warburton (Works, V. vi. 14) truly observes that "the Apostle is here convincing the Galatians, that the Gospel of Christ is founded on the same principle with that which procured Abraham blessedness, Faith."

10. From 10-14 the Apostle urges other arguments in proof of the doctrine of justification by faith. And first he shews that those who sought it to be justified by the observance of the law, so far from obtaining the *blessedness* of Abraham, stands under the curse of the law, and were liable to the penalty annexed. Here is for ever the *entire scheme* implied. Those who trust to the law for salvation must completely observe it, for one grace is bestowed against the transgressors of it. If we have transgressed it, therefore, we are liable to its penalties. Ἐξ ἔργων νόμου is well rendered by Luther and others, "those who depend upon the works of the law for salvation." These were alluded to in the ὅσοι πίστεως at v. 7 & 9. Ὑπὸ κατάραν εἰσί, "are under a curse," i.e. the curse of the broken law, ἐπικατάρατος, as in the passage of the O. T. from which it is now the reason. The quotation is quite, does not quite correspond with either the Hebr. or Sept. but the sense is the same. Ἐμμένειν is used both in the Sacred and Classical writers with a Dative of the noun expressing of simply the *end general*, or direction, and may be rendered "to abide by any statement, continue in its observance." At the same time it is a rel. p. of ἐνεστ., as in our old English *to do*, and thus it is equivalent to ἐνεστῶ. See the elaborate Dissertation on the use of the Infin. by Fritzsche in his second Excursus on Matth., p. 843 seqq.

11. ὅτι δὲ ἐν νόμῳ.] Here is adduced another argument to prove that no man is justified by the law. The δὲ may be rendered *moreover*, or further. "Εν νόμῳ, "by the observance of the law as a condition." As is manifest, evident to the καὶ γε φανερόν at v. 9. Δῆλον ὅτι, Ἀντ. τὸ Ἀρρ. Νεῦν. explain: "from the tenour of the Christian covenant." Here the Apostle cites from the words of the Prophet. Ἀναγκαῖον γὰρ γενόμενον. The passage is also cited in Rom. i. 17, and Heb. x. 38. Some (as Macknight and Knapp) would construe ὁ δίκαιος ἐκ πίστεως ζήσ. But it is well observed by Bp. Middleton, that "that would require ὁ δίκ. ἐκ πίστεως ἔσται, and would then yield a weak and inappropriate sense." Whereas to affirm that the good man, he whose obedience, through simple trust in God, shall reap the everlasting from faith as its, is a most important declaration, and it agrees exactly with the context. Bp. Middleton, (Works, Vol. v. p. 300.) aptly states the argument thus: "That no one can obtain eternal life by a strict obedience to the law, is evident from one of your own Prophets [Hab.] who says, every heart, that the just shall live by faith. Now, by the law, no rewards are promised to faith, but to works only. The man that doth these things shall live in them (Levit. xviii. 5). Law is thus opposed to faith, as the Apostle, at v. 12, expressly states, and, in the quotation of a Jew, the Prophet Habakkuk, who expressly owns it to be by faith. But the Law, says the Apostle, attributes no such effect, but to doing, which is a human act, he shall live in them."

12. The sense of this verse is excellently laid down by Bp. Warburton, as supra. Suffice it to remark, that οὐκ ἔστιν ἐκ πίστεως ἀνάγκ., the law depends not upon faith, i.e. has nothing to do with faith. In ἀλλ' ὁ ποιήσας, which is the ἀντ. is emphatic, is opposed to ἐξ ἔργων. Hence, it is suggested in the following of the words, I conceive, both to the clause contrary, and to the one to which it is opposed, which may be renoted and. See also Hendiadys for Sept. "Αὐτὰ is wanting in several MSS. of the Western recension, and in the New Version and Bengel, and is probably from the margin, being introduced either from the Sept. or from Rom. x. 5.

13. Χριστὸς ἡμᾶς ἐξηγόρασεν.] Here we have a further argument deduced from the nature and object of Christ's death. "We are justified by him, and not by the works of the law, because Christ has redeemed us." Water, Lowth, Scott, the connection is "Νεῦν. legem ad per Christum gratiam ἀνάγκ. Ἐξαγοράζειν, literally, "buy off," "bought to off from the curse of the law," being an allusion to the price paid. We have the phrase in our verb to *buy off*. And ἐξαγοράζειν often signifies "to redeem a captive by the payment of a ransom," where the ἐξ denotes the direction. It is not agreed whether the genitive has reference to the *from* only, and by "the law" is meant the law of Moses, or, to be, the law

κατάρα· (γέγραπται γάρ· Ἐπικατάρατος πᾶς ὁ κρε-
14 μάμενος ἐπὶ ξύλου·) ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀ-
βραὰμ γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ
15 πνεύματος λάβωμεν διὰ τῆς πίστεως. Ἀδελφοί, (κατὰ ἄν- Ἰησ. 8. 29.
θρωπον λέγω) ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς Λεύ. 12.
16 ἀθετεῖ ἢ ἐπιδιατάσσεται. Τῷ δὲ Ἀβραὰμ ἐρρήθησαν αἱ Γεν. 13. 15.
ἐπαγγελίαι, καὶ τῷ σπέρματι αὐτοῦ· οὐ λέγει· καὶ τοῖς Γεν. 22. 18.

and the Gentiles, and by the law, the law of nature as well as the law of Moses, is to be understood. The latter opinion is ably maintained by Grot. Whitby and Mede, and the former by the antient Expositors generally, and of the modern, Estius, Piscator, and most of the recent Commentators. It is plainly asserted by Winer: "Justum est hic proprie et ipsa est lex Mosaica, et pro eo ac quod est, respectu Christi et perfectum tum habetur et ad beatitudinem conferat vitam. Ita scripserat et Rabbinis." Κεκυρωμένη, for καταρτισμένη, about the concrete, the Alp. Newt. explains, as it were, ratified, treated by mankind as a thing established, a covenant worthy of credit, not lessened, nor disdained as superfluous. Ἀθετεῖ, one by whose death an covenant from a whole people. Ἐπιδιατάσσεται, to the Greek. Αὐτῆς, properly ἐκείνου. Christ will redeemed us from that general curse which lay upon all men for the breach of any part of the Law, by taking upon himself that particular curse to which, as one who underwent a certain punishment of the Law to which was affixed a curse, also, ver. 13.

16. τῷ δὲ Ἀβραὰμ κ.τ.λ.] The words are closely connected with what precedes, ver. 8, 9, 14, and the whole, and the meaning: "I say that the blessing (peace and joy in the Holy Ghost) of Abraham is given by or through Jesus Christ unto the Gentiles also." By the blessing is meant that of justification and salvation. Ἵνα τὴν ἐπαγγελίαν λάβωμεν, that we may receive the promise of the Spirit, the promises spoken to Abraham, as Alp. Newt. explains on the supposition of Jesus. See Acts 1. 4 and John 7. 39, 14. The aim denotes result.

17. 18. How the Apostle further illustrates his argument from the nature of the Abrahamic covenant. "He means, even the gospel, to show that the covenant or promise was to be respected and kept, and that the law, a period called long after, was not taken away its force." Κυρωθεῖσαν, ratified, as also in Heb. 7. 21; 1 Cor. 2. 8, and frequent in the Rabbinical writers, signifying "to make use of an example drawn from the common practice of men." Thus Wisd. 12. "exemplum e vita hominum petitum." The Compositors need not so many of them have stumbled at the verse, as wished to read ἀφεῖ. It is rightly rendered by Borg. and Wis. quorum, and in our common version though, Winer truly observes, that ὅ is often used in the Classical writers. In such cases, he or they are from two causes, being hard to consider and the true be ὅ, he were a seed by dividing them. Here here. No one disannulleth or adds to a covenant, though it be but a man's covenant. Ἀθετεῖ, or the reason of v. 17. Ἐπιδιατάσσεται is rightly explained by Schleusner, and Borg. adds new and contrary conditions or stipulations. "No Jewish, but a Christian." Here another sense is by most expositors adopted, by some too mentioned. The latter interpretation is preferable, that Wis. seems to have taken the verse in the general, and disparagement, which was not lost back for an old testamentum. Κεκυρ., "when established by ratification."

16. τῷ δὲ Ἀβ.] The example is now applied to the promises or covenant of God with Abraham. Ἐρρ. [to the manger] [illegible] to εἰρηκ. must be supposed to regard the repetition of the or rather engagement. In the Apostle's interpretation of τὸ σπέρματι, as it is made of taking σπέρμα, adopted by the Apostle, several modern Commentators have the supposition to take exception, inasmuch as that the σπέρμα in the promise to Abraham is meant not of the Messiah, but of Christ as a general. But the former view (which was retained by almost all the ancient Expositors) is ably vindicated by Bern. Whitby and especially Koppe and Forget, who two last mentioned Commentators in particular have shown that the interpretation is found in the Rabbinical writers, and that the mode of argument which here adopted is quite Jewish, and therefore so calculated to the occasion and moreover that the word not at all with the general meaning, since the Apostle only asks the question that the promises made to Abraham had all of them a reference to the Messiah. Thus Mr. Hewlett [illegible] Christ as Abraham's covenanting in justification by faith, must come through Jesus Christ. Thus in Rec. Syn. shown that the assertion made by recent Commentators, that γῆ and σπέρμα were never used in the plural except to denote the seeds of vegetables, is groundless. The use of the 6th J. will not prove that γῆ was never used to denote sorts of families. And seeds σπέρμα is used in the plural for sorts in Sept. Ed. C. 5. 6, a Lev. necessary it is probable in the same sense for families. And σπέρμα is translated by Mr. Stable "that σπέρμα is nearly analogous to the English word progeny or offspring, which denotes seed in the singular, and the descendants of one man however numerous, but if we had occasion to speak of the descendants of different men we should use the plural." The sense is well stated by Mr. Scott as follows: "Neither had the Lord in mind all the descendants of Abraham as those promises, as so many distinct kinds of seed, but they were [illegible] and [illegible] in the singular number, which implied that Christ was principally meant, and others only as united to him and regarded as one with him." The promises, other see Mr. Holden, strictly speaking, were not made to Christ, but the Apostle uses the expression, inasmuch as Christ was a party in the covenant.

τοῖς πιστεύουσι. Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν, ὑπὸ νόμον 23
ἐφρουρούμεθα συγκεκλεισμένοι εἰς τὴν μέλλουσαν πίστιν ἀπο-
καλυφθῆναι. Ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς 24
Χριστόν, ἵνα ἐκ πίστεως δικαιωθῶμεν. ἐλθούσης δὲ τῆς πί- 25
στεως, οὐκέτι ὑπὸ παιδαγωγόν ἐσμεν. Πάντες γὰρ υἱοὶ 26
Θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ· Ὅσοι γὰρ 27
εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. Οὐκ ἔνι 28
Ἰουδαῖος οὐδὲ Ἕλλην· οὐκ ἔνι δοῦλος οὐδὲ ἐλεύθερος· οὐκ ἔνι
ἄρσεν καὶ θῆλυ· πάντες γὰρ ὑμεῖς εἷς ἐστε ἐν Χριστῷ Ἰη-
σοῦ. Εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστέ, 29
καὶ κατ' ἐπαγγελίαν κληρονόμοι. IV. Λέγω δὲ, ἐφ' ὅσον 1

πίστεως there is no pleonasm of πίστις, but εἰς πίστιν, as for ἡ εἰς πίστιν, οὖσαν. Rener, 'in order that the promised blessing which depends on and [illegible] Jesus Christ might be given to them that believe in him.'

23. Having pointed the former objections, the Apostle proceeds to show the use and intent of the law. Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν, 'before the faith (i.e. the dispensation which requires faith in Christ as its leading feature, or the Gospel covenant) was introduced.' See Rom. [illegible] 8. The words in italics ἐφρουρούμεθα συγκεκ. are illustrative of the metaphor in the preceding. So Dr Burton observes: 'that while men were under the Law, they were hindered by their sins from obtaining eternal life, and were not at liberty; they were like persons shut up in a prison from which they cannot get out.' [illegible] Wieseler says, may be interpreted in two ways: φρουρεῖσθαι to either [illegible] this physical transition, [illegible], usque ad &c., or [illegible] ob metum [illegible] [illegible] 1 Pet. i. 4. [illegible] Here φρουρούμεθα [illegible]. The latter seems to preferable, especially as it has, in some measure, adopted the former. [illegible] the [illegible] the preparation of the faith which was afterwards to be revealed.

24. ὥστε ὁ νόμος Χριστοῦ] As the law was before compared to a tutor, so it is here viewed as a παιδαγωγός, by which a term the first expositors have been long agreed to not meant a Schoolmaster, (for that word would have been διδάσκαλος. But the person usually a freedman, or slave) who conducted children to and from School (whence the apostle also) attended them out of school hours, formed their manners, superintended their moral conduct, and in various respects prepared them for the discipline. See Chrys. and Bengel in Bengel. The leading idea here intended, is that of the bringing unto, and preparing for, hinting also at the restraint and discipline under which boys were held (i.e. they resembled minors, as if those under the law were viewed compared to the wards of the Gospel. See Chrys. and Bengel in loc. Syn. 'The law was not a conductor to Christ' says Newt.) by its lessons, moral precepts, types, and prophecies, and by showing the difficulty of performing a law of works.'

25. οὐκέτι ὑπὸ παιδ. ἐσμεν, i.e. because it is no longer necessary to us, and therefore no longer obligatory upon us, as in the case of boys when grown up. The better covenant being established the introductory one ceases.

26. πάντες] i.e. of every nation, both Jews and Gentiles. [illegible] ἐστε υἱοὶ, are adopted to a state of sonship by adoption, with the adjunct notion of liberty from unto [illegible] servant.

27. ὅσοι γὰρ εἰς κ.τ.λ. Kopke and Borger read, 'for as many of you as having received baptism, profess the Christ to dwell in, whether (i.e. instead of wearing) and united with Christ by the covenant bond.' The same view is adopted by Calvin in an able Note. On the phrase ἐνδύεσθαι Χ., see Note on Rom. xiii. 14.

28. οὐκ ἔνι &c.] The general sense is, 'there is under the Gospel no discrimination in privileges, no distinction of nations, nor of condition or sex, but you are all one family by the religion of Christ Jesus, all alike entitled to the same benefits, those of sincere believers.'

29. εἰ δὲ ὑμεῖς Χ., ἄρα κ.τ.λ. The A. συνεχῶς, see the true spiritual seed. Καὶ κατ' ἐπαγγ., κληρ., 'and heirs by Divine promise [of the blessings attached thereto],' without any need of legal performances.

IV. 1. Λέγω δὲ] This formula (on which see Note at ii. 17) serves to introduce a continuation of the argument and illustration of the preceding chapter, and comparing the state of Gentile church under the law to that of a minor, whose father is dead, and who, though he be, by legal right, the owner of the whole inheritance, yet while in his minority, is on a situation little differing in respect of restraint from that of a servant, and so continues until the period appointed by his father for putting him into possession of his inheritance. Ὑπόκ. 'the heir (to any property).' Ὑπόκ. is used in the same sense in the Classical writers (from Homer to Dionys. Hal.) as well as in the Scriptural ones. Οἰκονόμων καὶ ἐπιτρόπων should be rendered 'tutors and governors' (not guardians and managers, or stewards, as Wakef. and Rosenm.) Here, however, some difference of opinion exists. Many good expositors take ἐπιτρ. to signify tutors, while most are agreed that by οἰκονόμοι stewards. It is not, however, necessary to suppose, as many recent commentators do, that because the noun is said to be under them, such assumptions were even taken of the noun as we use stewards, for of that no sufficient proof is adduced. We may

χρόνον ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει δούλου,
2 κύριος πάντων ὤν· ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶ καὶ οἰκονόμους,
3 ἄχρι τῆς προθεσμίας τοῦ πατρός. [11] οὕτω καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεν δεδουλωμένοι.
4 Ὅτε δὲ ἦλθε τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον·
5 ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἱοθεσίαν ἀπολάβωμεν. [12] ὅτι δέ ἐστε υἱοί, ἐξαπέστειλεν ὁ Θεὸς τὸ Πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ὑμῶν κράζον· Ἀββᾶ, ὁ πατήρ.

[1] Gen. 18. [2] Dan. 9. 24. [3] Gen. 3. 15. [4] Jones 1. [5] Isa. 1. [6] Heb. 2. 16. [7] Rom. 8. 15.

purpose the ὑπό to refer to the minor having no control over their management. (3) both the ἄχρι and ὅτε, we have mention in Gen. xxv. 1. Compare xv. 2. At τοῦ πρόθ. supply χρόνου, the period prescribed. The word often occurs in the later Classical writers. Τὸν πατέρα for and the πατρός, which is the better accepted for τοῦ πρόθ. being, in some measure, an adjective, may stand for a participle, and thus take a genitive.

3 ἡμεῖς] i. e. both Jewish and Gentile Christians. Νήπιοι i. e. children in the knowledge of God (as Theophyl. explains) unable to attain that accurate and complete knowledge of Divine things which pertains to the ἄνδρες τέλειοι mentioned in a kindred passage of Eph. iv. 14.

— στοιχεῖα τοῦ κόσμου] Στοιχεῖα denotes figuratively the elements, or rudiments, of any branch of knowledge, consequently what is superficial and only adapted to the less informed, and is allied to the stationary, but to a far way to the more complete knowledge of a further advanced period of study. See Col. ii. 8. Here it denotes, in conjunction with the qualifying term τοῦ κόσμου, that state of religious knowledge which subsisted both among Jews and Gentiles before Christ, and which was, from its rude and elementary nature, dealing chiefly in externals and material notions, suited indeed to the capacities of the recipients, but wanting in that spiritual light which Christ brought. How *literally* it is to be understood will appear from the Note on vv. 9b. The Apostle means to suggest to us to observe that, however useful might be the Law of Moses, or the world of nature, (and he concludes by disparaging none of its perfect) the religion of both must cease when the more perfect religion of the Gospel was promulgated, by which both were alike superseded.

4, 5 Here St. Paul carries on the illustration drawn from the minor and ward. For as the son, *for a time*, is subject to the governance of others, but when the appointed season is accomplished is as it were liberated and becomes his own master, so we, so long attached unto and under the elements, are liberated from them, by the sent of God being sent into the world for the purpose of delivering us. (Burger.)

— πλήρ. τοῦ χρόνου] The phrase occurs also in Gen. xxv. 24, xxix. 21, Luke v. 6, and denotes the end of an appointed time. So πλήρ. τοῦ καιροῦ Eph. i. 10. Thus ὅτε πλήρ. τ. χρ. ἦλθε is equivalent to ὅτε ἐπλήρουτο ὁ χρόνος. An expression occurring in the Classical as well as Scriptural writers. See Winer. It here denotes the time appointed by the Father for delivering all nations from the bondage mentioned at v. 3. Κρίσις is not synonymous with ἀπόφασις, but is more significant. Πεπωκέναι, "bore," is a signification found in Rom. i. 3 (see iv. 25) and also in the Classical writers. Γενόμενον ἐκ γυν. is a Hebrew phrase (compared with יולד מאשה in Job xiv. 1) and elsewhere. It here denotes that Christ was endued with the whole of the human nature. See Phil. ii. 7. Γενόμενον some render 'subjectus lege', 'obnoxium sub lege', i. e. for Judæa or. Both senses, however, may be secured, the latter primarily, the former secondarily. Γενόμενον, καὶ ὑπόκειμενον ἀναγκαίως from the preceding, "under the tyranny and condemnation of the Law," whether of Moses or of nature. See Rom. v. 20. Τοὺς ὑπὸ νόμον. See Note on vv. 9b, and on Rom. viii. 1 & 23.

6 ὅτι δὲ ἐστε υἱοί] "And because ye are sons." Wakef. and Burger, however, explain, "And to show that ye are sons." The ὅτι, however, is not used by St. Paul. It is true that the Apostle seems to mean to assert their having received the Spirit as an evidence of the sonship. But that may be implied as follows. "And since ye are sons, God has [in token thereof] sent," &c.

The same argument also was Mr Locke's from their having the Spirit, St. Paul uses to the Romans. Compare viii. 16. And on reading 2 Cor. iv. 17 v. 6, and Eph. i. 14, it will be found that the Spirit is looked upon as the seal and assurance of the inheritance of life to those who have received the adoption of sons. This will at once clearly and the same interpretation of οὐ πνεῦμα against those recent Commentators who lower it to 'an evil Christianus.' Here the ancient and the modern Expositors recognise the express mention of the three persons of the Trinity, with the due distinction. So Bp. Pearson: "Here the Son is distinguished from the Father, as first sent by Him, and the Spirit of the Son is distinguished both from the Father and from the Son, as sent by the Father, after He had sent the Son. And this our Saviour hath taught us several times (ch. xiv. 26, xv. 26). Hence we conclude that the Holy Ghost, as I mean, He be really and properly God, as neither God the Father, nor God the Son."

Κράζον signifies "crying and exulting as to cry out in prayer, with confidence." Ἀββᾶ, addressing God as a Father. So Rom. v. 15. ὁ κράζομεν. Ἀββᾶ. Perhaps there is an allusion to the distinction between Slaves and Sons, or others of the family, that the former were not allowed to use the title of Abba in addressing the master of the family. Why the Chaldee term Abba should have been used as

7 Ὥστε οὐκέτι εἶ δοῦλος, ἀλλὰ υἱός· εἰ δὲ υἱός, καὶ κληρονό-
μος Θεοῦ διὰ Χριστοῦ. 8 Ἀλλὰ τότε μὲν, οὐκ εἰδότες Θεὸν,
ἐδουλεύσατε τοῖς μὴ φύσει οὖσι θεοῖς· 9 νῦν δὲ, γνόντες
Θεὸν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ, πῶς ἐπιστρέφετε
πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνω-
θεν δουλεύειν θέλετε; 10 Ἡμέρας παρατηρεῖσθε, καὶ μῆνας
καὶ καιροὺς καὶ ἐνιαυτούς. 11 φοβοῦμαι ὑμᾶς, μήπως εἰκῇ κε-
κοπίακα εἰς ὑμᾶς.

7 Rom. 8. 17. Tit. 3. 7. Heb. 1. 14. 1 Pet. 1. 4. 8 1 Cor. 12. 2. 1 Thess. 4. 5. 9 Ps. 2. 11. Heb. 5. 12. 10 Rom. 14. 5. Col. 2. 16.

well as the Greek, Expositors are not agreed. I am of the opinion of Wetst. that the *Chaldee* term was used because the Jewish prejudiced party commented with it *pro* and the *Greek* was meant for those who did not understand the Chaldee term.

7. Here we have the conclusion. See v. 1. Compare the similar passage of Rom. viii. 17, ch. 29 where see the Notes. The *sonship* proved to be for *ever*. But it may be observed that the language is adapted to make the application, by its unusually more forcible. There is a similar transposition in Rom. xi. 29 & 30. 1 Cor. iv. 8 sq. In the *sense* it implied that the person in question has received the Holy Spirit, even through the Son, to seal them as the children of God. Κληρονόμος signifies here, i. e. a partaker of the blessings bestowed on man through Christ, viz. justification and redemption and which are very often known united as inheritance, to denote certainty of possession.

8—10. Postquam exemplis Apostolus, Judaeos ex prisca servitute in libertatem fuisse per Christum vindicatos, et Christum eundem omnibus consortes fecisse filios, nunc eos monet, hoc sibi, quod ea occasione praestitum, in servitutem revocant, ad oculos, eos prope abiisse in eam servitutem quam ipsi antea verum Deum, falsos Deos vocat, quos Deo eosque vo antiquo per evangelium cognitos legalis servitutem subire vulgus. (Grot.)

— ἀλλὰ. Of this particle no satisfactory account cannot be given by the commentators. It is not indeed, easy to express to have. It belongs to νῦν, *at*, or rather to *nunc* taken a second time (q. d. Yet, indeed, then wanting those who were no Gods but however we did it through ignorance of God, which ye have not now to plead. By the τότε is meant the time when they were *sons* or *servants* of God. The ὅτε corresponds to equivalent to the *illum* in Eph. ii. 11. By the τοῖς μὴ φύσει οὖσι those the ancient and many modern Expositors suppose are meant those who have no existence in nature, but are mere stocks and stones. The best moderns, however, as Wetst., render τοῖς, *qui non natura*, *sed ex hominum tantum opinione*. Der. ὑπὸ Θεοῦ *pro* ὑπὸ τοῦ Θεοῦ. The latter interpretation is more agreeable to the words as we read. From some MSS., τοῖς φύσει μὴ οὖσι. But the best Critics are agreed that this is probably an *altered* reading. It was, we may suppose introduced from the Scholiasts. It is however, not impossible that the Apostle intended both senses.

The μὲν of this verse and the δὲ of the next are adopted to place the more forcibly to contrast the former with their present state. Μᾶλλον δὲ, 'or rather,' a common expression occurring also in Rom. viii. 34 and often in the Classical writers. Γνωσθέντες ὑπὸ Θεοῦ is rightly explained by Luther, Grot., Kenn., and Wetst., 'recognised by God as his sons,' as appeared to be such by the Spirit given to them. See also ch. v. 5. 1 Cor. iii. 3. 2 Tim. i. 19. Wisd. v. 1.

— πῶς ἐπιστρέφετε, &c.] 'how is it that ye are turning back, &c.' The Apostle expresses his wonder that they, who have been set free from the bondage of atheism or polytheism, should return to bondage even to a dispensation, which however of Divine institution, was not of equal efficacy to procure their salvation. The καὶ at τὰ is taken by the modern and critics, of which the latter is a further illustration under another metaphor, of the idea contained in the former. See Grot. Cyr., and Doedr. Theophyl. explains, τὰ μὲν ἀσθενῆ ἀφωνα ἔφασκε τὰ δὲ πτωχὰ μηδὲν ἔχοντα παρεμφαίνων ἀφελείας. Here the law of Moses was meant, it appears from Heb. vii. 18, 19; and now the law of nature, applied to the Jews in the Romans passage. For the Apostle has both in view, in the opinion of the best Expositors. In πάλιν doubtless we have a common pleonasm of which and other similar examples are adduced by the Commentators.

10. ἡμέρας—ἐνιαυτούς.] Some recent Editors place a mark of interrogation after verses by which, they think, he seems to make stronger. But this does not appear to be the case. Besides, 'Do ye observe days and months and times and years?' Besides the change in punctuation is chiefly caused by neither Mss. nor Versions. The ἡμ. refers to the Sabbaths, the μῆνας to the new lunar festivals and ἐν. to the sabbatical year and jubilees. By καιροὺς are supposed to be designated the stated festivals. Παρατηρεῖσθε signifies to superstitiously observe by scrupulously distinguishing them from other days.

11. Φοβοῦμαι, &c. there is (as Wetst. observes) a kind of *aposiopesis*, case, which belongs to the clause following being drawn back to the preceding one. The force of ὑμᾶς with the indicative is (as Wetst. observes) to show that the writer or speaker supposes the thing feared to have already taken place. So Thucyd. iii. 53. ὑμᾶς δὲ φοβούμεθα, μὴ ἀμφότερον ἅμα παραπταίσατε.

Κεκοπίακα is often used by St. Paul of his labours as evangelist.

12 Γίνεσθε ὡς ἐγώ, ὅτι κἀγὼ ὡς ὑμεῖς, ἀδελφοί, δέομαι. ὑμῶν οὐδέν με ἠδικήσατε. 13 οἴδατε δὲ ὅτι δι' ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον· 14 καὶ τὸν πειρασμόν μου τὸν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε, ἀλλ' ὡς ἄγγελον Θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν. 15 ποῦ οὖν ἦν ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ γὰρ ὑμῖν, ὅτι εἰ δυνατόν, τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἂν ἐδώκατέ μοι. 16 Ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν; 17 Ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλεῖσαι

12 γίνεσθε ὡς ἐγώ &c.] There has been some doubt as to the sense of these words. Some, as Grot., Mor., Wes., Wh. by, and Meyer, take it to be 'come to be with the same affection as I do you.' But, as Winer observes, that the ἐγώ and ὑμεῖς are not to have the emphatic sense. The most natural interpretation is that of the ancient Expositors and Translators, and of the modern Jens., Harm., Heedr., West, Rosenm., Semler, Koppe, Jaspis, Schoen., Scott, and Winer: viz. as ἐγὼ ὡς ὑμεῖς, γίνεσθε ὡς ἐγὼ, and so in this sense: 'Become my examples in renouncing the law for the Gospel. I was once as zealous for the law as you are, but now I live as do the Gentiles, and as we as the Jews. Do you who are not Jews live as Gentiles. Live in the manner as men renounced from the law.' Thus ἐγὼ may here, as often, mean εἰμί. In the above way the passage must have been taken by Justin Martyr, who expressly cites it in his Admons. ad Graecos (c. 11).

— οὐδέν με ἠδικήσατε.] The sense of these words will depend upon that assigned to the preceding clause. According to that which I have adopted, I will be this: 'I have no grievous wrong to complain of at your hands, and therefore in speaking so plainly as I must do, I am not actuated by resentment.'

13 οἴδατε δὲ &c.] The connection (which is disputed) seems to be as follows: 'I harbour no resentments against you, but rather affection for you, from a remembrance of your kind treatment of me, for when I was labouring under much infirmity (ἀσθένειαν, ie. I did not despise me [on that account]. Δι' ἀσθ. τῆς σαρκ., 'under weakness of body,' for ἐν ἀσθενείᾳ. The words ἀσθένειαν and σαρκὸς are here used in the same sense, and are meant to indicate the nature of it.

14 καὶ τὸν πειρασμόν κ.τ.λ.] Most Expositors, ancient and modern, take this expression to refer to the *persecutions* and *afflictions* which he underwent. But to that interpretation insuperable objections have been urged by Wh. by, Locke, Macknight, Slade, Scott, and Winer, with whom and also Semler and Jaspis, I would understand it to denote the same with the corporeal (τὸν) called 'the thorn in the flesh' at 2 Cor. xii. 7. Compare 2 Cor. x. 10. Ἐξουθ. πειρ. ἐξεπτ. ουδ. ἐξέπτυσε means by a common *hypallage*, 'to set at nought and scorn me on account of my trial.' Ἐξέπτυσε is a stronger term than ἐξουθ. So Ἀ. κ. Τ. διστηγοῦσιν καὶ ἀπαστεῖν ἐκπτύουσιν. The words ὡς ἄγγελον Θεοῦ ἐδέξ. do not (as most recent Commentators suppose) denote merely great personal respect, but also, and perhaps chiefly, such obedient admission of doctrine as if it were promulgated by an angel of God, nay even Jesus Christ himself in person and not by deputy.

15 ποῦ οὖν ἦν ὁ μακ. &c. Erasm., Locke, Wolf, Doddr., Koppe, Bourg., Jaspis, Winer, and Schleus. rightly regard this as not meant to be interrogatory, but *exclamatory*, i.e. 'How great was your felicitation, or (as Calvin) congratulation of yourselves, how happy of you to think yourselves and others (in that you had such a teacher)!' Such, the best Expositors are agreed, is the sense of μακαρισμὸς in Rom. iv. 6. Λέγειν τινὰ μακαρίσμον for μακαρίζειν τὸ pronounce happy. The τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξ. *de eous* contain a proverbial expression, frequent in the Classical writers, denoting the strongest affection. Indeed the *eye* is, both in the Scriptural and Classical writers taken to denote what is dearest to us.

16. The Apostle now deprecates an offence being taken at his free-spoken apostolic admonitions and lays that that would be unjust. So Luke xi. 17, 3. Ἀληθεύειν ἐν ἀστοῖς (i.e. my words) ἐν ἀλήθειαν &c. Farther, a intention to the part of a *friend*, not an enemy. (Compare 2 Thess. ii. 15.

— ὅστις.] This particle here signifies *I mean*, *as* (Lego *ἐλθὼν* &c. With respect to the words ἐχθ. ὑμῶν, Expositors are not agreed, whether the sense be who *enemies*, the object of your hatred, or, *what enemies*, one who hates you. The former sense preferable, but both senses may be intended. Ἀληθεύων ὑμῖν (that is, speaking the truth.' The Apostle may have had in mind some such saying as that of Terence: 'Odisse quem amicum, vel tas odium pati.'

17 There is an obscurity in this and the next verse, arising partly from extreme brevity, and that feature of the Apostle's style so peculiar to himself, which made him rather leave the meaning unspeakable fully out, and partly from that union of point and antithesis, which is at first sight not very obvious. The persons meant by ζηλοῦσιν were undoubtedly the false teachers, who endeavoured to draw the Galatians to the observance of the Mosaic Law, and superadd that to Christianity. These persons, it is said, ζηλοῦσιν ὑμᾶς which is by some supposed to mean 'insinuate your zeal for the Gospel.' But it seems best rendered, with Erasm., Beza, and Calvin, who are followed in our Common version, *embrace* or *affection*. And so Wm. interprets, observing that the words mean *seriously*, 'non modo in aliquem fem. s. exercere.' The persons in question do this, but οὐ καλῶς, not with

ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε. καλὸν δὲ τὸ ζηλοῦσθαι 18
ἐν καλῷ πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναί με πρὸς
ὑμᾶς. Τεκνία μου, οὓς πάλιν ὠδίνω, ἄχρις οὗ μορφωθῇ 19
Χριστὸς ἐν ὑμῖν! — ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, 20
καὶ ἀλλάξαι τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.

[illegible] 1 Thess. 2 1 Jos. 1 10

an honourable or praiseworthy intent, or no proper principles, i.e. (as I would understand it) not from a sincere desire to promote your salvation, but from selfish motives and party feelings. His explanation is strongly confirmed by the next words, which seem intended to be illustrative. And viewed in that light, they need not have been so variously interpreted. The propriety, however, has partly arisen from the reading ὑμᾶς, introduced, as conjectured by Beza, and transmitted into the Elzevir Edition and the textus receptus. Though for this reading there is not any exact evidence. MSS., Versions and Fathers are nothing to ὑμᾶς, which was with great judgment retained by the authors of our common version, and has been very properly restored by Griesb., Wetst., Matth., Griesb., Lachm., Tisch., Vat., and Winer. It was, in fact, founded by Beza because he did not believe the sense of the dedicatory ὑμᾶς just a text, which is certainly not as many interpret, the desire to exclude you from the Church and salvation, but must be as Wahl, Bretschn., and Winer explain, they wish to separate you (from following me, or from connexion with me, or as Alp. Newc. understands, I am my affections to, as it were, monopolize you to themselves). The words ἵνα αὐτοὺς ζηλοῦτε πάντες πάντα have the force of the subjunctive, "that you may attach yourselves to them and their party."

(B. καλὸν δὲ κ.τ.λ.] These words which have also been wrongly interpreted, were suggested by the ὡς καὶ ἐμοὶ just before. The difficulty in them will vanish, if he wrote be considered as forming two sentences blended into one. Thus the full sense will be: "Zeal and attachment in a good cause (such as you formerly bore to me) is laudable, but it should be led and shown always (with constancy) and not merely when I am with you, (I wished, as now, absent from you). It is not necessary to take ζηλ., with the generality of Expositors, in a deprecat. sense, which would be harsh after having been twice used, just before, in an active one. It may be taken as an Infinitive treated as a noun (ζῆλος), and governing a gen. as in the case of τὸ τῆς ἀρετῆς παρεῖναι. It is scarcely possible to conceive a more delicate mode of censuring than what the Apostle has employed. Here, love, he means to say, is as in absence as well as when present.

19. τεκνία μου, οὓς κ.τ.λ.] These words are by most recent Editors and Commentators, as Scott, Newc., Borger, Vat., and Winer, connected with the preceding, a comma being placed after ὑμᾶς. But, for I remember, detracts from the elegance and pathos of this most affectionate and tender. It is better, with the ancient and most modern Commentators, to suppose τεκν. to commence a new period, i.e. quasi ad vel says simply e.g. Galatas et summo solutis eorum vinculo animi dolore utrophus, τὰ ἐκ ἀναμνήσεως. The metaphor in τεκν. occurs frequently in St. Paul, and scarcely less so in the Rabbinics. We have. The term ὠδίν. refers to the whole process of gestation and formation in the womb to which the words following ἄχρις οὗ μορφ. Χρ. ἐν ὑμ. are distinctly accommodated. Perhaps St. Paul had in view Isa. xlvi. 14. Ὅτι τάδε λέγει κύριος ὁ ἅγιος Ἰσραὴλ ὁ ῥυόμενος σε, ἕνεκεν σοῦ ἀπέστειλα εἰς Βαβυλῶνα καὶ ἔκλεισα πάντας φυγάδας αὐτῶν. Lachmann, however, prefers to be metaphorical. "The same anxiety which I formerly felt in converting you, I again feel till the Christian disposition be thoroughly formed and perfected in your minds." There is as Calvin and Piscator saw, a marked demarcation from an imperfect state. And Theodoret well explains: ἀκεχρῶμαι καὶ ἑτέρου κόπου, ἀπολύσας τὴν πρώτην ἐπιμέλειαν, ἀνεμφάλωτον ἐμαυτὸν ἐπιδείξας.

With respect to the punctuation ἄχρις οὗ μορφ. some recent Editors place a colon, while the older ones place a period, and rightly, for the ὡς which introduces the next sentence shows that it is independent of the preceding. The first mentioned Editors seem to have wished to connect ἄχρις οὗ as a relative, with ἐν ὑμ., in order to make a construction. But a construction would thus be made by destroying the gravity of the preceding words, the force of which is well pointed out by Theodoret, who observes that the Apostle says τὰ μὲν τῆς μητρὸς ἔργα ἐπιδείκνυσι καὶ διαφερόντως (this Bretschn. for τοῦ τ.) ἐκείνου καὶ μετὰ τοσαῦτα μου δεῖται. Hence it is plain that here is an exclamatory sentence left imperfect from passion, and consequently requiring no complete construction. I have pointed it accordingly, though treating in the sense of no present quotation.

20. ἤθελον δὲ κ.τ.λ.] The best Commentators are agreed that ἤθ. is left to be understood, and that Imperfects in ἤθελον are often used for Perfects (subjunctive by the comp. of the as Herodot. iii. 85 ἐμοὶ μὲν ἤθελον ἄν τοῦτο ἀνθρώπου ἀκούειν. It is plain that ἤθελ. is wrongly rendered in our common version "I desire." Better by Wahl and Newc. "I could wish." But the most literal version will be "I could have wished," i.e. had it been possible as much as to say "it was not." Indeed in the use of the Imperfect there is in general a reference to some such clause omitted to which the ἄν may also have a reference. See Note on the above passage of Acts. Hence Scott falls into the same error as the Common Version here, and the Vulg. and Erasm. commit the same blunder as Wahl in the present passage, by rendering τοῦτο, "I was wishing." The ἄρτι is perhaps redundant with reference to the ἐν τῷ παρεῖναί με νῦν of v. 18. "I could wish, I say, to be present with you now." The sense of the words following ἀπορ. ἐν ὑμῖν is not very clear. Some as Pisc., Wolf, Wetst., Bodde, and Rosenm., take it to mean, change my tone, (to praise instead of censure, which I cannot do) for I am in doubt about you." Thus,

21 Λέγετέ μοι οἱ ὑπὸ νόμον θέλοντες εἶναι· τὸν νόμον οὐκ
22 ἀκούετε; [h]Γέγραπται γάρ, ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν·
23 ἕνα ἐκ τῆς παιδίσκης, καὶ ἕνα ἐκ τῆς ἐλευθέρας· [i]ἀλλ' ὁ
μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται· ὁ δὲ ἐκ τῆς
24 ἐλευθέρας διὰ τῆς ἐπαγγελίας. ἅτινά ἐστιν ἀλληγορού-

h Gen. 16. 15. & 21. 2. Acts 7. 8. Heb. 11. [illegible]
i [illegible] Rom. 9. 7.

however is harsh and violent. [illegible] close to the [illegible] of [illegible]. The true sense is (I doubt not) that assigned by Theodoret, Œcumen., Est., Menochius, Crell., Hamm., Whitby, Locke, Wells, Schleusner, Jasp., Vat., Borger, and Winer, viz. 'to alter and vary my tone, namely, by accommodating my sentiments either to reproof or commendation, according to circumstances; for which reason I am quite at a loss with respect to you, what to think of you, whether you have been truly converted or not, and how to adapt my language to your real degree of merit or demerit.' See 1 Cor. iv. 21. The ἐν here [illegible] corresponds to the Hebr. ב, cp. Ἀπορεῖ is used in this sense of doubt at Joh. xiii. 22. Acts xxv. 20. and often in the Classical writers. Schleus. compares the use of the word with that of the Hebr. [illegible] in Jerem. ii. 36.

21. The Apostle now turns to the *Judaizers*, and resumes the refutation of their error, (interrupted by the expression of his affectionate anxiety for the welfare of the Galatian Church) which formed the principal purpose of his Epistle. He proceeds to prove, by an allegorical interpretation of a passage of the Old Testament, respecting the two sons of Abraham, that *Christians*, whom he compares to Isaac, not *Ishmael*, whom he likens to the *Jews* in bondage to the law, are liberated from the dominion of the law; nor has the law any power to obtain justification; q. d. (to use the words of Dr. Holden) 'Persons who trust to faith in Christ, and persons who trust in the law of Moses, may be compared to Isaac and Ishmael. The former are free by promise, the latter are in bondage.' The λέγετέ μοι is, however, not an Epanorthosis of [illegible], as the Commentators suppose, but an expression of affectionate, yet authoritative remonstrance, as also in Lu. xx. 42. and elsewhere. 'Τὸ ὑπὸ νόμον' is an expression often used by St. Paul, as here, of being subject to the ceremonial law.

— τὸν νόμον οὐκ ἀκούετε;] The sense seems to be, 'do ye not hear and observe what is written in the law and what you have *read* continually in your ears?' See Rom. ii. 13. See Now. and Winer. Some recent Commentators, however, render 'do not you attend to (or understand) the law [you profess to receive]?' But that sense cannot well be extracted, and is not so worthy of adoption as the former. As the error of the persons in question was from a misapprehension of the scope and true intent of the Law, the Apostle now endeavours to remove their mistake by a reference to the *Law*.

22. γέγραπται γὰρ, &c.] The γὰρ may be rendered *as for example*; [illegible], q. d. 'The history of Abraham will illustrate what I mean to say, since it contains an apt emblem of the two covenants between which you are hesitating.'

23. ὁ μὲν ἐκ τῆς παιδ. &c.] The sense may be thus expressed, 'One from the bond maid [the concubine], the other from the free woman [the wife].' Ἀλλ' ὁ μὲν κατὰ σάρκα, i. e. after the regular order of nature. In the antithetical words διὰ τῆς ἐπαγγ. something is to be supplied, and [illegible] 'out of the common course of nature, and by virtue of the promise made to Abraham.'

24. ἅτινά ἐστιν ἀλληγορούμενα.] There has been no little difference of opinion as to the exact sense of these words; on which see a full discussion in Recens. Synop. The ancient Expositors in general, and most of the earlier modern ones, take the sense to be such as is represented in the Vulg. 'quæ sunt per allegoriam dicta,' or 'quæ per allegoriam dicuntur,' meaning, as Koppe expresses it, that when these things concerning Sarah and Hagar were written by Moses, God intended the religion of Christ, and the accession thereto of the Jews and Gentiles, to be obscurely prophesied; or, in the words of Mr. Holden, that 'the events referred to were so ordered by Providence as to be an apt representation of the different conditions of Jews and Christians; and that the literal history contains a spiritual and mystical meaning.' But some eminent modern Translators and Expositors, and almost all the recent ones, take the sense in general to be 'quæ sunt allegorica;' an interpretation strenuously maintained by Chandler, Sykes, Doddr., Pearce, and especially Koppe, Dr. A. Clarke, Borger, and Bp. Marsh, Lect. p. [illegible] seqq. Difference, however, exists in their modes of rendering; some [illegible] 'these things have been allegorized,' viz. by the Jews; others, 'have been, i. e. may be allegorized;' others, again, 'are to be allegorized.' Thus, Koppe observes, it is supposed that the narration in question was merely historical, but seemed to the Apostle worthy of being accommodated to the case of Christians, which bore some resemblance thereto. One thing is certain, that our common version, retained by Macknight, 'are an allegory,' does not properly represent the sense. 'It is one thing (observes Bp. Marsh) to say that a history is *allegorized*; it is another thing to say that it is allegory itself. If we only allegorize an historical narrative, we do not of necessity convert it into allegory.' Perhaps, however, the venerable framers of our Common Version, while so rendering, intended the sense 'furnish matter for allegory.' Be that as it may, it has (I think) been fully shown by Koppe, Borger, and Bp. Marsh, that the interpretation first mentioned is untenable. The second must therefore be adopted. It, however, contains two or three modifications, between which some may hesitate. The version 'are to be allegorized,' can, I think, no more be defended than our common one. And to say 'are allegorized,' meaning by others, would be forced and frigid. Nor can the version 'have been allegorized' be well defended. It is better to render with Abp. Newc., 'are here allegorized [by me],' or, 'are (and may be thus) allegorized,' i. e. accom-

μενα· αὗται γάρ εἰσιν αἱ δύο διαθῆκαι· μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δουλείαν γεννῶσα, ἥτις ἐστὶν Ἄγαρ· (τὸ γὰρ 25 Ἄγαρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ) συστοιχεῖ δὲ τῇ νῦν

[illegible] to the case of the Law and the Gospel. In this sense [illegible] is often used by Philo. The author of the Life of Homer, too, speaking of the marriage of Jupiter and Juno in the poet, says [illegible] ἀλληγορεῖσθαι [illegible] ('are to be understood figuratively') [illegible] But after all the coincidence of circumstances in the two cases is so exact, and the manner of the Apostle's words such as to convey, I think, far more than the sense of a comparison. Indeed, correspondence, [illegible] suggests the idea not only of accommodation but application. So that we cannot, I think, suppose the Apostle meant to express less than what Winer assigns as the sense, 'quæ habent hunc [illegible],' or Schleus. as follows, 'Hæc narratio Mosis etiam sensum sublimiorem admittit, quam ipsa verba propria [illegible],' or rather 'may be considered as [illegible], namely by the correspondence of type and antitype.' The same sense is adopted by Chrys. and Theodoret. Οὐ γὰρ (says the latter) τὴν ἱστορίαν ἀνεῖλεν, ἀλλὰ τὰ ἐν τῇ ἱστορίᾳ προτυπωθέντα διδάσκει. Also by Camerar., Beza, Grot., and Calvin. "Non intelligit Paulus [illegible] Mosem eo consilio scripsisse, ut historia in allegoriam verteretur [illegible], sed admonet quatenus præsenti causæ [illegible] Abrahæ domo [illegible]." So Bp. Marsh also well observes, that 'when St Paul allegorized the history of the two sons of Abraham, and compared them with the two covenants, he did nothing more than represent the first as types, the latter as their antitypes. Though he treated that portion of the Mosaic history in the same manner as we treat an Allegory, he did not thereby convert it into Allegory.' And after censuring Macknight for confounding the terms allegory and type, the same Prelate continues: 'An allegory is a fictitious narrative, a type is something real. An allegory is a picture of the imagination; a type is [illegible] fact. It is true that typical interpretation may in one sense be considered as a species of allegorical interpretation [illegible] as being equally [illegible] that they are equally founded on resemblance, that the type corresponds to the antitype as the immediate representation in an Allegory corresponds to the ultimate representation. But the quality of the things compared, as well as the purpose of the comparison, is very different in the two cases.' This is alike true and instructive; but it does not therefore follow that the literal and proper sense of the two terms in Greek, Latin, and English may not have been occasionally so confounded, that allegory may have been used for type. Thus Calvin remarks that [illegible] And [illegible] that the Syriac Translator, in rendering 'these events are [illegible] of the two covenants,' must have meant [illegible] [illegible] and [illegible] 'quod [illegible]. Finally [illegible] said that not allegory [illegible] he evidently means allegory in the

sense types. "Docet enim Paulus (observes [illegible]) hanc historiam continere typum quemdam rerum quæ [illegible]. [illegible] Abraham [illegible] et Isaacum, [illegible] scripta [illegible] quod [illegible] ipsa [illegible], quod in allegoria [illegible], in quibus [illegible] significat [illegible] intelligitur. Sed [illegible] et aliud [illegible] præterea [illegible] sit [illegible] et typus." With the extent to which it has been drawn the Jews carried their allegorical interpretation of the O. T., we are, I think, here not concerned; because a due reverence for the inspired Apostle must forbid all comparison. It should likewise be observed, with Crellius and Locke, that this portion is here introduced not as a direct argument, but as an illustration of the subject.

αὗται, these, i. e. these persons, Sarah and Hagar. Εἰσι, signify, 'represent,' as Matt. xxvi. 26. [illegible] and often in the N. T.) were emblems of the covenants, the Mosaic and Christian. At αἱ [illegible] is not found in the early Versions, except the Complut. [illegible] best MSS., and is with reason rejected by every Editor of eminence since Mill downwards. Bp. Middleton has shown that it is not necessary. 'Ἀπὸ ὄρους Σ. [that which came from Mount Sinai, brought by Moses] [illegible] δουλείαν γεννῶσα. The sense is, 'is a covenant which brings forth children unto bondage [to the law [illegible]].' 'Hence [illegible] And this covenant is represented by Hagar.'

25. τὸ γὰρ Ἄγαρ Σινᾶ [illegible]] The difficulty which the earlier modern Commentators found in these words, and which induced Bentley, Küster, and [illegible] to reject them as a gloss, is much lessened by throwing them into a parenthesis, with Griesb., Wolf, and some others. [illegible] of authority the [illegible] Commentators [illegible] are agreed, that τὸ Ἄγαρ signifies 'the word Agar' [illegible] we may render 'Now the word Agar [illegible] [the name given to] Mount Sinai in Arabia.' That there was an appellation of Sinai among the people of the neighbouring country we have the testimony of [illegible] and the ancient Commentators, which is confirmed by the accounts of modern travellers. And it might well have it, since [illegible] Arabic signifies a [illegible], or rocky mountain; and as Sinai, by all the descriptions, [illegible], it might be [illegible] called τὸ Ἄγαρ.

The γὰρ [illegible] the words to be not argumentative, but [illegible]. They are well paraphrased by Chandler: 'And what makes this allegory the more just is, &c. The [illegible] is not [illegible] without reason [illegible] intended to suggest [illegible] in the very country where the Ishmaelites dwelt.'

[illegible] συστοιχεῖ [illegible] Ἄγαρ. The best Expositors are agreed that the sense is, 'and this Agar corresponds to Jerusalem [illegible] which now is, i. e. in its present state (which Winer explains [illegible] [illegible] regnum [illegible] dominatur [illegible] judaica.

26 Ἰερουσαλὴμ, δουλεύει δὲ μετὰ τῶν τέκνων αὐτῆς. Ἡ δὲ ἄνω Ἰερουσαλὴμ ἐλευθέρα ἐστὶν, ἥτις ἐστὶ μήτηρ πάντων
27 ἡμῶν· Γέγραπται γὰρ· Εὐφράνθητι στεῖρα ἡ οὐ τίκτουσα· ῥῆξον καὶ βόησον ἡ οὐκ ὠδίνουσα, ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης
28 τὸν ἄνδρα. Ἡμεῖς δὲ, ἀδελφοὶ, κατὰ Ἰσαὰκ, ἐπαγγελίας τέκνα ἐσμέν.
29 Ἀλλ' ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς

Isa. liv. 1.
Rom. iv. 19.
Gen. xxi. 9.

[illegible] her inhabitants, as in Isa. xl. 43 (of Jerusalem) [illegible] and the [illegible] of the [illegible]

26 [illegible] Many are the opinions as to what is meant by ἄνω Ἰ. See Hesych. Syn. [illegible] and Lapide, [illegible] and modern are to [illegible] that it must mean [illegible] the Christian [illegible] as in [illegible] to the Mosaic economy. And this interpretation is required by the words of the Prophet Isaiah, which cannot well be connected in any other way. As to the opinion of [illegible] Wets., and Winer, that [illegible] to be only and see Jerusalem mentioned in Heb. xii. 22, and Revel. xxi. 2, it is [illegible] but [illegible] there may, indeed, be an allusion to that which however, as plainly appears from the present passage, is the universal Kingdom of the Christian Church in that new and better state which it will assume at the coming of the Messiah.

The construction here is thought to be very elliptical, there being much to be supplied from the preceding clause. See Kuppe in Rec. Syn. [illegible] and down by Ex. Horton as follows: ἡ δὲ, ἐκείνη πάντως ἡ ἄνωθεν ἐστὶν ἡμῶν Σιὼν, καὶ ἐλεύθερα γεννῶσα, ἥτις ἐστὶ Σιὼν· συνεπεῖται τὸ τῆς ἄνω Ἱερουσαλὴμ ὄνομα· ἥτις ἐστὶ μήτηρ ἡμῶν. This, however, [illegible] with [illegible] and may show what [illegible] must have written if he had [illegible] to make the sentence complete. As it is the sense is rather expressed than expressed. Κεκλεῖσθαι, ἔτι, εἰς ἔθνη ἐπιστολὴ ἐκείνῃ. Μήτηρ πάντων ἡμῶν, i. e. of all true believers. The [illegible] omitted, is wanting in several MSS., Versions, and Fathers, and is rejected by Mill and Bengel, and cancelled by Griesb. and others. It may be an explanation, but the Apostle as Wordsworth observes, is accustomed to join [illegible] with [illegible] of [illegible], as in Gal. iii. 22, 24 or ii. 3, [illegible] 4. Though on that is not very apparent to the sense of the best writers, it [illegible] retained by the many critics.

27 [illegible] Here is quoted precisely from the Sept. Version of Is. liv. 1. After the passage represents the Jewish state, though then is nearly under great distress, as to be hereafter restored to its pristine glory. But it is we feel as the Apostle's application, to be referred at least a secondary sense to the Christian Church. With respect to the corresponding [illegible] to be understood of the Christian Church in a great measure compared of Christ. [illegible] the [illegible] of the Jewish Church. See Chrys., Theophyl., and Wetstein. Στεῖρα is [illegible] with [illegible] to the barrenness of the antediluvian [illegible]. At [illegible] sub. [illegible] The phrase is common both in the O. T. and the Classical writers.

πολλὰ [illegible], Hesych. "many more are the children of the deserted and neglected than of her who had a husband." In ἐχ. τὸν ἄνδρα there is an allusion to the Gentiles which may be expected to result from the circumstances [illegible]. Ἡμεῖς has reference to the deserted of Sarah by Abraham, to cohabit with Hagar, who is the close meant by τῆς ἐχ. ἀνδρ. "the Gentile world" (said Chandler) "is here represented as a forsaken married woman rather than a neglected married, or a foreign married woman, for [illegible] because the Gentiles were not constituted the church of God, nor taken into a special covenant with him, but were generally abandoned to idolatry and vice. And she is called to shout for joy for that happy occasion which God intended to make in her circumstances by repudiating her to himself, and giving her at length a more numerous posterity than the married wife, viz. that the church of the Jews and Christ most of, who are represented as brothers to God because they were under his peculiar protection, and brought into a special covenant with him."

28 Here the Apostle adverts to the promise itself of offspring be it out to the heavenly Jerusalem, i. e. the Christian Church, q. d. "If you would know who are meant by the prophet, I say to be Christians, we are the ἐπαγγελίας τέκνα, for we were so ἐπαγγελίας, children divinely promised, but κατὰ σάρκα, like the Jews, Rom. ix. 8. See also supra iii. 16. Κατὰ Ἰσ., "after the same mode or example of Isaac." So κατὰ is used [illegible] 24 and often. The words are thus paraphrased by Mr. Holden: "We whose birth, after the manner of Isaac, are children to Abraham and Sarah, not as being born after the flesh, v. 24, but by virtue of the promise to Abraham the father, and Sarah the mother, of many nations, Gen. xvii. 5, 16 [illegible] 8."

29 Here (therefore Kuppe and Rieger) the Apostle, reverting on the same occasion, also, that as Isaac was persecuted by the Jews, so was the Christians. It was not, however, done merely to trace another point of coincidence, but to suggest (as Chrys. and Theophyl. remark) that Christians are not to be surprised at similar persecution from a similar cause, but may comfort themselves with reflecting, as the persecution of Ishmael did not prevent Isaac from being the free born son of Abraham, and the promised seed.

Ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς, "as Ishmael, born after the flesh, and after the Spirit, are are opposed, the being born after the spirit must mean, Isaac being born in a peculiar manner by the extraordinary influence of the Spirit and power of God, which will be a distinct mystical treatment of every kind both in deeds and words. And although the Mosaic history records only one instance of

ἐδίωκε τὸν κατὰ πνεῦμα, οὕτω καὶ νῦν. ἀλλὰ τί λέγει 30
ἡ γραφή; Ἔκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν
αὐτῆς, οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς παιδίσκης
μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας· ἄρα, ἀδελφοί, οὐκ ἐσμὲν 31
παιδίσκης τέκνα, ἀλλὰ τῆς ἐλευθέρας.

Ἡ ἐλευθερίᾳ οὖν ἣ Χριστὸς ἡμᾶς ἠλευθέρωσε 1
στήκετε, καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε. Ἴδε, 2
ἐγὼ Παῦλος λέγω ὑμῖν, ὅτι ἐὰν περιτέμνησθε, Χριστὸς
ὑμᾶς οὐδὲν ὠφελήσει. μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ 3

man's treatment, namely on Ishmael mocking Sarah, when she weaned Isaac (see Gen. xxi. 9 & 10) yet when we consider the disappointment which both Hagar and Ishmael must have felt on the birth of Isaac, it was not unnatural for them to feel ill-will, and show it on every occasion to the real heir of the promise. And many such are recorded from tradition in the Rabbinical writings. See Mizrah. and Paley's Horæ Paulinæ.

30. ἀλλὰ τί λέγει ἡ γραφή, "Ἔκβαλε.] This is meant to indicate that the *treatment* of which Ishmael was the occasion in the case of the Jewish Church will be correspondent to that in the case of the antitype Hagar, viz. the being cast out from the presence and favour of God, and from salvation. A solemn warning this to the Judaizing false teachers.

31. ἄρα, ἀδελφοί, &c.] The Apostle here, through delicacy, does not fully express but only *hints* at the conclusion to be made (which is elaborated at long by Heb. and for and longer) simply expressing what may serve to *suggest* it, viz. "We believers, then, whether Jews or Gentiles, are not in the state I have represented by Hagar, but in that which I have represented by Sarah; consequently we are not under bondage to sin and death, but are free from them by Christ, being a one heirs of the promises."

V. Having set forth their Christian liberty, the Apostle exhorts such adherence that they should steadfastly continue in and maintain the exercise of that liberty from the yoke of the law which Christ had bestowed on them.

Here there are two remarkable variations of reading, but marked by superior to the common one. The origin of both readings (one of which is with singular rashness edited by Griesb.) has been conjecturally shown by Kenick to have been mere error, or the accustomed audacity of the early Christian dictators, some of whom appear to have been displeased with the position of the text, and changed it, but (as in many other cases) for the worse. From this change of position Griesbach rationally conjectured that it ought to have place somewhere in and out, though without any authority, and notwithstanding that the sentence is thus deprived of what shows its real character.

1. Στήκετε is equivalent to the Classical ἱστάμεσθα. The ἡ ὑποστάσις ἐν Ἐλεγχοῖς is generally expressed by assurance. The word is properly used of being firm or upright, &c., but is often metaphorically employed as ἐνεργεῖν ἐν πόνοις to be firm in obedience to the law. See Winer.

2. ἴδε, ἐγὼ λέγω &c.] This mention of his name may be meant (as at Eph. iv. 1 and 21 of v. 1) to give weight and authority to what is about to be said. So Theophyl. ὅρα τὸν τόνον τοῦ ἀποστόλου ἀξιοπιστίαν αὐτῇ τῇδε ἀποδείξεσι τιθείς. But it seems also intended to contrast his doctrine with that of the false teachers, say, as some think, what he only teaches with what he only certain persons represented as teaching. The *ἐγὼ λέγω* hints at the great importance of what he is going to say.

ὅτι περιτέμνῃ &c.] i. e. if ye consider the rite of the law, namely as necessary to justification. Ἀντὶ τοῦ ἐὰν νομίζητε ὅτι ἡ περιτομὴ ἀναγκαία πρὸς σωτηρίαν. "the Lord will not avail to your salvation." Thus Chrysost. and Winer observes, in said to opinion of the false teachers, and as he usually elsewhere, with harshness (though sometimes the Apostle uses more indulgence, see Acts xvi. 3, 1 Cor. ix. 20, Rom. xiv. 14 seqq.) the rite is, however, in founded in error, and proceeds upon a very objectionable principle. The indulgence spoken of was only to weak brethren, and not extended to *wicked pretensions*. Besides, the indulgence was to Jews who also continued in the observance of the Mosaic law, not, as here, to Christian. Nor is there any inconsistency, for though the Apostle here say that circumcision would exclude a man from the benefit of Christ, it is not at variance with his position at 1 Cor. vii. 18, and vi. 15, that circumcision is a thing in itself not sinful, though circumcision, *of itself*, could do neither harm nor good, yet when considered as conjunction with all the other rites of the law which it drew after it, and as conjoined with a trust in it as necessary to justification it could not but do harm, nay as *ipso facto* annulling the gospel, since the two modes of salvation in the Law and the Gospel are inconsistent with each other. See Chrys. and Theoph. in Rever. Syn. and Whitby. "The Jews (Grot. and Michaelis observe) might accept circumcision as a *customary rite*, but the Gentiles, having no such *political* reason could only use it as necessary to justification, which would make void faith and grace, and is therefore strictly forbidden."

3. μαρτύρομαι.] "solemnly declare." As in Acts xx. 26, μαρτύρομαι ὑμῖν ἐν τῇ σ. &c. The word signifies *testificamur*. (Πρὸς παντὶ ἀνθρ. is used as in Rom. iii. 14, where see Note.) Paul means to say, that circumcision like baptism, binds the person who undergoes it to the *whole* law of the Christian undertaken, and thus the undergoing circumcision is a virtual abandonment of Christianity. The verse, here, serves to further illustrate the former, and gives the

περιτεμνομένῳ, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι. 4 Κατηργήθητε ἀπὸ τοῦ Χριστοῦ οἵτινες ἐν νόμῳ δικαιοῦσθε· 5 τῆς χάριτος ἐξεπέσατε. Ἡμεῖς γὰρ πνεύματι ἐκ πίστεως 6 ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα. Ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη. 7 Ἔτρεχετε καλῶς· τίς ὑμᾶς ἐνέ-

21 Deut. 4. 8 Mat. 12. 20 | 13. 14. | 6. 6. 10. 24. 6. 14. | 3. 1. 1 Cor. 9. 24. Heb. 12. 1.

reason for what might have appeared a rapid retraction.

4-5. Here the Apostle shows *why* circumcision so undertaken must exclude from Christ, ἐκπίπτειν ἀπὸ τοῦ Χ. the sense is, 'are separated from Christ,' 'have done with Christ,' as Wicl. renders. So Theophyl. κεῖσθαι ἐν κακοῖς ἐστε μετὰ Χρ. So Rom. iii. 2 & 6, ἀπέπεσε, and the noun. The last words mean (as Chrysostom observes) ἀναγκαστικῶς ζῆτε τὸν νόμον. The next words τῆς χάριτος ἐξέπ. are exegetical of the *καταργ.*, q. d. 'ye have no communion with Christ's religion,' and therefore are deprived of participation in the Divine grace, are fallen from and have lost (of the hopes of salvation by the Gospel, as 2 Pet. iii. 17. ἵνα μὴ ἐκπέσητε τοῦ ἰδίου στηριγμοῦ, and Hueyd. v. c. 41. It is well observed by Dr Burton that 'the primary meaning of the verb is still preserved, of a thing becoming *detached*, or being *no effect*.'

5. In this verse the Apostle shews that those are mining as an absurdity, who think that both religions may be compared and so to be accounted. Christians even though they seek to attain justification by an obedience to the law, (this he does by tacitly contrasting the *second* with the *spiritual* faith.) For γὰρ has a very elliptical use. Much circumlocution is required to fully express the sense. In translating, we may render it 'whereas.' On the sense of the words the Expositors are not agreed. The antient and eastern writers understand it of the Holy Spirit. Grot. Est. and Rus. interpret, 'by the internal feelings.' This however is too vague, and it is better, with Wolf, Koppe and Heinrichs, to take it of the doctrine of the Gospel, which is spiritual, as opposed to the carnality of the Law. So, as Neander, explains, the Gospel covenant, which the Spirit attests and which event is called the Spirit. These two last interpretations indeed merge into each other. Both, however, as also the first mentioned, are wrong in requiring the Article. And I am now inclined to agree with Dr Wordsworth, that the sense is spiritually, as at ver. 4, and ver. 18 & 25, of this Chapter. Ἀπεκδ. ἐλπίδα is not, I conceive, a periphrasis, as some recent Commentators suppose, but a very strong mode of expression, denoting anxious longing and hoping for any thing. The word ἀπεκδέχομαι, like ἀποκαραδοκία, signifies properly to stretch forward the head and neck, as in intense expectation of seeing or seeing something. See v. 10. 1 Cor. i. 7, and compare Deut. xxviii. 32. However, ἐλπίς, ἐλπ. may mean as some eminent Expositors maintain, 'the justification to be expected [from the promise of God.]'

6. ἐν γὰρ Χ.] q. d. 'I say in fact, and truly only.' For Χ. This is (as Chandler observes) 'the winding up of the whole argument, or the conclusion to be drawn from it.' Compare 1 Cor. vii. 19 and Gal. vi. 15, and see the Note on Rom. ii. 28 & 29. To preclude, however, the supposition that a base and unbelieving faith was meant, the Apostle cautiously adjoins the limitation δι' ἀγάπης ἐνεργ., on the sense of which there has been some doubt. But the best Expositors are agreed that ἐνεργ. signifies what shows itself exerts its force in action, as opposed to mere speculation, what is operative, as opposed to what produces no fruits. Ἀγάπη some understand of love to man, as shown in charity, benevolence. The latter interpretation is preferable, but it rather denotes love to God and to man for God's sake (as in 1 Cor. xiii. 1 seqq.), or it may mean universal obedience to God's commandments; love being the ground principle, in which view it is said that love is the fulfilling of the law; to which all other may be referred, and from which they flow. See Chand., and Newc., and especially Theodoret.

7. ἔτρεχετε κ.τ.λ.] 'ye did run well,' i.e. did go on successfully in your Christian course. An agonistical metaphor. See Note on v. 22, and 1 Cor. ix. 24.

— τίς ἐνέκοψεν] The common reading is ἀνέκοψεν, 'had beaten you back,' of which word examples are adduced by Elsn., Krebs, and Loesn. in the same sense, back and consequently check the course of those who are approaching. Thus we should explain it 'hath retarded, hindered.' And this reading might be very well admitted, but as at the best Mss. all the early Versions except the Erasmian and Stephanic ones, and many Versions and Fathers have ἐνέκοψε, which yields a yet better sense, and one more agreeable to the foregoing agonistic metaphor, it is preferable, and has been with reason adopted by Bengel, Matth. (Crit.), Griesb., and Vat. Indeed ἀνέκ. may be a mere error of the press of the Erasmian edition, though the words are often confounded by scribes. Ἐνκ. signifies to cut off, any one's course, by digging trenches in his way, and thus stopping his progress. It occurs in Rom. xv. 22. 1 Thess. ii. 18. 1 Pet. iii. 7.

At τῇ ἀληθείᾳ μὴ πείθ. or ἀπειθ. τοῖς. The μὴ is used with τῇ ἀλ. (though our translators would reject it) as owing to that Greek idiom by which verbs containing or implying a leading negative of intent μὴ is added to the Infinitive following. (Thus I have shown the true nature, and proved that there is in fact no pleonasm, in various Notes on Thucyd. (Index) as Vol. i. pp. 17, 47, 109, 150, 158, 144, 253, Vol. ii. p. 4. Vol. iii. pp. 5, 84, 137, 168.) Antiochus here seems to take τῇ ἀλ. as if it is from the true doctrine of Christ. The verb is not simply intransitive, but implies grief and exasperation, as at ver. 1, τίς σε ἐβάσκανεν. Newc. paraphrases, 'Who' what Judaizer, what perverter'

κοψε, τῇ ἀληθείᾳ μὴ πείθεσθαι; ἡ πεισμονὴ οὐκ ἐκ τοῦ 8
καλοῦντος ὑμᾶς. Μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ. 9
ἐγὼ πέποιθα εἰς ὑμᾶς ἐν Κυρίῳ, ὅτι οὐδὲν ἄλλο φρονή- 10
σετε. ὁ δὲ ταράσσων ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἂν ἦ.
ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώ- 11
κομαι; ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ.
ὄφελον, καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς. 12

8. ὁ πεισμονὴ] The sense of the word is disputed. Many modern commentators, also Bengel, take the word here as equivalent to persuasion, referring it to the false teachers. This, however, is harsh, and not so well fit in the context which (and especially the pronouns ὑμᾶς and ἐν ὑμῖν) requires the antecedent of the article. Most modern expositors (Grot., Schöttg., and Wetst.) who render this identity of persuasion, understand, "quia (ac Gal. audis) fac un est, ut veritate non obsequiamur," but take up the notion of the necessity of keeping Judaism with Christianity." The word πεισμονὴ is so rare, but it has only been found in Eustath. and Theophyl. The καλοῦντος is may be taken as in 1 Th. ii. 12 see Note.

9. μικρὰ ζύμη ζυμοῖ] A proverbial saying, also occurring at 1 Cor. v. 6. The word ζύμη is often used in the N. T. of false doctrine, as Mat. xvi. 6, 12. With respect to the application in here, many refer it to the false teachers, q. d. a few false teachers may corrupt the whole congregation. So 2 Tim. ii. 17 ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἕξει. With others it is the Apostle renews urging the necessity of circumcision, and such inferred obedience of the Law as thus Judaizers set the law contrary to enjoyed. The Apostle means that the yielding on these points would entirely corrupt their Christian principle. So that this is parallel to what was said at v. 3.

10. ἐγὼ πέποιθα—ἐν κυρίῳ] This is intended to affect the harshness of the preceding expostulation. I am assured of yet retaining confidence in you. The opposition is conceived by some here (critics ancient and modern) into three parts, and he (we) are certain. Rendered "I for my part." See II. Thess. iii. 4. ἐν κυρίῳ may mean either "I have confidence in you, through the goodness and assistance of the Lord," or rather, "I trust in the Lord concerning you" between which modes of interpretation Bengel prefers the latter. Perhaps both senses are admissible, and then may be a blending of two modes of expression. Thus the sense will be, "I trust in the Lord [relying on Him by faith] and I place my confidence in you." Οὐδὲν ἄλλο φρονήσετε is something still to be supposed, as often from brevity. It is not agreed among Expositors whether the words mean that you will be of the same opinion as myself, namely, in the subject of the Epistle, or, "that you will entertain no principles contrary to those I taught you." The latter seems the more

ὁ δὲ ταράσσων κ.τ.λ.] "However, he that troubleth you, [the teacher, perhaps, and must be one, as it this was all he could do, but such

them. So Theod. cited by Wetst. ταράττοντες μόνον τοὺς πιστεύοντας, διεφθείρουσι δὲ οὐδέν. The use of the ὁ παρών will not prove that there was no more than one false teacher, since it may be used collectively. Yet the Apostle seems to glance at one, the principal of the m. and by the word ὅστις ἂν ἦ we may infer that he was a person of some consequence. Βαστ. τὸ κρ. I would render, "shall or will bear (i. e. receive) the punishment (so take to his offence) whether excommunication, or the infliction of bodily disease." See Matt. xxiii. 14. I Cor. xi. 3.

11. ἐγὼ δὲ κ.τ.λ.] The Apostle here glances at one of the grounds on which respecting him misunderstood by the ὁ παρών and his partisans, namely that he had on some occasions, and when it suited his interest, preached the necessity of circumcision, or at least allowed it to some other teachers where to the contrary he uniformly set it. "Ἔτι, "even yet" i. e. after having been so long, and Apostle of the Gentiles. "If I yet, as they say, preach [or necessity of circumcision] to proselytes," "why am I thus should be persecuted," "how is it that I am yet persecuted, viz. by the Jews and Judaizers." This sense of τί occurs in Lu. i. 62, and is common both in the Scriptural and classical writers. The Apostle seems to argue, that he being yet undergoing persecution from the Jews was a proof of good that he did not preach circumcision and the law. Ἡ δὲ τοῦ σταυροῦ λόγος κ.τ.λ. of which words the best commentators are agreed that the sense is "the chief matter of which offence is taken (by the persons in question, Jews and Judaizers) namely, that salvation was only to be obtained by believing in the Messiah (of one who was crucified) was done away." See I Cor. i. 17. ὁ σταυρὸς called at v. 16. ὁ λόγος τοῦ σταυροῦ is said ἀσκανδάλιστος. And the doctrine is said at v. 23 to be [illegible] By σταυρὸς is implied the death of the sacrifice of Christ on the cross and the necessity of that sacrifice for the salvation of men. And as by this death not only did salvation was procured, but deliverance from the burdensome ceremonies of the Mosaic law was secured, thus making void the law, it is no wonder that such a doctrine should have been a stumbling block to the Jews.

12. ὄφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς.] There are few passages of the Bible more perplexed than this. The ancient and modern commentators are numerous, and some of the most eminent modern, as Bengel, Schöttgen, Rosenmüller, Kuinoel, Schleusner, Rückert, Olshausen, Meyer, Conybeare and Howson, Alford, Ellicott, Wordsworth, Wieseler, Ellicott, Wetst. and Wieseler recognize a mixture of parallelism between ἀποκόψαιτο and ἀποκόψαιτο, q. d. "I wish

13 Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις. 14 Ὁ γὰρ πᾶς νόμος ἐν ἑνὶ

a Ἰωαν. ιβ' 47. b Ἰακ. β' 12. Ματθ. ιβ' 31. Ποιμ. ιδ' 9. Ἰακ. β' 8.

they who are so fond of circumcising would not wish to commit an intervention of the parts usually circumcised. But although this is supposed to be voluntarily performed, and therefore is not liable to the objection of Doubt that "I were circumcised with the Apostle's character to wish any liberty, or I were influenced by human motives," yet I agree with Irenæus, Cyril, Le Clerc, Rosenmüller, Winer, and others, that this act cannot have too much of bitterness and irony, and to say, probably, to be supposed likely to have come from St Paul, comes with all the assurance which Kruse and Berger claim for the change of manners and difference of ideas between men so distant as St Paul is and our own, especially as we find no approach to any such thing in other parts of his writings, persuasive rather of a great community of mind. As to the passage of Phil. iii. 2, here we have only a parallelism between ἀποκοπὴ and περιτομή, but no aim at a similar pun. Of the other interpretations, that have been proposed only two seem to merit attention: that of Heinr. Kruse, Neander, and others, who take the word to be, as they believe, cut off by some illegal means, called penalties from God. But that would be a sentiment even less suited to the character of the Apostle, and a fable to almost incomparable grammatical perversion. 2. That of Ewald, Meyrick, Fritz, Cyril, Wetst., Chrysost., Theodr., Justin Martyr, Michaelis, Jerome, and others, who assign the following sense: "I wish that they were cut off from your community by excommunication, or would cut themselves off, or leaving it, and thus were prevented from giving you any further trouble." This of Ἀπο- is very rare, and I believe that it is in Ἀφ' ὧν ἔστε. And the use of the Gr. middle for for powerful, is by no means uncommon. The consequent will be a full sense for Doubt, is indeed true, but examples are adduced from Arrian and Aristotle. The uncommonness of the word and the sense may be learned from the preposition, for, as Wilke observes, ἀπο- παρονομαστικὸν ἐστι τοῦ ἀποκόπτειν, ὅπερ ἐστὶ τὸ ἀποτέμνειν ἀπὸ τοῦ ὅλου, ἀπὸ τοῦ σώματος. See Note supra v. 4. I cannot however to agree with Dr. Burton, that the allusion is to the word ἀνάθεμα at v. 7, but rather to the ἀνάθεμα ἔστω, Rom. ix. 3, and at Phil. iii. 2 the Apostle calls κατατομήν. In confirmation of this last view, it may also be observed that the Christians had claimed to circumcision at v. 8 & 9. And indeed it is proved almost beyond doubt by a similar passage in 1 Cor. v. 6 & 7, and by Wetst. and Chandler, where having said, as here, a little leaven leavens the whole lump, he adds, "Purge out therefore the old leaven that you may be a new lump, as you are unleavened." The Apostle wishes they would do it rather than be exposed, instead of order it to be done, (see on 1 Cor. v. 1, 5, 13) because, to use the words of Mr Scott, "the infection had spread widely in the churches of Galatia, he persons to be removed, pursuant to great prudence and so very many were concerned in some degree that there was little prospect, except by the intervention of miracle, that such a command would be obeyed." Because the Apostle did not command the Corinthians to excommunicate the *false teachers*, their conduct not being of the scandalous nature of that of the incestuous person.

The direct answer here, is like the *ἀνάθεμα ἔστω* of Acts xxiii. 14, and is equivalent to the *ἀφορισμός* of v. 10.

14. *πᾶς γὰρ &c.*] Has recent commentators in general suppose there is here a connexion with the preceding. The γὰρ, however, does requires not ellipsis to be supplied, and it may rather refer to the words *ἀνάθεμα ἔστω*—*νόμον ἀλλὰ φυλάσσετε*, the intermediate ones being, in some measure parenthetical, q. d. [Do so then] for &c. If this be not admitted, the γὰρ may be connected with Ἀλλ', now.

— ἐπ' ἐλευθ.] The ἐπὶ is rendered by Bornem. and Borger, "hac lege et conditione ut" &c., as Thucyd. vii. 82. ἐπὶ ταῖς ἀδελφαῖς ἐπ' ἐλευθερίᾳ καὶ ὁρκῳ ἀνεῖναι, but the sense here must be, "to the intent that ye should be free [from the law of Moses]." So I Thess. iv. 7, οὐκ ἐκάλεσεν ἡμᾶς ὁ Θεὸς ἐπὶ ἀκαθαρσίᾳ.

On the mention of Christian liberty the Apostle gives a seasonable admonition in its right use, warning them against a carnal, and urging them to a spiritual life, contrasting the one with the other.

— μόνον μὴ &c.] Here there is an ellipsis not of ἀφορμὴν and ἔστω, as the older Expositors supposed, (See Note supra v. 10) and Wilke (ap. Ind. Gr. p. 2) but only of the latter, or rather as Winer says, "πρόφασιν τῇ σαρκί, which ἀφορμὴ, two meaning, have been confounded from Aristot. There, however, is a difference in the usage. Ἀφορμὴ, an occasion or handle, so Demosth. p. 69. ἀφορμὴν τοῦ κακῶς φρονεῖν, the word is generally used of what is held in itself, or because cause of alone. Τῇ σαρκὶ, for εἰς τὴν σάρκα well, explained by Glaum. ἐπὶ δουλείαν τῆς σαρκὸς ἐπιστρέφοντες. Compare I Cor. vi. 16.

διὰ τῆς ἀγάπης δουλ. &c.] The expression δουλεύειν ἀγάπῃ is not (as Kruse regards it) just for ἀγάπῃ, but is more significant, denoting more an inward motive. The δουλ. marking and drawn observes the exercise of ἀγ. The term is meant to correspond to the ἐλευθ. ἐπὶ ἐλευθ. For though the Apostle takes away the yoke of the law, he lays upon them another with a though light to affection, is yet stronger than the other. See Corres. Locke and Chandler.

14. ὁ γὰρ πᾶς νόμος πεπλήρωται. By the whole law is meant the whole law whether moral or Christ, as it expects and includes circumcision, hence called by St Jerome ὁ πᾶς νόμος ἡμέτερος, the prince of laws. (Ἅπας may signify as many Expositors suppose "and all," but the best Commentators are in general agreed that πᾶς is equivalent to ἑκάστος, "is completed, as a whole and perfect, precept of Revelation and it. The sense then is "it ex-

λόγῳ πληροῦται, ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου
ὡς ἑαυτόν. εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, 15
βλέπετε μὴ ὑπὸ ἀλλήλων ἀναλωθῆτε.
Λέγω δὲ· πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς 16
οὐ μὴ τελέσητε. ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύ- 17

dicent to this means.' So Luther. Paul in 15 noted by Bengel: ἐν γὰρ καὶ τῶν ἐθνικῶν ἐπιμελοῦμεν τοῦ ἑστῶτος ἀποτελέσματος ἵνα γένηται ἡμῶν περιλείπῃ, ἡ ἀγάπη τοῦτο. He sees Koppe observes refers only to the *kind*, not the *degree* of love. We are to love others even as we love ourselves: though, from the principle of self-love which the Creator hath wisely implanted in us, to love them in the same *degree*, is impossible, and therefore could not have been enjoined. In this, the love meant is the ἀγάπη so finely described by St Paul, 1 Cor. xiii.—loving well rather and this will also be evinced by abstaining from all injury to others. The best commentary on the present passage is Rom. xiii. 8 & 10, especially the latter: ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.

15. Here the Apostle urges the practice of this duty from human motives, viz. the evils which would result from the breach of it. Δὰκν. and κατεσθ. (as which the latter is the stronger term), and denotes the accomplishment of the evil meant by the former ones: we have metaphors taken from wild beasts expressing by their disposition the bitter spirit. In the classical passages cited by the Vulgar and Corinna and Ovid and the following apposite one from Theocritus, Bucol. Analect. II. 86: γεγάασιν φίλοιν ἔχθιστα φίλιστα, καὶ τὸν μὲ κάκιστα κάκιστα.

Βλέπετε—ἀναλ. The ἀναλ. is accommodated to the foregoing metaphor: and the best Expositors are agreed that the sense is, 'Take care lest ye be made instruments of mutual destruction to individuals, and of ruin as a society.'

16. Λέγω δὲ.] A form of earnest exhortation. This verse (as Borger observes) contains the sum of St Paul's exhortations to the Galatians: and the verses following are explanatory and illustrative of it. Πνεῦμ. 'Spirit,' referring to the habitual manner of life. Περιπατ. This should be emphatic, with Neve, 'by the spirit,' i.e. continually to its guidance, even πνεῦμα as Grotius explains. By πνεῦμ. most of the oldest commentators understand the Holy Spirit. But as there is no Article that cannot be admitted. Besides, it is plain from the words following, and from v. 18, that the sense is what the ancient and many eminent modern Expositors suppose, the spiritual part of man, or the spiritual principle in man, their reason and conscience, enlightened by the Gospel, and sustained by the Holy Spirit. So Theophy. explains πνεῦμ. πνευματικὸν τὸν νοῦν. Wahl and Bp. Middl. render πνεῦμ. 'spirituality.' This, however, seems an unwarrantable paring down of the sense, which may be attributed, in the case of the latter, to an anxiety to save the Legal of one of the Canons of the Greek Articles. But this was unnecessary, for when any word so remarkable as πνεῦμα is used κατ' ἐξοχὴν, the Article may be dispensed with, because it will easily be understood. This is rightly explained by Chrom. as put for κατὰ πνεῦμα. And nothing is clearer than that the sense is the same as in the doubtful passage of Rom. viii. 4: ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν, τοῖς μὴ κατὰ σάρκα περιπατοῦσι, ἀλλὰ κατὰ πνεῦμα, and to v. 15, which will be the best commentary on this whole passage. It is true that Bp. N. takes much upon the *presence of the preposition* on same πνεῦμα and ἐν πνεύματι. But that is, I apprehend, a weak point in his system. I am persuaded that the accusativ. is generally occurs much more frequently than he seems to have been aware of. At the same time, such instances even were they more numerous than they are, would not destroy his hypothesis of the Article since, as he himself observes, in Ch. vi., "they are omissions of the Article where it might have been inserted, not mere misconceptions with its alleged nature." Besides, the very principle of antiquity implied in the use of ἐξοχὴν will always account for this. It is indeed vain to hope always to give reason for the omission or insertion of the Article in these cases, especially in a writer so little subject to rules as St Paul. This is the two particulars of his Epist. is now inserted in the citation, we find in πνεῦμα, denoting the spiritual principle in man, the Article sometimes inserted, sometimes omitted, but generally the latter. And as Dr. Middl. himself admits on from v. 17 that omission of the Article is one of the chief characteristics of St Paul's style, it might have been expected that he would have been more cautious of not so much on the absence of the Article. May it not be supposed that, in cases of the insertion and omission of the Article when used in the same subject and in the same context, the Apostle thus sometimes in empty it in order to prevent any mistake that might have arisen from his omission of it altogether?

ἐπιθυμίαν—τελέσ.] The best Expositors are in general agreed that the sense is, 'And thus you will by no means will any longer the lusts of the flesh.' I am too, is confirmed by the ancient Versions. The phrase τελεῖν ἐπιθ. is also cited from Act. Tat. p. 91. Sainn.

17. ἡ γὰρ σὰρξ &c.] The γὰρ refers to a clause omitted. [And need have no fear to walk after the spirit,] for the flesh &c. Bengel is for ἀνάμιξιν ἐχει. By the σὰρξ is meant the animal principle of man's nature, which incites him to gratify sensual appetites. These principles, it is said, ἀντίκειται ἀλλ., 'are mutually opposite to each other.' The Commentators compare Sext. Emp. πάντα γὰρ τὰ ὄντα ἀλλήλοις, and Porphyr. in Arist. ὅτι τῶν κρειττόνων τὰ φαυλότερα ἀντιφέρεται πρὸς τὰ κρείττονα. On this subject see the Dissertation of Schoettg. appended to his Hor. Hebr. de Locis

μετοι, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός· ταῦτα δὲ ἀντίκειται
18 ἀλλήλοις, ἵνα μὴ ἃ ἂν θέλητε, ταῦτα ποιῆτε. εἰ δὲ πνεύ-
19 ματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον. φανερὰ δέ ἐστι τὰ ἔργα
τῆς σαρκός· ἅτινά ἐστι [μοιχεία,] πορνεία, ἀκαθαρσία, ἀσέλ-
20 γεια· εἰδωλολατρεία, φαρμακεία· ἔχθραι, ἔρεις, ζῆλοι, θυμοί,

Rom. 6. 14. ch. 6. 8. 1 Pet. 2. 11. 1 Joh. 2. 16.

carnis et spiritus ad mentem piorum Hebraeorum.

— ἵνα μὴ, κ. ἂν θέλ., κ. τ. λ.] The common version here seems to be indefinite, unless we understand it, as we may, not of what is *wrong*, but *when the case*. See Chrys., Borger, and Koppe. The words are retained by Erasmus, Estius, Heidl., Name., Scott, Slade, and Valer., "so that we do not the things that we would." Chandler explains, they act sometimes by one of these principles, and sometimes by the other; in either of which cases they do not what they would, or what that principle which they oppose would lead them to do. See Scott. And compare Rom. vii. 18.

18. οὐκ εἰσὶ ὑπὸ νόμον] See Note on v. 16. By νόμος here the Apostle most clearly have meant the law of Moses, but the same applies also to the law of nature, which does *not* require what man cannot perform. And that the Apostle had this also in mind, would appear from v. 23, ἔστι τοῦ τοιούτου νόμος.

19-21. From the enumeration of the works of the flesh now subjoined, I should deem that the Apostle in the foregoing words οὐκ εἰσὶ ὑπὸ νόμον meant to hint that they were not thereby freed from the obligation of the moral law, which is the essence of every law, especially the law of nature, and that those who yielded to the works of the flesh are as it were complete outlaws. That those only who obey the spiritual principle can subdue the lusts of the flesh. With this enumeration of vices compare other similar ones, e. g. Matt. xv. 19. Mark vii. 21. Rom. i. 29-31. 1 Cor. vi. 9, 10. 11. 2 Cor. xii. 20. Eph. v. 3-5. James iv. 14. The order, indeed, of the vices specified varies, but reasons may usually be given for each particular transposition. St. Paul, as I have before pointed out, generally places them due *opposite order*, and throws them into groups. At the same time, it is plain from the concluding words, καὶ τὰ ὅμοια τούτοις, that the list was not meant to be complete, which was, indeed, unnecessary, they being, as the Apostle says, *manifest*, viz. as Mr. Scott observes, "to every one who considered the conduct of unconverted men, and the state of the world in general." Besides the Apostle adds καὶ τὰ ὅμοια τούτοις.

The vices must be taken with some latitude, since some of the particulars are, as Whitby remarks, *errors of the mind*, others, and those most of the heart. Lord Bacon, as Theobald explains, τὸ σαρκικὸν φρόνημα, our corrupt nature, the νοῦς φθορᾶς, ἐφ' ὃν ἐστὶ τὸ γνῶναι βουλόμενον, expounding, as Doddridge says, to be powers of the mind as well as the appetites of the body, and opposed to the new nature communicated by the renewing of the Holy Spirit. See Tr. t. 15.

Of the groups into which the vices now in question are thrown, there are four. 1. Those of lust, μοιχ., πορν., ἀκαθ., ἀσελγ. 2. Those of idolatry, εἰδωλ. and φαρμ. 3. Those of anger, discord, enmity, strife, and contention, ἔχθρ., ἔρ., ζῆλος, θυμ., ἐρ., θ., ἐριθ., ἀστ., φθόν., φόνοι. 4. Of drunkenness and debauchery, μεθ., κῶμοι. With respect to the first group, it may be observed that the sins μοιχ. and πορν. are often coupled, both in the Old and New Testament. Μοιχ. is indeed, wanting in six MSS., other Versions, and Fathers and is cancelled by Griesb. and others, but rashly, since the external evidence for it is very incoherent, and the internal not strong. The omission arose, I suspect, from homoeoteleuton in MSS. The recently collated MSS. have almost all of them the common reading. By ἀκαθ. and ἀσελγ. are denoted the unnatural lusts alluded to in Rom. i.

20. εἰδωλ., φαρμ.] I cannot agree with Koppe, Borg., and Wies., that εἰδ. is placed after both, since it is a *spiritual* fornication. It has, I conceive, no connexion with the preceding, since it is separated, as all the ancient Commentators, and Jerome the commencement of a fresh verse, but is coupled with φαρμ., as leading an idolatry thereto. Now the reading what some recent Commentators say, εἰδ. must be taken in the usual sense, εἰδ. of the word being rightly numbered among the works of the flesh, or those things to which human nature is especially prone, since it originates in a grovelling and sensual mind, which cannot worship God in spirit, nor have any conception of his perfect holiness, but brings Him down to the senses and represents him to corporeal eyes by images, and in the folly of polytheism, deifies imaginary beings of the passions and corruptions with men, not personifies certain of the evil passions of humanity under the characters of Bacchus, Venus, &c.

Φαρμακεία is by many of the most eminent Commentators supposed to mean *poisoning*, a crime dreadfully prevalent in the then corrupt state of society both among the Heathens and the Jews. This, however, cannot, I think, be admitted as the true sense, but, indeed, for the reason assigned by Slade and Scott, because it is included in φόνοι, or, as I shall show, homicide rather than murder is meant there, but because the sins and evil dispositions mentioned in this enumeration are, as Heyne and others have pointed out, such as our corrupt nature is prone to. Now it cannot be meant, that man is by nature prone to poisoning. In fact, the works in question are, almost all of them, such as were by the Heathens regarded as but slight delinquencies, and scarcely any of them punishable by law. It was therefore not unnatural for the Christian converts to treat them in general as venial delinquencies, not inconsistent with salvation. To remove this misconception, the Apostle solemnly assures them that they must (κ. τ. λ.) if persisted in and unrepented of) be lost from the kingdom of heaven. On the contrary

Lev. 19. 26. Deut. 18. 10. Isa. 57. 3. Ezek. 13. 18. Gen. 4. 23. Exod. 22. 18. Lev. 20. 27. Deut. 18. 11. Isa. 8. 19. Ezek. 13. 20. Mal. 3. 5. Rev. 21. 8. 22. 15.

ἐρίθειαι, δεισιδαιμονίαι, αἱρέσεις, [21] φθόνοι, φόνοι· μέθαι, κῶμοι, καὶ τὰ ὅμοια τούτοις· ἃ προλέγω ὑμῖν, καθὼς καὶ προείπον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν Θεοῦ οὐ κληρονομήσουσιν. [22] ὁ δὲ καρπὸς τοῦ πνεύματός ἐστιν ἀγάπη,

to the enumeration of vices which closes the first chapter of Romans is subjoined not the present description, but that of the perpetrators of such things as *deservedly* adjudged to spiritual death. Moreover, the close resemblance of φθόνοι to consistent with the word following, and the true interpretation seems to be that adopted by the ancient Expositors in general, the most modern ones, namely, envyings of every kind, arising *thence*, *discontent*, *murmurings* fortune-telling, and stimulated intercourse with evil spirits real or pretended, and other arts, employed sometimes by the heathen priests for the support of their superstition, but oftener by impostors and cheats of our magicians, for the purpose of gain, in all which cases there can be no doubt that there was a state of sorcery and *dependence*, in which the former, the latter was easily recognized with the making use of powerful enchantments to produce deception in the senses and otherwise effect what might be wished and by consequence or such as. How *frequent* this was, as well as other crimes by the same new Israelites in sin who are versed in natural philosophy, to phantasmagoria is fully proved by Dr Brown on Apparitions. Nor was this all, for such impostors themselves used not the force of charms, spells, and incantations for the use of actual *poisons*, as in the case of 2 Kings 1. Overbury in modern times. It may also be observed with Winer that *idolatry* is so *frequently* mentioned in conjunction with sorcery. See Deut xviii 9-11 vs 15 Deut xx 17 Lev xix 31 and xx. and 2 Chron. xxxiii. Indeed, Sir W Scott on Demonology, Letter ii, has fully shown, that "the sorcery or witchcraft of the Old Testament resolves itself into a trafficking with spirits, and asking counsel of false deities, in other words, into *idolatry*." Finally, it should seem that the Apostle has in view not so much the persons who *practised* the art of sorcery or any fashion but rather those who *resorted* to them. This would exclude from salvation, as being inconsistent with any true dependence on God and was, in fact as Mr. Scott says, "worshipping the Devil" since in 1 Cor x. 20 the gods of the heathens are by implication called *devils* i e. mere real and not mere sticks and stones.

The terms of the next class are such as we find frequently used both in the N T (as Phil. i 15. 2 Cor xii. 20) and the Classical writers. See Rec xxx. The *plural* is used for greater force. And it should seem that the terms ἔριδες, ἔρεις [ἔριδες, ἔρεις are meant of private enmities, bickerings, emulations, and angry disputes and ἐριθεῖαι, separations and factions, of jealousy and party strife, and in consequence uncharitable criticisms or separations, and heresy or sectarism in general, viz., as Abp Newc. explains, "the adopting of doctrines, and the forming of parties in maintenance of such doctrines, from some other viewed contentious motives." See Wetstein, Grandl, Estius, and Macknight. By φθόνοι may be designated the *envy* which, as the Poet says "sees pines at the happiness of others. Or it may be meant to be compounded with the preceding. See Suppl. (Ed. Cant.) p. 8. Hence it is Wetst. φθόνοι, ἔριδες, ἔρεις μάχαι καὶ φθόνοι. Several ancient Fathers and Commentators would extract the envies on the authority of some MSS. and a few Latin Fathers. This, however, is very uncertain, since it appears to have been omitted by the scribes from ignorance, and by the early Critics from the envies in notice that induced these modern Critics to cancel it, thinking it strange that *murder* should be omitted in the list as being particularly rather by the evil magicians. But not to say that murder was also punishable by the evil magicians and yet not said in other cases, compare 2 Kings ix 22, 1 Kings x 1. vs. 10, Rom. 1. 22 we find that envy may be fully or rightly understood that the Apostle here does not mean malice, but hatred, which was among the antients often connected in the government of state affairs and envy. This is confirmed by a parallel passage of Rom i 29 μεστοὺς φθόνου, φόνου, ἔριδος, where the sense seems to be, full of envy and strife even to hate, also it also seem that in place of φόνος in both these passages St Paul was led by the frequency for πορνείας. See the Lect. of Bottcher on Lucr. Paul p 115 sq.

The last group is μέθαι, κῶμοι joined also in Rom xiii 13, and even in the Classical writers. By the former are denoted those nocturnal revelings, usually attended with excesses of debauchery, consisting of licentious singing, dancing and parading the streets with drunken revelings. Κῶμος does not by be so large, as a synonyme of particular. See Note on v 11. Or we may simply render 'shall act so.' Προλέγω should be rendered, 'I tell you before-hand,' 'I forewarn you.'

22 ὁ δὲ καρπὸς τοῦ πνεύματος.] The best modern Commentators take καρπὸς as put for ἔργα, to correspond to the ἔργα τῆς σαρκὸς before, referring to Matth. vii 16. and Eph. v. 9. But the truth seems to be what is eminently expressed by Grot. and Heinsius, as follows: "Ἔργα works come from ourselves alone therefore they are called the works of the flesh but virtuous ones require God our own exertions alone but be aid of divine grace therefore the Apostle calls them the fruits of the Spirit, the new (namely, the intention being from ourselves but the fruit coming with God

'Αγάπη is placed first, as being the crown of all virtues, and a general virtue comprehending many particular ones, being love of God, and of man for God's sake. Χαρὰ may denote joy of the spirit as 1 Thess i 6, or rather as the context suggests and the best Expositors understand, a rejoicing at the happiness of others, opposed to envy and malevolence, which are works of the flesh. Εἰρήνη denotes a peaceable

χαρὰ, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, k 1 Tim. 1. 9.
23 πρᾳότης, ἐγκράτεια· k κατὰ τῶν τοιούτων οὐκ ἔστι νόμος. l Rom. 6. 6.
24 l οἱ δὲ τοῦ Χριστοῦ, τὴν σάρκα ἐσταύρωσαν σὺν τοῖς πα- [illegible]
25 θήμασι καὶ ταῖς ἐπιθυμίαις. m Εἰ ζῶμεν πνεύματι, πνεύματι [illegible]
26 καὶ στοιχῶμεν. n μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκα- [illegible]
1 λούμενοι, ἀλλήλοις φθονοῦντες. VI. o Ἀδελφοὶ, ἐὰν καὶ [illegible]
προληφθῇ ἄνθρωπος ἔν τινι παραπτώματι, ὑμεῖς οἱ πνευμα- [illegible]

temper of mind' opposed to [illegible], [illegible] [illegible] seems to be to ζῆλον, which may be paralleled with the [illegible] of [illegible] v. 22. So also 1 Tim. i. 4. [illegible] the above view is supported by Theodoret, who distinguishes μακροθ. from [illegible] as follows: [illegible]. In general, χρηστ. and ἀγαθ. are used in a sense of the same value, springing partly from that constitutional good temper with which some are blessed. The terms are distinguished [illegible] xv. 14. Eph. v. 9. 2 Thess. i. 11. [illegible] the former denotes kindness, gentleness, and good humour; the other [illegible] beneficence, which displays itself in doing good. The term is confined to the Scriptural writers and the Fathers. Πίστις is variously interpreted. It may denote (as most recent Commentators suppose) fidelity and integrity, which is a not uncommon sense of the word. From the context, however, it should seem to mean that modification of fidelity that [illegible] not in the words of Horace, [illegible]. ἐγκράτεια denotes not only temperance in the gratification of the appetites (as opposed to [illegible]) but in the [illegible] of the passions; a general moderation about worldly things.

κατὰ τῶν τ.] i.e. 'such dispositions and actions' as those contained in the enumeration at v. 22. Οὐκ ἔστι νόμος. The sense is, 'Against such dispositions no law, whether the moral law of Moses or that of nature, is directed; and to them neither can have reference, being not promulgated against virtue, but vice.' For the law was not made for the righteous, but for sinners &c.

24. οἱ δὲ τοῦ Χριστοῦ—ἐσταυρ.] There is much diversity of opinion as to the connexion of this sentence. See Recens. Syn. It should seem that the Apostle means to still further enforce what he had said at v. 21, "they who do such things shall not inherit the kingdom of God," q.d. 'Not I repeat, they shall not inherit the kingdom of God; for those only are Christ's, and can possess the inheritance, who have crucified and do crucify and mortify these carnal lusts.' This obedience to the law, and earnest striving after conformity to it, is represented as the test whether persons really belong to Christ or not. Παθήμ. is used as at Rom. vii. 5, and [illegible] and ἐπιθ. are nearly synonymous, but may be rendered 'passions and appetites;' for by crucifying the former as well as the latter, we purge the fountain. On the present subject, see Rom. vii. 18. and vi. 6.

25. εἰ ζῶμεν—στοιχ.] There is here somewhat of a [illegible]. Hence the connexion is disputed. The verse is by some referred [illegible]. This however cannot be admitted. The connexion is certainly with the preceding verse, and if that had been fully understood, there would have been no difficulty in discerning it. As there St. Paul says they only are Christ's, who thus crucify the flesh, (whether they profess to have the spirit or not), so here he means to say, 'If then ye profess to be living by the Spirit, show it by acting [illegible] to it, exhibiting the fruits of the spirit.' "A common (observes Bp. Middl.) [illegible] tending to the [illegible] of faith." On the force of the term στοιχ., see Rom. iv. 12. Phil. iii. 16. and Notes. This I would observe is not a mere [illegible], since examples of the sense are adduced by Wets. from Plato, Polyb., and Sext. Emp., and [illegible], στοιχεῖν τοῖς φιλοσόφοις. The Apostle here adopts the *first* person through delicacy.

26. μὴ γιν. κενόδ.] q.d. 'And as a proof that we are living by it, let us &c.' The Apostle means to caution them against giving way to pride, conceit, and envy, to which he knew they were prone. But κενόδ. [illegible] and ἀλλήλ. φθον. seem to chiefly regard their conduct in spiritual matters. So also ἀλλήλ. προκαλούμενοι seems not to have regard to a provoking spirit in general, but in reference [illegible], admonishing them to suppress whatever would be [illegible]. As however ἀλλ. φθον. follows, it may be supposed that προκαλ. ἀλλ. which word properly signifies to 'call out, to challenge any one to any contest,' [illegible] denotes the provocation and exasperation of competition in publicly exhibiting their spiritual gifts. See supra v. 15 and Note.

VI. 1. Contemplating the probability that there would be breaches of the foregoing rules, (as is clear from the καὶ), even the Apostle subjoins an admonition to restore persons who, however spiritually minded, had not yet mortified the desire of vain-glory, and especially in the gratification of their vanity [illegible] harsh reproofs, and by using a haughtiness of demeanour.

— ἐὰν καὶ προληφθῇ &c.] 'If any person be overtaken in and hurried into any fault whatsoever,' (i.e. [illegible] be it unawares, and not with deliberation or habitually) do you ye spiritual persons, i.e. who possess the spiritual gifts mentioned at v. 5, and consequently advanced in Christian knowledge, and who are [illegible] agreeably to the above admonition walking by the Spirit. These may have been, as some say, the persons who held pre-eminence of office in the Galatian Church; but the last mentioned sense is probably what the Apostle chiefly intended. See

τικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραότητος· σκο-
πῶν σεαυτόν, μὴ καὶ σὺ πειρασθῆς. [2] Ἀλλήλων τὰ βάρη 2
βαστάζετε, καὶ οὕτως ἀναπληρώσατε τὸν νόμον τοῦ Χρι-
στοῦ. [3] Εἰ γὰρ δοκεῖ τις εἶναί τι, μηδὲν ὤν, ἑαυτὸν φρε- 3
νατᾷ. [4] Τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε 4
εἰς ἑαυτὸν μόνον τὸ καύχημα ἕξει, καὶ οὐκ εἰς τὸν ἕτερον· 5
[5] ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει. [6] Κοινωνείτω δὲ 6
ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι ἐν πᾶσιν ἀγα- 6
θοῖς. [7] Μὴ πλανᾶσθε· Θεὸς οὐ μυκτηρίζεται· ὃ γὰρ ἐὰν 7

Matt. 7. 1. Luke 6. 37. Rom. 2. 1. Rom. 14. 4, 10, 13. 1 Cor. 4. 6. 1 Cor. 10. 12. Phil. 2. 3. 1 Cor. 8. 2. 1 Cor. 3. 18. 1 Cor. 4. 3, 4. 1 Cor. 11. 28, 31. 1 Cor. 9. 7, 10. Matt. 15. 6. Rom. 2. 6. Job 4. 8. 1 Cor. 3. 8. 1 Cor. 9. 11. Luke 10. 33. Rom. 3. 6. 1 Cor. 7. 10.

ποιεῖ. Καταρτίζ., for διαβοᾶσθε, ἐκκαυμβοῦσθε. On the nature of the term I have before treated at 1 Cor. i. 10, and elsewhere. The metaphor is derived from setting right a dislocated limb, in allusion to the *erring member* of Christ's body. Now this is directed to *τὸν ἐν παρ. πρᾶοτ.*, which, notwithstanding that many Expositors refer it to the Holy Spirit, the bestower of it, must mean 'with a spirit and temper of mildness.'

1. σκοπῶν σεαυτόν] The sense is, 'each of you considering towards, lest thou also be [so] tempted as to fall in like manner.' If this be thought too harsh, we may take the *σεαυ.* for Ἀμφίω with Wakef., who aptly cites from Eluripid. Ἕκτορ γὰρ σοῦ τε καὶ γονέων πρόσφορον ἔχει· Νόμον γὰρ ἀνὴρ νικᾶν, καὶ δουλοῦν ἐμὲ | Ἀμφίω· ἀκοῦσαι τοῦτ' (Chorus to such) τὴν παρούσαν.

2. ἀλλήλων τὰ βάρη βαστ.] The sense is, 'Bear with each other's infirmities and faults, called *βάρη* as being burdensome not only to the person himself, but to others with whom he has intercourse. So Ps. xxxviii. 4 'My wickednesses are gone over my head: and are like a sore burden, too heavy for me to bear.' Comp. Rom. xv. 1. 1 Thess. v. 14, and infra v. 6. On this sense of *βαστάζω*, see Note on xiv. 1.

καὶ οὕτως ἀναπλ. &c.] The sense is, 'And thus fulfil [as we will do] the precept of Christ, who has enjoined us to love one another,' as in Joh. xiii. 34, xv. 12, thus so following his example. So Ignat. (cited by Burger) Ἐλεήσατε βαστάζετε, ὡς καὶ σε ὁ Κύριος πάντων ἀνέχεται ἐν ἀγάπῃ.

3. εἰ δοκεῖ &c.] The argument is, that this self conceit is vain, for it does not make any one the greater, but only deceives himself, not others here, nor is less (vol.). On the phrase *εἶναί τι* I have before treated. Μηδὲν ὤν must be taken *populariter*, to denote nothing comparable to what he thinks himself, or claims to be thought, and, in one sense, nothing at all, as not having least the fundamental duties of humility and charity. Φρενᾶν. A word not found out of St. Paul's writings, and probably proverbial. The sense is that of ἀνόητοι ἀνθρωποι ἐστε in a kindred passage of James ii. 20.

4. δ. Lo prevent this fatal mistake and effectually dissipate the delusion, the Apostle bids them instead of censuring the failings of others, to examine and try their own actions by the test of God's laws. The words καὶ τότε εἰς ἑαυτὸν—τὸν ἕτερον are variously interpreted, and admit of more than one sense. See Rec. Syn. Several recent Expositors, as Schleusn., Koppe and Borg., take it to be 'let him keep his boasting to himself alone, and not extend it to others.' But the common interpretation, with some modification, is more natural, and agreeable to the words. 'That he will have matter of glorying, or rejoicing, in reference to himself, and not to others,' i. e. by comparing himself with others.

5. ἕκαστος—βαστάσει. This admits of two senses, corresponding to the two interpretations of the latter part of the preceding verse. In the one it will denote, as Koppe, Borg., Wem. explain, 'every one will find trouble enough of his own to wrestle with.' In the other, which is supported by the ancient and most modern Expositors, 'every man will bear his own load of sin,' i. e. his own burden only, not another's, his own burden of faults and sins, and give his account of them in the last day. Consequently we are not to busy ourselves about the burdens of others, but try to lighten our own burden by making that of our neighbours heavier, but rather only our own, or, at least rather try to lighten our neighbour's burden. Thus φορτ. ἔχειν is the *ἀντικ. ἐχεν*, as I have shewed iv. 114.

6. κοιν.] 'let him give part.' See Note on Rom. xii. 13. Τῷ κατ. τ. λ., 'to him who instructs him in the Gospel.' Ἐν πᾶσιν ἀγ., for πάντων ἀγαθῶν, which is the usual syntax. See Note on Rom. xv. 27. It signifies 'the whole of their property,' meaning that the person is to be contributed from every part of it. Κατηχ. is a term properly applicable only to instruction viva voce, and is generally used of religious instruction. Indeed in the East, instruction of every kind has ever been chiefly carried on thus. See Note on Luke i. 4.

7. μὴ πλανᾶσθε. A formula generally introductory to some weighty admonition on a subject which the person addressed would be likely to neglect. Θεὸς οὐ μυκ. The sense is 'is not to be mocked or offended [with impunity].' So Wemer well remarks: 'Deum, qui per ant. dicuntur Deo adstare quoque omnipotentia quasi superiorem existunt, ejusque numen contemnant,' not expressions seem to refer to the various subterfuges by which it is usual to seek to evade the outcry of Deity: not yourselves nor hope to escape the punishment of God, who will not suffer himself to be insulted with impunity. The words following contain properly a *sententia generalis* which, however, is here meant to be applied to the preceding

8 σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει· ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ, ἐκ τῆς σαρκὸς θερίσει φθορά· ὁ δὲ σπείρων εἰς τὸ πνεῦμα, ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον. 9 Τὸ δὲ καλὸν ποιοῦντες, μὴ ἐκκακῶμεν· καιρῷ γὰρ ἰδίῳ θερίσομεν, μὴ ἐκλυόμενοι. 10 Ἄρα οὖν, ὡς καιρὸν ἔχομεν, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.

11 Ἴδετε πηλίκοις ἐμῇ γράμμασιν ἔγραψα τῇ ἐμῇ χειρί. 12 ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν

8 Hos. 8. 7. Job 4. 8. Prov. 22. 8. 9 2 Thess. 3. 13. Heb. 12. 3. 10 Heb. 13. 18. 11 Philem. 19. 12 Gal. 5. 11. Matt. 23. 5.

subject of the support of the teachers (as at 2 Cor. xi. 6), and then in the next verses has a general application. There is a metaphor in which the flesh and the Spirit are compared to fields, in which the seed of each is sown, and you reap according to its nature; q. d. that he who begrudges the duty in question and chary in the poor, doing it at his own grudging cost and seeking only his own interest will reap the results of such selfish and sensual [in corruption, both moral and spiritual senses, perishing]. But he who sows to the spirit (it was a very well and generally in having accumulating [see Notes on v. 16, 25]) shall reap (not only in present fruits, in inward consolation but) everlasting life.

8 ὅ τι ἐὰν σπείρῃ] The Apostle here shows that what he has said is meant to be applied particularly to works of piety and benevolence, such as the support of the Christian teachers, and the relief of the poor. The same agricultural metaphor is continued. Καιρῷ ἰδίῳ, 'to give up from being tired out' as in the more common phrase ἐκκακεῖν ταῖς ψυχαῖς in Heb. xii. 3. Ἐκλυόμενοι has to be wearied and weary of, as used both in the Scriptural and Classical senses as opposed to ἀγωνιῶν, of which examples are adduced by Kypke and Bengel. It refers to that strong of charity which is the frequent calls on their benevolence and the overtaxed [means they might meet with would be likely to produce. With the constant use of ἐκκακεῖν and ἐκλυόμαι as applied to benevolence, I would compare Eurip. Ion, fragm. 38. 2, ξένων ἐπιμελοῦμαι, οὐδὲ λανθάνει με φίλους, Ἕλληνας ἐν ἐλευθέροις τὰ πόνα παρεκλυόμενος. See also 1 Cor. xv. 58, 2 Thess. iii. 13.

9 καιρῷ ἰδίῳ] The dpoxa must be taken at 2 Cor. v. 10, and the sense is, 'Hence, therefore, these strong motives to sow unto the Spirit, to make up prompt and cheerable contributions to good [illegible]. It seems to have been the original aim of the Apostle in this concluding admonition, [illegible] to be performed not only towards the ministry, but towards Christians in general, and not towards Christians only, but towards all their fellow-creatures. Ἐν τῷ καιρῷ may mean 'while we have the opportunity of doing' and as [illegible] present the moment.' Καιρός is a more significant word than χρόνος, and implies [illegible] in the 'labour of love.' The phrase [illegible] occurs also in Herodotus. Οἰκεῖος signifies 'one who belongs to any family' who is connected with a [illegible] by consanguinity or affinity, and also one who is closely connected with another, as an acquaintance, of which sense examples are adduced by Wetst. from Plutarch and other authors. It is obvious to notice the superiority of the Gospel, in liberality of spirit over the law, [illegible] was the admonition of the Apostle given to them. Thus we [illegible] by Wetst. I learn the testimony (the more valuable, as coming from an Apostate and better [illegible] ἐκφύσεις τῶν ἀνθρώπων, ἀλλὰ τοῦ μὲν ἐπιτιμᾶν ἀλυσιτελεστέρους. It may be observed that the Apostate has mentioned the Christian by his usual epithet [illegible] yet he was not ashamed to use from their sacred book and a prominent one of its most [illegible] precepts. [illegible] Op. p. 290 2d, edit. Spanh. he says, [illegible] ἀνθρωπίνων, ἀλλὰ τοῦ μὲν ἐπιτιμᾶν ἀλυσιτελεστέρους.

11. πηλίκοις ... γράμμασι ἔγραψα] These words have somewhat perplexed Expositors, some of whom (and ancient and modern) have take the sense to be 'Look with what great and numerous letters, or how ill-shaped [illegible]. This however would be [illegible] and does not consort with Apostolic gravity, or be [illegible] through the whole Epistle. The difficulty may be removed by taking the πηλ. (with the best Expositors) to denote how long (instead of the ordinary sense of the word how great, μεγάλ.) being used (as the Latin [illegible] for a letter as in Ἑλληνικοῖς). It is well observed by Wieseler, that the letter is called long in reference to the [illegible] considering that it was written with his own hand. The Apostle meant the city both to allege its genuine [illegible], and to point to that circumstance, as indicating his affection for them and anxiety for their welfare and salvation. See Plin. [illegible] well known, generally executed his letters to a scribe (as was indeed such a the custom in ancient times, especially in the East where it continues to this day) probably because the infirmity of body alluded to in 'the thorn in the flesh,' made it tedious and harassing for him to form the characters with [illegible] See Notes on 1 Cor. xvi. 21.

12 ὅσοι θέλουσιν εὐπροσωπῆσαι] q. d. It is not I who urged you to the observance of the Mosaic Law but those who court the calm of popular applause, they compel you to it. Εὐπροσωπεῖν is by many explained 'endeavour to please others.' That sense, however, cannot fairly be extracted, and it is best interpreted 'make a fair appearance of piety, commend themselves as very religious and consequently acquire honour and influence.' So Chrys. explains by εὐσεβεῖν. The word εὐπροσωπία is not found in the Classical writers, though φαινοπροσωπεῖν and [illegible]

ὑμᾶς περιτέμνεσθαι, μόνον, ἵνα μὴ τῷ σταυρῷ τοῦ Χριστοῦ
διώκωνται. οὐδὲ γὰρ οἱ ‡ περιτεμνόμενοι αὐτοὶ νόμον φυ- 13
λάσσουσιν· ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ
ὑμετέρᾳ σαρκὶ καυχήσωνται. ᵇἐμοὶ δὲ μὴ γένοιτο καυχᾶ- 14
σθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·
δι' οὗ ἐμοὶ κόσμος ἐσταύρωται, κἀγὼ τῷ κόσμῳ. ᶜἐν γὰρ 15

b Rom. 8. [illegible]
1 Cor. 2. [illegible]
[illegible]
c Matt. 16.
[illegible]
John [illegible]
[illegible]
[illegible]
[illegible]
[illegible]

them in our [illegible]. And plausible arguments are by the [illegible] [illegible] εὐπροσωπῆσαι. [illegible] expression is not [illegible] [illegible] an argument. The true sense seems to be that pointed out by Winer. "As (says he) the term σὰρξ comprehends every thing that is not of the spirit, nor belongs to it, εὐπροσωπῆσαι ἐν σαρκὶ are 'those who endeavour [illegible] [illegible] [illegible] of mind which proceeds from the spirit, or in another way (by an outward appearance), to recommend themselves [illegible] the Judaizers.'" [illegible] must here, as elsewhere, be understood of the moral compulsion of earnest persuasion, which will take no denial.

Τῷ σταυρῷ τοῦ Χρ. is explained by almost all the recent Commentators, and was by Luther and Calvin, of persecution such as Christ suffered. But it is better, with the ancient and most modern Expositors [illegible] to take the ἐν in the sense propter, (of which many examples are adduced by Borger and [illegible]) to denote 'on account of the cross,' since the death of Christ abrogated the Mosaic law, and [illegible] of the [illegible] [illegible] made [illegible] [illegible], effectually [illegible] the use of circumcision. See Note at v. 11, as also the excellent annotation of Dodd.

13. οἱ περιτεμ.] Many Commentators refer this to the persons who had been subjected to undergo circumcision. Others, however, with more propriety, refer to the [illegible]. The reading περιτετμημένοι, found in many ancient and excellent MSS. of the Versions, and several Fathers and early Editions, is much approved by Matth. and Griesb., and adopted by [illegible]. I have not ventured to [illegible] it, since the reading appears to have arisen from a gloss; though it strongly confirms the interpretation I have adopted, as showing its high antiquity. The persons in question did not, indeed, attend to the whole law; and they seem, as they did, to keep fair with the Jews, and have to boast of their [illegible] in procuring the reception of the rite of circumcision. For, as [illegible] Borger and Win. have pointed out, the sense of the [illegible] [illegible] [illegible], where [illegible] is to be supplied from the words preceding. 'Your circumcised flesh' is equivalent to 'your being circumcised,' your circumcision.

Bp. Middl. here strenuously maintains that κόσμος is taken [illegible] moral character. [illegible] [illegible] clear from the parallel passage at Rom. [illegible] [illegible] [illegible] [illegible], where [illegible] [illegible] [illegible] with Macknight and Schleusn.) regards κόσμος as [illegible] having that sense. But I have [illegible] in the Note on that passage, [illegible] that such is not the sense there; and that [illegible] so here, may be [illegible] from the fact that not a single Commentator has adopted that interpretation. The learned Prelate would probably not have resorted to so far-fetched an interpretation, but [illegible] [illegible] [illegible] to prevent the breach of one of his Canons. But as I have shown in the Note on Rom. [illegible], and elsewhere, a sufficient cause may be supposed. In both these passages it may be rendered [illegible] [illegible] as [illegible], and course of [illegible] [illegible] [illegible] to law, i. e. in having the moral as well as the ceremonial.

Of the persons in question it is observed by Bp. Middl. that they were hypocrites and unworthy of attention. This may be going too far. See Doddr. As far as they neglected any part of the ceremonial law, it argues [illegible] [illegible], as far as they [illegible] any part of the moral law, [illegible] [illegible] in their religious profession, and so far that they were [illegible] hypocrites, we have no [illegible] to justify us. They evidently wished to engraft the Gospel upon the Law, and [illegible] [illegible] promote [illegible] and secular views.

14. The ἐμοὶ is emphatic, there being an implied comparison with the [illegible]. The sense may be expressed by the following paraphrase: 'But, for my part, I [illegible] [illegible] as an [illegible] [illegible] [illegible] [illegible] that I should [illegible] [illegible] of any [illegible] [illegible] circumcision, except the [illegible] [illegible] justification, not by my own [illegible], but by the atoning merits of a crucified Redeemer.' See the excellent Note of [illegible]. Δι' οὗ, 'by which [illegible],' that is, of the cross.

— ἐμοὶ κόσμος—κόσμῳ.] By ἐσταύρωται is meant [illegible] crucified and dead, i. e. is nothing to me. Κόσμος should not be interpreted 'the Jewish nation,' or the 'Jewish economy,' or the Christians, with many recent Commentators. It must mean, as the best Expositors ancient and modern understand, the things of the world, i. e. its riches, honours, and pleasures. Bp. Middl., indeed, remarking on the omission of the Article, and having [illegible] that everywhere in the N. T. [illegible], the world, on its [illegible] occurrence, it has the Article, except here and in 2 Cor. v. 19, (of course not reckoning passages like Rom. iv. 13 & [illegible], where the omission may be accounted for on the [illegible]) thinks that, in both these passages, the word has somewhat of the nature of a proper name, and can therefore dispense with the Article. He instances Plutarch p. 421 [illegible] [illegible] καὶ κόσμον, 'Jupiter and World.' And he might have added Shakespeare, "O World! thy slippery turns!" Since, however, it seems impossible to adopt that view of κόσμος at 2 Cor. v. 19, both on account of its harshness, [illegible] a sort of [illegible] such as we [illegible] not expect in the Apostle, and because [illegible] and [illegible] immediately follow, so I should seem unable to accept it here, which is [illegible] [illegible] by the [illegible] which occurs just after, for though the Article is not found there

Χριστῷ Ἰησοῦ οὔτε περιτομή τι ᵃ ἐστὶν οὔτε ἀκροβυστία,
16 ἀλλὰ καινὴ κτίσις. καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσου- ᵃ 1 Cor. vii. 19. Ver. 2. 25. c. v. 21. Rom. x. 12.
σιν, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ.
17 Τοῦ λοιποῦ, κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ ᵃ 1 Cor. c. 10.
στίγματα τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματί μου βαστάζω.
18 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύ-
ματος ὑμῶν, ἀδελφοί. ἀμήν.

Πρὸς Γαλάτας ἐγράφη ἀπὸ Ῥώμης.

in seven or eight MSS., yet it has never been established by any Editor. Indeed, it was more likely to be omitted (on account of the omission before) than inserted. The interpretation, in which it may be considered as a doxology and as referring to the assembled faithful. And the common mode of taking the word must certainly be preferred, which is supported by Acts xxiii. 1, 1 Tim. i. 18, and πάντα τὰ ἔθνη.

The Δόξαν here appears clear for the Accusative with εἰς, "quod attinet ad." Koppe and Winer suppose that we have here one sentiment expressed in precisely two formulas, as in Jude vi. 24, 2 Thess. i. 12, 1 Cor. xi. 14, 24 or, to 35. This, however, is a precarious principle. See the Notes on the passages quoted. We have here two formulas, because there is no Cross, and Christ's point out a proof of death indeed, ὅστε γὰρ ἐν τῷ σταυρῷ μὲν θανεῖν ἔμελλε γὰρ ἐκεῖ. See also Dr. Hall (cited by Alford).

Ἰδ. τὸ κατὰ σάρκα.] This form is in all the most ancient MSS., as Griesbach, Vatican and Ephraim, was approved by Mill and Bengel, and has been adopted by Griesbach, Knapp, Lachmann, Scholz, Tischendorf, Alford, Wordsworth, Ellicott. I think, since the common reading is plainly a gloss, probably from ix. 5, Κατὰ σάρκα, Ἰουδαῖοι κ.τ.λ., would, as being a peculiar precepts, whereas with ἐστὶν the γὰρ has its force, continuing the reason why he did not boast of circumcision as did his adversaries, "for circumcision is nothing." Compare 1 Cor. vii. 19. Ἀλλὰ τὸ ἐν ἀνθρ. Ἐν ἐμοὶ, ἐν ἐμοὶ, ἐν ἐμοὶ. That the being a new creature, moral regeneration, is every thing, and to all the acceptance of the Gospel. On this subject see the full illustrations in Bec. Syn. and the Note on 2 Cor. v. 17.

Ὅσοι τῷ κανόνι τούτῳ στοιχ.] On the force of στοιχ. see Note supra v. 25, and on κανὼν see Note on 2 Cor. x. 13. By "this rule" the Apostle means the doctrine just mentioned, of salvation by grace, and the necessity of moral regeneration. Ἐπὶ τὸν Ἰσρ. τοῦ Θεοῦ is meant the true spiritual Israel. See Note on Rom. ix. 6. Εἰρήνη ἐπ' αὐτοὺς we have not an optative but a precative form, nearly allied to that of benediction by holding up the pen. The Epistle is probably was used to terminate here, just as the Epistle to the Romans concludes with ἀμήν τοῖς ἀδελφοῖς, and v. 17, added afterwards.

Ἰδ. τοῦ λοιποῦ.] This is by some rendered "quod reliquum est." But it seems rightly taken by Koppe, Bengel, and Winer for λοιπόν in 2 Cor. xiii. 11, 1 Thess. iv. 1. Accordingly, Λοιπὸν πᾶν, is for the more Classical πάντων μᾶλλον. The sense seems to be, "let me have no more trouble by either my doctrine or conduct in and integrity being questioned, for (of the latter) I bear a strong testimony in the στίγματα or wounds of former scourgings, beating, and stoning, I get the Jews and others for the sake of Christ and his Gospel. Βαστάζω is here used for περιφέρω, as it only implies that on a whereever he goes he carries marks of his sufferings.

18. μετὰ τοῦ πν. κ.τ.λ.] The best Expositors are quite agreed that πνεῦμα is not here for Holy Ghost. But it is best to retain, with Bengel, Koppe, Winer, Ellicott, Alford, Wordsworth, and others, the ordinary sense, and pointing to the great Doctrine of the influence of the Spirit of God upon the soul of man. See 2 Thess. ii. 5. Ὁ δὲ Θ. ῥύσε κατὰ θεῖαν ἡμῶν τὴν ἐπίγνωσιν διὰ τοῦ ἁγίου πνεύματος τοῦ Θεοῦ.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΕΦΕΣΙΟΥΣ ΕΠΙΣΤΟΛΗ.

Τίτλος. Ἐφεσίοις ἐπιστολή. Ἐφεσίοις ἐγράφη ἀπὸ Ῥώμης. Ἐφεσίοις ἐγράφη ἀπὸ Ῥώμης. Ἐφεσίοις ἐγράφη ἀπὸ Ῥώμης.

1 Παῦλος, ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ, τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς
2 ἐν Χριστῷ Ἰησοῦ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.
3 Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ

C. 1. This has been pronounced the richest and most lofty of the Epistles. An ordinary investigation will develop the unity of metaphor and sentiment between one part of it and another, rising to what has been called rapture; and Apostolic earnestness of exhortation, it is contrasted the most exact, to apply the words of Dr. Johnson with respect to Law's Serious Call, "of the reader have a spark of vital heat the Gospel will blow it into a flame." The reason of its peculiar character seems to be that assigned by Mr. Scott, namely, that "the Apostle's heart was overflowed with writing to those whom he had no occasion to chide, and with whom he was not under the necessity of engaging in controversy; so that not the evidence of affection took place of the caution, reserve, or admonition, which were required in the other preceding Epistles." Note, indeed, of the reproofs which are so frequent in the preceding Epistles are found in the present. It was written, I should seem to confirm the Ephesian and other Asiatic Churches in the true faith and practice of the Gospel, of which he best, v. 1 & 2, shews the great use, that it was meant for all mankind, and that he himself was appointed the preacher of it to the Gentiles. After expatiating on the love of God, the dignity of Christ, and the salvation of the Gospel, he warns his converts against the evil practices in which they had formerly lived, and which, as Christians, they had renounced. And while he guards them against sin, he establishes them in the great verities of the Gospel, fortifies their minds to contend for and persevere in the faith of Christ, and encourages them in their Christian warfare. He then earnestly exhorts them to a zealous discharge of the relative duties, and all others becoming their Christian profession. The Epistle is universally admitted to be from St. Paul, and to emanate from various allusions, was written during his imprisonment at Rome. Common dates are uncertain, as the date varying from A. D. 62 or 63 to 67. The learned are also not agreed as to the Church to whom it was addressed. Some think it was to the Christians at Laodicea, and to the Epistle to the Laodiceans referred to by the Apostle in Col. iv. 16. Others, to reconcile conflicting testimonies, suppose it to have been a circular letter, intended for all the Churches of Asia Minor. There is, however, no a shadow of external proof, but it was not understood to be genuine, as the also Notes of Dr. Mill and Scott, though attention for the sake of the other Churches of Asia Minor. And the Apostle is justly supposed to have addressed the Ephesians through them, as the Church of the Epistle, to which a copy of the Laodiceans, which should also be afterwards transmitted to the Colossians.

1. διὰ θελ. θεοῦ. See 1 Cor. i. 1, 2 Cor. i. 1, Col. i. and Notes. τοῖς ἁγίοις. See Note on Rom. i. 7. καὶ πιστοῖς. His term seems to be an epithetical of the preceding, q. d. even to all true believers in Christ.

3. The twelve verses, 3–14 inclusive, properly speaking form one sentence. The Apostle's mind was so full of the subject, that he was not very exact about the style, and this renders a double degree of attention requisite in those readers who would fully enter into the meaning — reflecting on the great things which God had done for them, and by them especially among the Gentiles, the Apostle breaks out into a glorious thanksgiving unto God on their account. (Scott.) — εὐλογ., a term used metonym. &c.] Τὸν ἀνθρ. ὑμ., as at Rom. xv. 6., where see Note. With respect to the accumulation of synonymous terms here in εὐλογ., εὐλογήσας, and εὐλογία, that was by the ancients rather a merit, at than avoided. Ὁ εὐλογήσας—ἐν ᾧ, who hath blessed us with (i. e. hath abundantly bestowed upon us) every spiritual blessing. The Commentators in general are not agreed whether this is to be understood of the operations of the Holy Spirit, or the ministrations of the Spirit, including all the ordinary, though invaluable, blessings of salvation, whatever may conduce to the comfort

Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν
4 τοῖς ἐπουρανίοις ἐν Χριστῷ· ᵍκαθὼς ἐξελέξατο ἡμᾶς ἐν
αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ ἀμώ-
5 μους κατενώπιον αὐτοῦ ἐν ἀγάπῃ· ʰπροορίσας ἡμᾶς εἰς
υἱοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδοκίαν
6 τοῦ θελήματος αὐτοῦ, ⁱεἰς ἔπαινον δόξης τῆς χάριτος αὐ-

g 1 Pet. 1. 1, 2. h Rom. 8. 16, 29, 30. Gal. 4. 5. i Matt. 3. [illegible]

[illegible] of our souls here, or prepare them for glory hereafter. It is best, with [illegible], Theodoret, [illegible], and others, to [illegible].

Even now diversity of opinion exists as to the sense of the remarkable phrase [illegible], which is interpreted "in heavenly places" or "in heavenly things," according as the ellipsis is supplied by [illegible]. The former is adopted by the earlier modern Expositors, as Beza, [illegible], and of the later ones by [illegible], Koppe, [illegible], and Wahl; and is supported by the Syriac Version. Thus the sense they assign is "not only on earth, but in heaven." This they confirm from the same expression at [illegible], where, they say, [illegible] "in heavenly places." Even there, however, [illegible] may mean "in heaven, or spiritual things." So also at John iii. 12 τὰ ἐπουράνια are opposed to τὰ ἐπίγεια. And this is probably so at vi. 12. Indeed, [illegible] is so harsh, and the sense yielded so unsuitable, that it is better, with some of the ancient and most recent Expositors, as [illegible], to take it in the latter sense, [illegible] heavenly things [illegible] [illegible].

4. The Apostle now adverts to the nature of [illegible] [illegible] [illegible] as [illegible] of [illegible] [illegible] ii. 5. [illegible] from all eternity, see Note on Matt. [illegible] "to be" [illegible] See Win. Gr. Gr. [illegible]. [illegible] the former [illegible] the [illegible] of [illegible] [illegible]. The words ἐν ἀγάπῃ [illegible] MSS. [illegible] Commentators [illegible] are also by many [illegible] connected with [illegible] in the [illegible]. And Koppe and [illegible] a [illegible]. I have, however, [illegible] [illegible] [illegible] to [illegible] the common punctuation, since the words are more [illegible] connected with the preceding than the following. [illegible] that [illegible] v. 4., and [illegible] it was [illegible] that, as the [illegible] commenced with the principal word ἐξελέξατο, so the [illegible] [illegible] ἐν ἀγάπῃ may with some be referred to ἐξελέξατο, and [illegible] [illegible] of His love to us." But [illegible] more [illegible]

[illegible] connects with [illegible], and [illegible] by [illegible] the exercise of charity [illegible], Erasm., [illegible], Schl. [illegible], and Chand. [illegible] suggests the idea of [illegible] and [illegible].

5. προορίσας [illegible].] The election [illegible] of the foregoing verse is here further represented [illegible] to [illegible] [illegible] [illegible] [illegible]. Rather for [illegible] for εἰς αὐτόν. This adoption, or [illegible], had formerly appertained to the Jews only [illegible] Rom. ix. 4, comp. [illegible] but was now extended, through Christ, to all believers, as denoting the relation in which Christians [illegible] stand to God. Hence the sense is: "And this election consists in having from eternity [illegible] of us the privilege of being His sons," κατὰ τὴν εὐδοκίαν [illegible], according to His own mere good pleasure, and because [illegible]. See Grot. [illegible] [illegible] and the [illegible] taken [illegible] and [illegible] are agreed that [illegible] and predestination [illegible] [illegible] [illegible] purpose of God [illegible] the [illegible] of [illegible] [illegible] see Note on Rom. [illegible] [illegible] and [illegible] [illegible] of what was [illegible] [illegible] spiritual [illegible] of the [illegible] having been [illegible] [illegible]. [illegible] Commentators [illegible] admit that the Apostle [illegible] not [illegible] at the [illegible] election of [illegible], but the election of whole [illegible] and nations [illegible] the [illegible] whom God was pleased [illegible] the [illegible] of the Gospel. See more [illegible] and [illegible] [illegible] Christ.

6. Having [illegible] them of God's eternal purpose to call them to the knowledge of the Gospel and the privileges of the Church of God, he proceeds to show them how great [illegible] this was of the mercy and [illegible] of God [illegible].

6. εἰς ἔπαινον — αὐτοῦ.] The sense is, "to the praise of His glorious grace [illegible] [illegible] [illegible] [illegible] which [illegible] made us accepted," or, as Chand. [illegible] favourites [illegible]. See Luke i. [illegible] and Note. [illegible], Beza [illegible] "of [illegible]" [illegible] which rendering is supported by the [illegible] Version [illegible]. [illegible] the [illegible] of Jesus [illegible] in [illegible] [illegible] for the [illegible] of what [illegible] for [illegible] the [illegible] [illegible]. It appears [illegible] not a [illegible] [illegible] to have [illegible] of dignity and [illegible] the words of the voice from heaven, Matt. [illegible] "This is my beloved Son." [illegible] [illegible] [illegible]

τοῦ, ἐν ᾗ ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἠγαπημένῳ· [m] ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸν πλοῦτον τῆς χάριτος αὐτοῦ· ἧς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονήσει· [n] γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ, ἣν προέθετο ἐν αὐτῷ· [o] εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τὰ [τε] ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς· [p] ἐν αὐτῷ, ἐν ᾧ καὶ ἐκληρώθημεν προορισθέντες κατὰ πρό- 7 8 9 10 11

m Acts 20. 28. [illegible] Philipp. 4. 19. [illegible] Dan. 9. 24. Gal. 4. 4. Col. 1. 20. [illegible] Rom. 8. [illegible] Col. 1. 12.

[illegible] 'only and most dearly beloved,' [illegible] rendered [illegible] by the LXX, [illegible] 'beloved as an only child.' [illegible] 'only and most dearly beloved' comes closer to the sense, [illegible] our common Version 'only beloved.' [illegible]

7. [illegible] I would render, 'through whom we possess [illegible] to whom we owe [illegible] [illegible]

8. [illegible] by a common Græcism, [illegible] the relative [illegible] [illegible]

θελήματος αὐτοῦ [illegible] See Chand. and Newc. [illegible] but the latter [illegible] of account of the parallel passage of Colossians, and because the words seem meant to further explain the sense.

9. [illegible] known to us [in the Gospel]. [illegible] Compare Rom. [illegible] and Note. [illegible]

10. [illegible]

11. [illegible]

θεσω τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν τοῦ θε-
12 λήματος αὐτοῦ, εἰς το εἶναι ἡμας εἰς ἔπαινον [τῆς] δόξης
13 αὐτοῦ, τοὺς προηλπικότας ἐν τῷ Χριστῷ· ἐν ᾧ καὶ ὑμεῖς,
ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σω-
τηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ πνεύ-
14 ματι τῆς ἐπαγγελίας τῷ ἁγίῳ, ὅς ἐστιν ἀρραβὼν τῆς κλη-
ρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον
τῆς δόξης αὐτοῦ.

15 Διὰ τοῦτο κἀγὼ ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ
Κυρίῳ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους,
16 οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν, μνείαν ὑμῶν ποιούμε-
17 νος ἐπὶ τῶν προσευχῶν μου· ἵνα ὁ Θεὸς τοῦ Κυρίου ἡμῶν

[illegible]

Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης, δῴη ὑμῖν πνεῦμα σο-
φίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ· πεφωτισμένους 18
τοὺς ὀφθαλμοὺς τῆς *καρδίας ὑμῶν, εἰς τὸ εἰδέναι ὑμᾶς τίς
ἐστιν ἡ ἐλπὶς τῆς κλήσεως αὐτοῦ, καὶ τίς ὁ πλοῦτος τῆς
δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, [b]καὶ τί τὸ 19
ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πι-
στεύοντας, κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐ-
τοῦ· [a]ἣν ἐνήργησεν ἐν τῷ Χριστῷ, ἐγείρας αὐτὸν ἐκ τῶν 20
νεκρῶν καὶ καθίσας ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις, [b]ὑπε- 21

πατὴρ τῆς δόξης is to be taken literally, 'the glorious Father of Jesus Christ,' and understanding δόξα of the eternal and unchanged glory of Deity. It is better, however, with almost all ancient and modern, to take πατὴρ to denote *author*, *giver*, and πατὴρ a frequent sense of which many cases, here not supplied by Schleusn. and Wahl. And this is more agreeable to what follows.

The πνεῦμα σοφίας καὶ ἀποκαλύψεως may be interpreted, with Cyril, Vatabl., Calvin, and Bp. Mant, 'a spirit of wisdom and revelation,' there being no Article to authorize us to take πνεῦμα of the Holy Spirit, as most Commentators explain. The πνεῦμα, however, in that case would be scarcely credible to express, when a word, from its position and in the N. T. suggests the idea of Divine teaching. It seems clear that the Apostle intended the term to show that he kindly meant such *influence of the Spirit* from the Father of all light as should render him wise unto salvation. This view is confirmed by the following apposite passage of Eph. i. 17, ὁ θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης, ἵνα δῴη ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ. The ἀποκάλυψις meant is for εἰς ἐπίγνωσιν αὐτοῦ, that you may more and more know him, at first to a more and more perfect knowledge of his religion.

πεφωτισμένους κ.τ.λ.] This is explanatory of the *design*, as denoting the *effect* of it. For πεφ. τοὺς ὀφθαλμοὺς τῆς καρδίας, strict propriety, would require τοὺς πεφωτισμένους. Instead of the common reading ὑμῶν, many of the best MSS., Versions, Fathers, and critics, Griesb., Matth., Lachm., Tittm., and Vat., and justly, for the common reading (which, if the genuinness of it is no doubt a gloss, Wetst. imagines the Ch. Alex. Clem. Strom. iv. 4. and from Acharnai Thes. ἀφθάλμων ἤγε τὴν ἀφῃρ. αὐτοῦ. And Kypke cites from Philo, ἡ τοῦ νοῦ ὄψις ἀφῃρεῖται τῶν φαινομένων, ὅταν ἡ τοῦ νοῦ ὄψις καθαρὰ ἀκριβῶς ἐνεργῇ. The reading is also confirmed by the Hebraic character, the Hebr. 2D denoting not only the seat of the soul and affections, but also of the understanding. The τις is for ποῖος, 'how precious.' Ἐλπὶς τῆς κλ., for κλῆσις ἣν ἐκάλεσεν ἡμᾶς.

19. καὶ τί τὸ ὑπερβ. κ.τ.λ.] The καὶ is explicatory of the preceding. It means as Wahl gloriously calls the circumstance which he has prepared for true Christians. See Scott's explan., 'what riches of grace, unction, and spiritual blessings were obtained by that grace which constitutes the inheritance secured on his saints.' And Thought! τοῦτο κατὰ ἀμέτρον δόξαν καὶ ἀνεξιχνίαστον, 'with a wild incomprehensible!' ἐν τοῖς ἁγίοις is for εἰς τοὺς ἁγίους.

κ.τ.λ.] The sense of this verse depends on the construction of the words κατὰ τὴν ἐνέργειαν, which many Expositors, ancient and modern, construe with τὸ ὑπερβ. But the sense then arising is not to be easily reconciled to the context, that the best Commentators have been long of opinion, that they must be referred to τὸ ὑπερβάλλον μέγεθος, and the construction according to a similarity to ὅσος τοσοῦτος, or meaning is as follows. They are not however agreed as to the nature of this comparison, namely, whether it be not merely a comparison by the use of a figure, namely, an understood of God's power exerted in their conversion, and subsequent support by divine grace, or in the *nature* sense as understood of the power to be exerted in the resurrection of believers, meaning (as Chandl. says) that the future resurrection of believers will be accomplished, according to the working of that mighty power which He exerted in Christ, when He raised him from the dead. The last mode of interpreting the words is supported by Theodoret, cf. the context, and by the most ancient Commentators, is most natural and agreeable to the context. For as Chandl. observes, as Jesus is the type of our Christian calling, and the proclamation of the Gospel, so it is put in the same instances to work over Almighty power, and in exactly the same way. However, both comparisons may have been intended, as, I feel, thought Heum and Kuinoel, he (Paul) of whom speaks of the mighty power shown in raising the sinner to a new life, and then to an eternal life, which was a work of the same omnipotence with that which he first exhibited in raising Christ from the dead, and exalting him to an exalted degree of glory, next to himself, in heaven, as sole and exact [illegible] the Jews, which is he is now used to words, to be as we have seen, in a new Christian life, and from thence to a glorious eternity.

ἐν κράτει τῆς ἰσχύος the Gen. ἰσχ. has the force of the adjective ἰσχυροῦ.

20. καὶ καθίσας, κ.τ.λ.] Here the recent Commentators say, considering it as a parenthesis, it was however probably not from inadvertence, but purposely inserted, for the words have a lively effect, expressing the important truth concerning the Saviour's present glorious state.

ἐν τοῖς ἐπουρανίοις, κ.τ.λ.] Here as in other places, the Apostle speaks of the

ράκω πάσης αρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος,
καὶ παντὸς ὀνόματος ὀνομαζομένου, οὐ μόνον ἐν τῷ αἰῶνι
22 τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι· [a]καὶ πάντα ὑπέταξεν Ps. viii. 6.
ὑπὸ τοὺς πόδας αὐτοῦ· καὶ αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα Heb. ii. 8.
23 τῇ ἐκκλησίᾳ, ἥτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ Ps. viii. 6.
Ι πάντα ἐν πᾶσι πληρουμένου. II. [b]Καὶ ὑμᾶς ὄντας νεκροὺς Col. ii. 13.
2 τοῖς παραπτώμασι καὶ ταῖς ἁμαρτίαις, [c]ἐν αἷς ποτε περιε- Rom. vi. 1.

[a] Ps. viii. 6. [b] Col. ii. 13. [c] Rom. vi. 1.

tences, and delicate proprieties of style, is often to turn keenly the acute weighty sentiments, and important truths. ἐν τοῖς ἐπουρανίοις 'in the heavenly places' A more forcible expression than ἐν τοῖς οὐρανοῖς.

21. It is truly observed by Koppe, that the substantives ἀρχὴ ἐξουσία &c are abstracts for concretes, namely the persons which these designate. They are, he adds, synonymous and only imply that ὡς notion of power is associated from the idea of Christ's superiorness and sovereignty. However ἀρχαὶ and ἐξ. seem to denote the superior and low and any these will in fact v. See Note on Matt xxviii 18. Ὀνόματος, 'titles of authority.' See ὀνομ. v. and ὀνομ. μὲν ὀνομ. Let the power of Christ is absolute y above everything and every power, whether human or angelic.

22. Koppe observes that τὰ πάντα—αὐτοῦ can with compare Matt xxviii 18, and see Note there is suggested the extent to which his very enemies must be reduced, and as results as these [illegible] On the contrary, he has to assert that power will be exerted for these subjects. Thus, there is it is suggested that in the capacity of supreme Head over the Church Christ or things of every age and season compare the v. 21 he [illegible] power, not in the way that earthly sovereigns [illegible] usually do. But particular [illegible] for the benefit and of the people, as the head exerts itself for the benefit and support of the other members of the body, of which it is chief and with which it is intimately united. [illegible] for τοῦτο or [illegible] In an idiom formed from the use of the Hebr. [illegible] Ὑπὲρ πάντα, 'over all, persons and things.'

23. τὸ πλήρωμα—πληρουμένου. These words are to appear [illegible] And the Church is called the fullness [illegible] as [illegible] of many members, being as it were [illegible] under the government of Him who is such at with all things, for [illegible] ἐν πᾶσι πάντα, should be rendered by which is meant 'is with all his members each with their peculiar spiritual gifts and graces.' See [illegible] and 11 of [illegible] the whole, see Note on Rom xii 12. Πληρουμένου is to be regarded as a [illegible] of [illegible] I have noticed in Example in Lect. Attic. 34 ἀλλὰ νῦν [illegible] ὑμῶν πληρουμένου.

II. I was [illegible] ὄντας νεκρούς. There has been much dispute on the connection of these words with the context, [illegible] and [illegible] to be supplied. Many ancient and most modern expositors connect them with v. 5, supplying [illegible] from συνζωοποιήσας below, where there is [illegible] to be a repetition [illegible] This [illegible] follows, up to v. 4, and καὶ at v. 5, must be taken as [illegible], after the manner of the Hebrews who often interpose their καί, which [illegible] καὶ, or he [illegible] and the [illegible] The [illegible] are, however, by [illegible] connected with the πληρουμένου to the last v. of the preceding Chap. each being so united together, that [illegible] is placed [illegible] πληρουμένου, with the following [illegible] 'He who [illegible] of [his members] with all spiritual gifts and graces [illegible] who were dead in sin.' For the [illegible] method compares by many similar instances of anacoluthon and also by the similar passage at Col ii 13, is more natural and probable. Some, indeed, connect these words with the [illegible] of the preceding Chapter, and Mr Locke [illegible] they are the [illegible] and connection from v. 18—20 which, he says, are joined by καὶ [illegible] v. 20, and συνεζωοποίησεν v. [illegible] [illegible] 1, and [illegible] v. 5 [illegible] 'Dead by a mighty power raised Christ from the dead by the like mighty power you Christians [illegible] being dead in trespasses and sins. Wherein I say sin of Ephesus may, as, and contents of the [illegible] being dead in trespasses and sins. He quickened and raised [illegible] dead and seated together with Christ at his heavenly kingdom.' S. Paul, Eph. 20 proves that the Ephesians may be so [illegible] as to see the great advantages they received in the Gospel, among those that he specifies is the mighty power exerted by God in the [illegible], which here some proportion of the merits of Christ from the dead, and placing in it the right hand upon the motion of which he is and being full of the [illegible] image he runs into a description of the exertion of God, which rises in the end of the chapter and then he remonstrates the threat of the [illegible] and having [illegible] their being dead in trespasses and sins he encourages upon that [illegible] of the Christians before their conversion, and the causes of what he designed. But God out of his great goodness quickened them, and placed them together with Christ in his heavenly kingdom.' The above also Note though it gives and, I consider retained the verse to [illegible] in question, yet passing [illegible] out the connection in the Apostle's mind.

Τοῖς παραπτ. for ἐν τοῖς παρ. may be rendered 'by or on account of trespasses.' [illegible] close, or [illegible] is meant to [illegible] to [illegible] as a dead body is to the powers of [illegible] and to be as incapable of [illegible] to spiritual life as a corpse is of [illegible] to natural life. This use of the word [illegible] is also found in the philosophers, who

πατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας· ⁸ἐν οἷς καὶ ἡμεῖς 3

[illegible] backsliders from philosophy and virtue to vice and [illegible], dead. [illegible] *Imperfect.*

2. [illegible] before your conversion. Κατὰ τὸν αἰῶνα τοῦ κόσμου [illegible] 'according to the [illegible] [illegible] the [illegible] of the world, [illegible] corrupt principles and evil practices. Κατὰ τὸν ἄρχοντα [illegible]. The [illegible] Expositors ancient and modern are [illegible] agreed, that ἐξουσία [illegible] for ἀρχάς, [illegible] says [illegible] for those who exercise the power or rule, throughout the various degrees of subordinate agency. So Theophyl. [illegible] [illegible] [illegible] the [illegible] of those powers [illegible] which [illegible] in the air. See Jude v. 6. Mede, Whitby, and Wets. have shown at large that both the Jews and [illegible] of the Pythagorean Sect [illegible] to be peopled with [illegible] of spirits [illegible] They held [illegible] So [illegible] the passages cited by Wets. [illegible] [illegible] passages [illegible] [illegible] These spirits were supposed to be [illegible] That the Jews had the opinion [illegible] [illegible] [illegible]

[illegible]

construction. Thus the Syriac translation by [illegible] removes the anomaly. Newc., Mackn., and Scott endeavour to do away the difficulty by inserting a [illegible] before [illegible], and interpreting [illegible] either the [illegible] or ruler of the evil [illegible] &c. But this is, in every view, objectionable. [illegible] is wrongly translated by Macknight 'inwardly works.' It means literally, [illegible] Hence Rosenm. observes, [illegible] The meaning is that '[illegible] powerfully and manifestly, by [illegible] operates in the [illegible]' referring to the [illegible] who are called υἱοὺς τῆς ἀπειθείας, which expression is not synonymous with [illegible] but a stronger term to denote [illegible] 'devoted to the world.' [illegible] in the O. T.

[illegible] the Apostle here, [illegible] what [illegible] to the Jews also [illegible] that they as well as the [illegible] of the world had been under the dominion of [illegible] ment on this whole passage is the 2d Chapter of [illegible]

With respect to the [illegible] Expositors are not [illegible]

[illegible]

πάντες ἀνεστράφημεν ποτὲ ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς
ἡμῶν ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν·
4 καὶ ἡμεν τέκνα φύσει ὀργῆς, ὡς καὶ οἱ λοιποί· [a] ὁ δὲ Θεὸς,
πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἣν ἠγά-
5 πησεν ἡμᾶς, [b] καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι,
6 συνεζωοποίησε τῷ Χριστῷ, (χάριτί ἐστε σεσωσμένοι·) καὶ
συνήγειρε, καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ
7 Ἰησοῦ· [c] ἵνα ἐνδείξηται ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις τὸν
ὑπερβάλλοντα πλοῦτον τῆς χάριτος αὐτοῦ ἐν χρηστότητι
8 ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ. [d] τῇ γὰρ χάριτί ἐστε σεσωσ-
μένοι διὰ τῆς πίστεως· καὶ τοῦτο οὐκ ἐξ ἡμῶν· Θεοῦ τὸ δῶ-
9 ρον· [e] οὐκ ἐξ ἔργων, ἵνα μή τις καυχήσηται. [f] αὐτοῦ γὰρ
10 ἐσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγα-

[a] Rom. 5. 12.
[b] Rom. 3. 6, 8, 12. 5. 6, 8. 6. 1, 2, 11. 8. 1, 2. 1 Cor. 15. 22. 2 Cor. 5. 14, 15. Gal. 2. 20. 1 Tim. 1. 15.
[c] Isa. 43. 21. Rom. 10. 12. 1 Tim. 1. 16.
[d] Rom. 3. 24. 1 Cor. 1. 30. 2 Cor. 5. 21. Tit. 3. 5, 7.
[e] Rom. 4. 2, 4, 16. 9. 11. 1 Cor. 1. 29, 31. 4. 7. 2 Tim. 1. 9. Tit. 3. 5.
[f] Rom. 4. 17. 1 Cor. 1. 28. 2 Cor. 5. 17. Gal. 6. 15. 2 Tim. 1. 9. 1 Pet. 2. 9, 10.

word is never used of any other creations than such as result from innate propensities. In short, a fit center for the form of warning and inference to have been employed in the cause in question, would be one likely to set aside the common interpretation and establish a sense unsupported by the usual dictionaries and at variance with the context. And of necessity to get rid of a doctrine plainly revealed in Scripture and confirmed by the experience and observation even of the most serious and pious persons. Indeed, the very heathens themselves acknowledge the fact, with all its consequences, as I could show by many examples, one of which may suffice. Dionysius Halicarnassensis says, ἀνθρώπου μὲν γὰρ ἀδίκοις ἔργοις ἀμαρτάνειν ἔφυν.

The expression τέκνα ὀργῆς signifies primarily children of wrath and punishment. So the Heb. בני מות in Heb. xii. 5 (where the Sept. has υἱοὶ παιδείας), 2 Pet. ii. 14 τέκνα κατάρας, Is. lvii. 4 τέκνα ἀπώλειας. He were (from hoc pacto, i. e. ita, both being formed on the Hebr. כן) but sometimes the subjunctive follows ὡς in a causal sense, as here, but in an adverbial one, as v. 2 infra. Finally οἱ λοιποὶ κόσμοι, the remainder, not others, but the rest (of mankind), the other nations.

4—6. The Apostle now returns to the subject he was upon, ii. 1, 2, and what is here only stated briefly, is fully and at large illustrated in the preceding chapter, namely, that we God is and Christ from the dead, so he is also our life.

5. καὶ] for καίπερ. The καὶ is συνεζωοποίησε, συνήγειρε, and καὶ ὄντας ἡμᾶς νεκροὺς, both your Christ and us dead. Some, however, take the καὶ in the sense here and in v. 6, respectively, of the raising up those dead in sin and in the righteousness. And this may be the sense. See Note on v. 1. On χάριτι ἐστε σεσωσμένοι see Note on Rom. iii. 24, and on v. 8.

6. συνεκάθισεν ἐν τοῖς ἐπουρ.] The Apostles the great exemplar of our Christian profession, the participating with Christ in the counsels of God and the angels, and that by a right of consanguinity, as it is not for Christ, so that we are entitled to a the privileges of the Church and friends of God.

7. ἵνα ἐνδείξηται ... ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις] The word and the next. The χρηστότης αὐτοῦ ἐν χριστ. ἐφ' ἡμᾶς. Here is a participle understood and the sense is "bestowed grace and mercy showing towards us in the blessings conferred through Christ and his atoning merits in the Gospel.

8. ἐστε σεσωσμ.] The best Expositors have long agreed that it is meant to represent the subject of the existence, namely, we are put into a state of salvation, brought to the knowledge and profession of true religion. See Note on Matt. i. 21. Διὰ τῆς πίστεως, "through faith in the gospel of Christ.

— καὶ τοῦτο οὐκ ἐξ ὑμ.] It has been disputed among both ancient and modern commentators, whether he τοῦτο should be referred to τὸ σῶσαι, or to σεσῶσθαι or τῇ πίστει. The former is adopted by the older Commentators, especially the Greek ones, but there is made to it objections both grammatical and doctrinal, which are now attempted to be removed by Bolt. The latter mode of construction is adopted by many eminent Commentators. See Chandler, Doddridge and Rip. Tomline, the last mentioned of whom paraphrases "This your salvation by faith is not of yourselves: you were dead in trespasses and sins and therefore could not quicken and raise yourselves. No, your salvation is the gift of God, who &c. To show that this interpretation is not a mere novelty I one, and refer to Theophylact, who explains the τοῦ πίστεως λέγει δεῖξαι ὅτι οὐδὲν τὸ ἐκ πίστεως συνεργεῖ πρὸς τὴν ἐκεῖνων σωτηρίαν. The pronoun is emphatic, and therefore may be rendered yourselves, i. e. not derived by any work of yourselves.

9. οὐκ ἐξ ἔργων, ἵνα μή τις καυχ.] The best Commentators are of general agreement that we here, as often, has the essential sense. In order, so that no man can boast (as he had done any thing to deserve salvation). See Rom. iii. 20, 28, iv. 2, 5.

10. αὐτοῦ γὰρ ἐσμεν ποίημα—ἀγαθοῖς] The γὰρ has occasioned some difficulty. It seems which, Matthiae and others yet. That, however, is a sense of another kind. Indeed the particle may retain its original force, as meant to give a reason for what has been said. For, for we are his &c., i. e., I hold, explains "what we are to Christ, namely, that God

θοῖς, οἷς προητοίμασεν ὁ Θεὸς, ἵνα ἐν αὐτοῖς περιπατήσωμεν.

[illegible] Rom. 9. 4. [illegible]

Διὸ μνημονεύετε, ὅτι ὑμεῖς ποτὲ τὰ ἔθνη ἐν σαρκὶ, οἱ 11
λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ
χειροποιήτου· ὅτι ἦτε ἐν τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ, 12
ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ, καὶ ξένοι τῶν
διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες, καὶ ἄθεοι ἐν
τῷ κόσμῳ· νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ, ὑμεῖς οἱ ποτὲ ὄντες 13
μακρὰν ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ. αὐ- 14

both made us (our [illegible]) and [illegible] are owing to his power and [illegible].' The next words are [illegible], added (as Theophyl. and Est. point out) to prevent any misunderstanding of the foregoing words, as if one could be saved by faith only. Thus the sense may be laid down as follows: 'We are his workmanship, [both naturally and spiritually] being [at the same time] formed and fitted spiritually by Christ and his gospel, for the performance of good works.' [illegible] in the sense of [illegible], which is required by what follows: the best Commentators [illegible] comparing [illegible]. [illegible] here denotes purpose, as often both in the Scriptural and Classical writers. See Wetstein, Kr. and Steph. Thes.

The next words are meant to further enforce the [illegible]. And [illegible] the [illegible] to [illegible] 'since in them God hath before prepared us to live', i.e. (to use the words of [illegible]) 'to the performance of which good works God hath before prepared us, [by the calling of the Gospel and the influences of the Spirit,] that we should live in the practice of them.' This mode of interpretation is supported by [illegible] Chandl. and others, though some recent Commentators, as Koppe, Rosenm., and Wahl, explain 'for which God has long destined us', i.e. in which he has determined that we should walk. But the other view of the words is decidedly preferable.

11—13. Having spoken to them of the general state of fallen man, and their salvation [illegible] believers, by the rich grace and mercy of God, the Apostle next proceeds to show the Gentile converts the peculiarities of their case, which had placed them much farther out of the way of mercy than the Jews had been. (Scott.) He illustrates the mercy of God in their conversion by showing them that God was under no previous obligation, by virtue of any special covenant he had entered into with them, to confer so great a happiness upon them, since they were wholly unacquainted with, and strangers to, the only peculiar covenant he had entered into with any part of mankind, and who consequently could have no interest in the peculiar benefits of it. (Chandl.) [illegible] 'Wherefore, [that ye may understand the magnitude of the benefits ye have received, and the obligation ye are under to the performance of good works] remember,' &c. [illegible] 'that ye were formerly in the flesh,' i.e. who were once Gentiles, &c. Ἐν σαρκὶ, by birth of descent, or [illegible]. The words [illegible] λεγόμενοι [illegible] are parenthetical, and [illegible] construction. Οἱ λεγόμενοι [illegible], i.e. who are contemptuously styled 'the uncircumcision', for [illegible] abstract for concrete, as περιτομὴ just after for οἱ περιτετμημένοι. So Schleus. observes the Heb. [illegible] was a name of contempt applied to the Gentiles by the Jews. See [illegible] 'made by hands in the flesh.' This, Locke observes, is an expression [illegible] of the heart and spiritual, ἀχειροποίητος. See Col. ii. 11.

12. χωρὶς Χρ.] for χωρισθέντες τοῦ Χρ. '[illegible] communion with Christ.' The sense of which is further developed in the next words ἀπηλλοτριωμένοι, [illegible] 'aliens from the [illegible] of Israel.' Ἀπαλλ., which is found [illegible] writers, is a stronger term than ἀλλότριοι, [illegible] opposed to [illegible]. [illegible] πολιτεία is a [illegible] of [illegible] as well as civil polity, as it is here especially, since [illegible] the one was closely united with the other. [illegible] for [illegible] to correspond with [illegible] privileges. Διαθηκῶν τῆς ἐπαγγ. [illegible] the Mosaic covenants. See Note on Rom. ix. 4. Ἐλπίδα μὴ ἔχοντες, having [illegible] hope of eternal life and salvation. See Chandl. and Doddr. Καὶ ἄθεοι ἐν τῷ κόσμῳ. The sense is, 'and thus without God', i.e. as Chandl. explains, 'They neither knew the true God, or did not worship him as God, they had not acknowledged [illegible] him for their God, and, in consequence, were not acknowledged, were not owned, and blessed and accepted by him as his peculiar people.' See Locke. The words ἐν τῷ κόσμῳ are added to heighten the [illegible], as living in a world created and preserved [illegible] by God, and yet not knowing him or worshipping him as God.

13. The ἐν here answers to the [illegible] Χρ. [illegible], by Christ and his religion. Or we may, with Koppe, supply ὄντες (compare Rom. viii. 1) 'having been united to Christ', become Christians. Μακρὰν and ἐγγὺς were [illegible] expressions denoting respectively the [illegible] God and therefore [illegible] to the presence, and those who [illegible] the [illegible] and were consequently far removed

τὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἕν,
14 καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, [m]τὴν ἔχθραν ἐν
τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι, καταρ-
γήσας ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἕνα καινὸν ἄνθρω-
16 πον, ποιῶν εἰρήνην· [n]καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους
ἐν ἑνὶ σώματι τῷ Θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας τὴν
17 ἔχθραν ἐν αὐτῷ· [o]καὶ ἐλθὼν εὐηγγελίσατο εἰρήνην ὑμῖν
18 τοῖς μακρὰν καὶ τοῖς ἐγγύς, [p]ὅτι δι' αὐτοῦ ἔχομεν τὴν
προσαγωγὴν οἱ ἀμφότεροι ἐν ἑνὶ Πνεύματι πρὸς τὸν Πα-
19 τέρα. [q]Ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλὰ συμ-
20 πολῖται τῶν ἁγίων καὶ οἰκεῖοι τοῦ Θεοῦ, [r]ἐποικοδομηθέντες

[m] Col. 2. 15. [n] Col. 1. 20. [o] Isa. 57. 19. [p] Eph. 3. 12. [q] Ps. 147. 19. [r] Mat. 16. 18. 1 Cor. 3. 9, 10. 1 Pet. 2. 4, 5. Apoc. 21. 14.

from his presence and favour. See Is. lviii. 19, and Notes on Acts ii. 21, and Eph. iv. 14. Ἐγγύς, 'nigh,' are brought into favour and acceptance with God.' Ἐν τῷ αἵματι Χριστοῦ, see Eph. i. 7, Heb. ix. 14.

14. ἡ εἰρήνη ἡμῶν] Put by metonymy, for 'ὁ ποιῶν εἰρήνην,' the author of our peace, and by metonymy with God, 1 in the next verse, just as the Jews call the Messiah הָאִישׁ שָׁלוֹם, 'the man of peace.' In another sense, the cross of the Antichrist is represented by the Jews as the prime cause of all the evils of the present. Both ideas are given. The words following are illustrative of the sense of the foregoing. In an allusion to the partition wall of the temple which separated the court of the Gentiles from that of the Jews. The word μεσότοιχον is very rare in the classical writers, though it occurs (as it is cited by Wetstein from Aristeas, p. 38) τὸν τῆς ἐρήμου καὶ ἀοικήτου μεσότοιχον ἀνοικοδομήσαντες. It is properly the central of the μεσότοιχα, or μεσοτοίχια. The φραγμὸς is a fence of expatiation for διαφωνοῦντα πρὸς ἀλλήλα. It here alludes to the Levitical Law of Moses, which was intended to keep the Jews apart from the Gentiles, but which presented a mutual enmity to which the Apostle points in the next.

15. The ἐν δόγμασι may be taken either with the preceding or the following words, whichever the sense will allow. But it seems more natural to connect it with the following. The ἐν δόγμασι is put in contrast with ἐν σαρκὶ, denoting the cause of enmity, which the Law was, since it prevented in one parts by its ordinances and separations, and in the other a dismissal hatred. By the expression, τὸν νόμον τῶν ἐντολῶν, by the mention of his hatred of Christian enmity, to bring in that everlasting righteousness of which David prophesied. The ἐν δόγμασι refer to the ceremonial part of the law, and are specified as being the cause of the dissension, or enmity, and Jews in Ps. lxix. 9, 17, and Notes.

καταργήσας] 'having abolished,' in order that (ἵνα) he might be formed from the two commonwealths one new mankind.' As ver. 16 ἀποκαταλλάξῃ is from καταλλάσσω following. The two commonwealths are spoken of as being one in the edifice and having a common spirit of feeling, as a man of two parts, from himself and one another, whereas a party would be brought to a new and reformed religion with new and entirely better principles. See I Sam. i. 1.

Ἐν αὐτῷ, i.e. 'through his means and by his death on the cross.' Ἐχθρὰ, 'this making

16. ἀποκαταλλ.] Comes more strongly than καταλλ., and refers to the enmity previously existing. Ἐν ἑνὶ σώμ., 'by composing one body,' i.e. Christ's mystical body, the Church. Ἀποκτείνας τὴν ἐχθ. is not synonymous with καταργήσας τὴν ἔχθραν just before, but a stronger expression, denoting that it is annulled for ever. There may, however, be an allusion (as Koppe thinks) to a custom in the metaphor by which laws, when abrogated, are said to be killed. See Grotius and Stanley, who refer to Heb. ix. 17.

17. εὐλόγ. κ.τ.λ. [having come, etc. the words] Ἐυαγγ. κ.τ.λ. &c. As Christ did not himself preach this peace to the Gentiles, we must understand it as done through the medium of the ministers, the Apostles. Εὐαγγελίζεσθαι εἰρήνην, i.e. a title of obtaining peace and reconciliation with God, is a phrase occurring in Acts x. 36.

18. τὴν προσαγωγὴν] i.e. 'to express the force of the Article, the access which we have in worship, there is an allusion to it as to a king or great man.' In our we have, as Dr. Clarke, in his edition of Parkhurst, See Rom. v. 2, 1 Cor. xv. 13.

19. ἄρα οὖν &c.] Here we have the *inference* from what has been said, as v. 15, 'So, or now then,' &c. The terms ξένοι and πάροικοι differ, the former being applied to a *foreigner*, the latter to a *sojourner*, that corresponding respectively to the Latin terms *peregrinus* and *incola*. In the words following πολῖται and οἰκεῖοι the *citizens*, refers to the ξένοι and the *citizens* to the πάροικοι (compare v. 6). The meaning is, that they all have now every privilege which the Jews had of being the *people* and *family* of God.

20. Οἰκοδομεῖν applied to oikeia just before, the Apostle suggests a figure or comparison of the Church as a House or Temple of God, having in mind, it is supposed, the Temple of Ephesus. The present passage is one of great beauty, and especially worthy of admiration from the skill with which the architectural figures are applied to the subject. By ἀποστόλων most interpreters and early modern Expositors understand the prophets of the Old Testament as being the heralds of the Gospel. As, however, the term is put of τῶν ἀποστόλων καὶ προφητῶν

ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρο-
γωνιαίου αὐτοῦ Ἰησοῦ Χριστοῦ, 21 ἐν ᾧ πᾶσα ἡ οἰκοδομὴ
συναρμολογουμένη αὔξει εἰς ναὸν ἅγιον ἐν Κυρίῳ, 22 ἐν ᾧ καὶ
ὑμεῖς συνοικοδομεῖσθε, εἰς κατοικητήριον τοῦ Θεοῦ ἐν Πνεύ-
ματι.

III. Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χρι- 1
στοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν— εἴγε ἠκούσατε τὴν 2

[illegible]

that the most prophets could hardly be said to form part of the foundation of the walls by Apostles, the most eminent modern Commentators from Grot. downwards, have taken it of the πρεσβύτεροι, or inspired teachers of the New Covenant, as contrasted with the prophets of the Old, but referring to the Christian prophets, see note on iv. 11. A. to v. 27. This indeed, we cannot hold, and doubtless by v. 5, of the next Chapter.

20 ἐπὶ τῷ θεμελίῳ, ἀκρογωνιαίου. Compare in the ancient prophecy Matt. xxi. 42 κεφαλὴ γωνίας. In order to understand the expression properly, we must bear in mind, as Chandler observes, that "the strength of buildings lies in the foundation and the corner stone is that which unites and compacts the different parts of them: the chief corner stone is that which is laid at the foundation, upon which the whole angle or point of the building rests and which is called in the principal support and ornament of the whole edifice." Now Christ is the chief corner stone, the main stress of this spiritual building rested upon him, who by his death rent down Jews and Gentiles the two formed constituent parts of it, into one compact, vast and lasting and beautiful edifice. This view is supported by the most eminent Commentators, and required by the expression συναρμολογουμένη in the verse following. Compare also v. 14—19.

21. This ἐν ᾧ is not found in several MSS. of Greek and Heb. as a substantive Latin and the Ed. Princ. and is omitted by Berg., Matth., and Knapp and is marked as probably to be omitted by Griesb. It is without reason. The external testimony being not overpowering and the internal not in favour of the omission though recommended by the peculiarities of the language (for as Dr Mitchell and Conybeare would signify even, when it is omitted where is required with a conjunction the Article to the subsidiary following, see Mitchell Gr. A. 7, yet it is properly so not so commonly known as to induce us to say, that the Article to have come from the early Critics much less to omission. Whereas, if the omission stand, the Article was very likely to be added to be confirmed by several examples from the best writers, as Thucyd. and others.

In ὃ should be rendered by "in which" by means of "whereby" or "in which together," not as the stones should be in a heap according to the ancient manner of building, in which the stones were not cemented together. See Thucyd. iv. 4 and my Note there. Thess. A. Ed. So Anthol. i. 12. 4 cited by Wetst. ὀρθὸν τοῖχον ἔστησεν. In the ναὸς there is an allusion to our priests work, and in the ἅγιον to mans ye. Chandler has ἅγιος ὁ Κύριος. But ναὸς ἅγιος ὁ Κύριος must be rendered "into a holy temple through the Lord, or rather, "into a temple holy to the Lord."

22 ἐν ᾧ καὶ. This may with equal propriety be referred to Κυρίῳ and to ναὸς, but is more natural to refer it to the nearest Noun. And Dr. Lardner observes, it is confirmed by a similar use of the same word συνοικοδομεῖν in Heb. x. 32 (of the writer of Heb.) [illegible] Dr Barton and parallel phrases in which temple is also used [illegible] superior and the Jews are to unite a building in which God dwells by his Spirit. Ὁ δὲ κύριος πνεῦμα ἐστιν, see Rom. viii. 9. 11 or 1 Cor. vi. 19, see our Notes. By συνοικοδομεῖν is by most recent Commentators taken for συναρμολογεῖν and by Dr Mitchell would [illegible] have been rendered "put together." But [illegible] are noted by the ancient and most modern Expositors by the Ed. Princ. is far more agreeable to the context and the general tenour of the Apostle's reasoning.

III. The Apostle having now fully declared that it was the express purpose of God to call the Gentiles to be partakers of the promises of his covenant, proceeds to speak of the dignity of his own Apostleship and the order and [illegible] of his extraordinary mission by which he was called and fitted out to this work, he not only gives them a fuller assurance of the truth of the doctrine he had declared, but prevents the bitter [illegible] and prejudices against him upon account of those persecutions and sufferings which he was exposed to [illegible]

1. ἐγὼ Παῦλος ὁ δέσμιος. Here there is a seeming tautology, which the translators rendered simply "Paul, prisoner," as [illegible] however, is thought by Dr Mitchell to be [illegible] [illegible] Dr Wordsw., Dr Mitchell, and others to regard ver. 1 [illegible] as a parenthesis, the thread of the reasoning being resumed by a repetition of the words χάριν ὑμῶν in consequence of the sequel [illegible]

The argument is stated by Dr Mitchell in the following paraphrase. "For this cause I Paul, the prisoner of Jesus Christ for your sake, I pray to God, that you may be strengthened with his Spirit, so that Christ may dwell in your hearts. After this prayer, I proceed in Doxology (v. 21) with the concluding Amen."

2. On the use of εἴγε, see Note on A. to v. 15. Ἐὰν μὲν τὸ χρῆμα δοκῇ τοῦ πάντῃ ἀγῶνος προσήκειν, ἐὰν

οἰκονομίαν τῆς χάριτος τοῦ Θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς,
3 [y]ὅτι κατὰ ἀποκάλυψιν ἐγνώρισέ μοι τὸ μυστήριον· (καθὼς
4 προέγραψα ἐν ὀλίγῳ, πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι
5 τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ·) [z]ὃ [ἐν]
ἑτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων, ὡς
νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφή-
6 ταις ἐν πνεύματι· [a]εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσ-
σωμα καὶ συμμέτοχα τῆς ἐπαγγελίας αὐτοῦ ἐν τῷ Χριστῷ,
7 διὰ τοῦ εὐαγγελίου· [b]οὗ ἐγενόμην διάκονος κατὰ τὴν δω-
ρεὰν τῆς χάριτος τοῦ Θεοῦ τὴν δοθεῖσάν μοι κατὰ τὴν ἐνέρ-
8 γειαν τῆς δυνάμεως αὐτοῦ. [c]ἐμοὶ τῷ ἐλαχιστοτέρῳ πάν-
των [τῶν] ἁγίων ἐδόθη ἡ χάρις αὕτη, ἐν τοῖς ἔθνεσιν εὐ-
9 αγγελίσασθαι τὸν ἀνεξιχνίαστον πλοῦτον τοῦ Χριστοῦ, [d]καὶ
φωτίσαι πάντας, τίς ἡ *οἰκονομία τοῦ μυστηρίου τοῦ ἀπο-
κεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ Θεῷ, τῷ τὰ πάντα
10 κτίσαντι διὰ Ἰησοῦ Χριστοῦ, [e]ἵνα γνωρισθῇ νῦν ταῖς ἀρ-

[illegible] h Rom. [illegible]

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some [illegible], but, as the best Expositors are agreed, [illegible] of the grace of God. [illegible] though [illegible] belong to as χάριν, yet [illegible] is found in [illegible] and others of the best writers to be [illegible]. Thus [illegible] passage of [illegible] 25 it is [illegible], the εἰς denotes the end or purpose, q.d. for your benefit.

3. ὅτι] '[I say] that.' Κατὰ ἀποκάλ., for ἐν ἀποκαλύψει. Compare Gal. i. 12. Τὸ μυστήριον, i.e. [illegible] the calling of the Gentiles, [illegible] I have before briefly glanced at supra i. 9 & 10, [illegible]

4. πρὸς ὃ] This may be taken with Koppe, for [illegible] ὃ [illegible] ἀναγινώσκοντες δύνασθε νοῆσαι πρὸς αὐτό, i.e. κατ' αὐτό. Σύνεσις denotes [illegible] and sagacity [illegible] knowledge of any thing.

5. ὡς] 'in the same manner as,' i.e. with the same [illegible] and [illegible] as.

6. Συγκληρ. [illegible] and σύσσωμα are all very rare words. [illegible] belongs to all of them except [illegible], which is [illegible] to denote [illegible]. [illegible] answers to the Latin [illegible], and denotes 'many members of the same body,' the Church. Συμμέτοχα τῆς ἐπ., 'joint partakers of the promise' [of salvation] by Christ.

7. [illegible] had committed to me [illegible] 2. The same expression occurs at Col. i. 25. Δωρεὰν τῆς χάρ., 'the gracious and free gift.' [illegible] 'by the great [and supernatural] energy of his power.' See supra i. 19 & 20.

8. ἐλαχ.—ἁγίων. The sense is, 'To me, [illegible] who am [illegible] comparison the least of all saints.' [illegible] Wets., Matth., Griesb., and Tittm., being not found in many MSS., Fathers, and early Edd. [illegible] a comparative [illegible] superlative (ἐλάχιστος) as πρώτιστον [illegible], μειζότερος. Also ἐλαχιστότερος is used by Sext. Emp. The Apostle means to say that of all persons [illegible] Christians, he was, by reason of [illegible] blinded adherence to Judaism and persecution of the Gospel, formerly [illegible] the least worthy of the [illegible] call and Divine [illegible] which had been vouchsafed to him. [illegible] ἀνεξιχν., [illegible] See Note on Rom. xi. 33.

9. φωτίσαι. This term is more significant than [illegible] Instead of the common reading [illegible] a great number of the best MSS., Versions, and Fathers, together with the Edd. [illegible] οἰκονομία, which has been justly adopted by Beng., Wets., Matth., Griesb., Tittm., and Vater. On the sense of the expression, see Note supra v. 2. The common reading [illegible] 'from the ages [of eternity].' [illegible] many of the best Commentators [illegible] the new creation of the [illegible]; but by the ancient and most modern ones in the natural sense. I would, with [illegible], Doddr., and [illegible], unite both, which, as the last mentioned Commentator observes, adds to the dignity of the sentiment. [illegible] paraphrase: 'And to let all men see what this mystery is which hath so long been hid in God, who, as he created all things at first by Jesus Christ, so he hath now wrought this great work of new creation, of regenerating the Gentiles, raising them out of their heathen [illegible] by Christ [illegible] but is now communicated to the world.'

[illegible] Ἰησοῦ Χριστοῦ, which is not found in some ancient MSS., Versions, and Fathers, was removed by Mill and Beng., and cancelled by Griesb., and justly, for it may be suspected,

χαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλη-
σίας ἡ πολυποίκιλος σοφία τοῦ Θεοῦ· κατὰ πρόθεσιν τῶν 11
αἰώνων, ἣν ἐποίησεν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν· ἐν 12
ᾧ ἔχομεν τὴν παῤῥησίαν καὶ τὴν προσαγωγὴν ἐν πεποιθή-
σει διὰ τῆς πίστεως αὐτοῦ. [13] διὸ αἰτοῦμαι μὴ ἐκκακεῖν ἐν 13
ταῖς θλίψεσί μου ὑπὲρ ὑμῶν, ἥτις ἐστὶ δόξα ὑμῶν. — τούτου 14
χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα τοῦ Κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ, ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ 15

will Rock, to have been an alteration of the same early Critic who, as we find from I Pet i 10, 11, had read the passage, as I hope to show.

10. ἵνα γνωσθῇ, κτλ.] 'in the end that' &c. In τοῖς ἀρχ. καὶ ἐξ are learned the technical orders of angels. See Note on v. 3 10 & 20. Ἐν τοῖς ἐπουρ. 'in the heavenly mansions.' See 'Ἐπουρ.' in Index. Paul applies the communication of more light and knowledge even to Heaven of such wonderful use. 'Ἀν τοῖς ἐπουρ. (hand) 'to be known to the angels' deserved of this mystery of the calling of the Gentiles was, as the knowledge of God's intentions, the act to be accomplished as the dispensation consequent, by the accomplishment of the Divine purposes, would afford new proof of the wisdom of God as thus exercised in bringing about its own designs. Πολυποίκιλος regards the various regards conspicuously exhibited. Διὰ τῆς ἐκκλησίας, i.e. by the constitution, propagation, and government of the Church.

11. κατὰ πρόθεσιν—ἐποίησεν ἐν Χ. Ἰ.] 'The end is given, as Chand. explains, "that the angels understood the manifold wisdom of God by the gathering the Gentiles into Christ, in that dispensation of the ages, which he formed or acted by Jesus Christ, all which had a reference to him and led on to the accomplishment of his purposes of mercy and favour towards mankind, as aim to him.' See also Whitby and Locke. Πρόθ. regards the disposition which any one makes of any thing, whether in act, or in intention. See Lexicons, sub voc. and Note. Some, however, are of opinion that some special intention of the Lord's, the Heavens, and the angels.' But this is not so apt a sense.

12. ἐν ᾧ ἔχομεν κ. τ. ἐ.] 'In him, by him, by a new access (viz. in prayer) (See Eph. ii 18) to God (v. 6) and a confidence on the ground of the privileges of the Church of God implied in the above.' See Note on v. 16. Here we may add a clause in order to explain and strengthen the preceding. Διὰ τῆς πίστ. αὐτ. 'through the faith he have in him, and consider it as his gift.' See Chrysost. So πίστ. Χριστοῦ Phil. iii 9, 4 ... 22.

13. διὸ] i.e. as I have expressed, 'since we are made partakers of such exceedingly great privileges by the Gospel which I am preached to you.' Ἐν αἰτοῦμαι μὴ ἐκκακεῖν &c. 'I pray of God, or request of you, that you may not faint.' See Luke xviii 1. Ἐν τοῖς θλίψ. μου ὑπ. ὑμ. 'in the sufferings I undergo for your sake.' Ἥτις ἐστὶ δόξα ὑμῶν 'which sufferings are to you a matter of glory to you, or be said of whom I suffer, when you consider the firmness with which I endure them, as an attestation of my sincerity in the Gospel I preached to you, so that ye may be proud of being converted by me.' By the same must I think be understood not the Christians only, but the Church of Christ at generally. Ἥτις is in the neuter, and an idiom common to the Hebrew, Greek, and Latin, in which the relative is accommodated in gender not to the former or the nearer of two antecedent nouns, but to the clause or sentence. It is well remarked by Chand., that 'though the Apostle had converted most these years with them, and was the instrument of their conversion and gained by his conversation and preaching among them a good share in their esteem, yet when they saw him exposed to such persecutions, it might occasion in them some suspicion of the goodness of his cause and the truth of his doctrine, especially as they saw even the Judaizing Christians were amongst the number of his enemies who either occasioned or moved in his sufferings.'

14. τούτου χάριν] See Note on v. 1. Here τοῦτο is [illegible] used instead of Θεοῦ, to intimate that it is on account of this mysterious connexion that salvation resulting to Christians. Thus the mention of this connexion in alluding between God the Father and the Son, the Apostle was led to introduce that much subtle, though of a very different kind, between as created in him and the Father.

15. ἐξ οὗ] 'to say Mr. Hodge has correct, refer to the Father from whom both men and angels are named, i.e. are denominated the one family and sons of God, i.e. Ps. lxxxii 6. Isa. xlv 12. or to Christ, by whom all and angels are to be gathered into one family or society of which he is the head.' The expression πατριὰ is supposed to be adopted from the Jewish manner of speaking, by which the angels were called God's family above and the Jewish people on earth his family below. The word shows the necessity of that interpretation, so much as to say that it

16 ἐπὶ γῆς ὀνομάζεται· ἵνα δῴη ὑμῖν, κατὰ τὸ πλοῦτος τῆς
δόξης αὐτοῦ, δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ
17 εἰς τὸν ἔσω ἄνθρωπον, κατοικῆσαι τὸν Χριστὸν διὰ τῆς
18 πίστεως ἐν ταῖς καρδίαις ὑμῶν· ἐν ἀγάπῃ ἐρριζωμένοι καὶ
τεθεμελιωμένοι, ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσι τοῖς
19 ἁγίοις, τί τὸ πλάτος καὶ μῆκος καὶ βάθος καὶ ὕψος, γνῶ-
ναί τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χρι-
20 στοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ. Τῷ δὲ
δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπὲρ ἐκ περισσοῦ ὧν αἰ-
τούμεθα ἢ νοοῦμεν, κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν

extends to both earth and heaven, and, as respects the as they found it implies the adoption of the Gentiles together with the Jews to the benefits of the Gospel, meaning that all such distinction is done away, God is the Head of every family or nation on earth.

Dean Jere being of Arius's work, Bp. Mant. strenuously maintains that the sense must be, not, 'the whole family,' but, 'every family.' This sense, however, runs, as appears here, counter to the argument carried on in the context. And as to the support which he would derive to this view from the ancient commentators, it is, in fact, rather fancied than real, being merely founded on an incomplete quotation in Suidas. Indeed the words immediately following are seen to show that the Apostle recognised but two such families, the ἐν οὐρανοῖς καὶ ἐπὶ γῆς being the ἑκατέρα, and ὁ ἐπὶ γῆς as the ἑνός. Finally, it is not very likely that the Apostle should have just observed a nicety respecting the use of the Greek, which, I apprehend, was utterly adhered to, even by the classical writers. Besides, must we be reminded, that the extent of such a mistake cannot not in the language of the Arians, but in the assumption of it as necessary, or, at least, where it may very well be understood. And we hope to have shewn, more than one occasion, that it is difficult to trace to the Bible respecting the existence of the Arians.

16. ἵνα δῴη. This portion contains the substance of the prayer, and may be compared with a parallel passage (Col. ii. 1-3).

κατὰ τὸ πλοῦτος τῆς δόξης. The sense seems to be 'according to his immense bounty and mercy, which is His glory.' δυνάμει κραταιωθῆναι, 'to be powerfully strengthened,' compare being for δυνάμει. This is not to be understood as the Gnostic notion of *firmness of faith* and courage in professing the Gospel amid persecution, but must comprehend, as We shall suppose, all the holy dispositions of their renewed souls, in fact, essential love, love, gratitude, hatred of sin, hope, patience, that they might be strengthened amidst temptations and persecutions, especially, and dwelt by God in every station. Διὰ τοῦ πν. 'by the influence of the Holy Spirit.' But, 'quod ad nos' ut. On the expression ἔσω ἄνθρ., see Notes on Rom. vii. 22, 24 (p. iv. 16). So Plato (cited by Suidas) says τὸν ἔσω ἄνθρωπον ὁ αὐτὸς ἀληθινὸς ἐστι ἐγκρυπτόμενος. The Platonopher probably derived the expression

from the East, where it was prevalent, and perhaps originally proceeded from the Jews.

17. κατοικῆσαι τὸν Χρ. Sub. ὥστε, for ὥστε δόξετε ἐστε. In a sense the heart of the Christian is never is compared to a temple, as for the abode of God, and, from the verse following, I should seem that the Apostle had here in mind the celebrated temple of Diana at Ephesus. See Chandler and compare (or in ch. 18 x. 19), also Joh. xiv. 23 "and we will come and make our abode with him." At the same time, this indwelling of Christ in the heart of the true Christian must clearly be understood of fervent love to Christ "considered (as Mr. Scott says) as the Sovereign of their affections and actions, and the source of their joys." Thus, indeed, is plain from the ἐν ἀγάπῃ, &c. of the next verse, which is meant to explain the preceding.

18. ἀγάπῃ) i. e. love to Christ and his religion. In ἐρρ. and τεθεμ. it is meant that the love should be deep and sincere. In τεθεμ. the architectural metaphor is kept up, and, indeed, so in ἐρρ., for though the word be properly applicable to trees, yet it was applied to cities. Wets. and Hes. Syn. used of the building of many edifices. In which case, however, it is almost always accompanied with some word which has reference to building. Ἐξισχ. is a stronger term than ἰσχ. Καταλ. signifies to form an adequate conception. Πλάτος, μῆκος, βάθος and ὕψος are terms are used to denote immense extent, viz. in some capacity of the spiritual temple the Church, or, as others, of the love of Christ. If the former be adopted, as it is by Bing. West, and Kuppes, we should, I think, point wrong. But the construction not being strictly kept up in the verse, is a reason to this mode of interpretation. And, indeed, the common one is by far the more natural.

19. γνῶναί τε τὴν ὑπερβ. τῆς γνώσεως) The sense is, 'And (in short) to know the immense love of Christ,' i. e. the immensity of redeeming love,) though, indeed, to comprehend know it surpasses the powers of all finite beings.

ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ. The sense here is disputed, but the one assigned by Grot., Cocc., Wolf., and Macknight, as being the simplest, most natural, and of most extensive application, deserves the preference. The Apostle means to say that he thus claiming the Holy Spirit and having suitable comprehension of the great mystery of redeeming love, they may be filled with all the spiritual gifts and graces, both ordinary and extraordinary, which God vouchsafes to his faithful worshippers.

ἡμῶν, αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ, εἰς 21
πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων! ἀμήν.

IV. [1] Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν Κυρίῳ 1
ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε, [2] μετὰ πάσης 2
ταπεινοφροσύνης καὶ πραότητος, μετὰ μακροθυμίας ἀνεχό-
μενοι ἀλλήλων ἐν ἀγάπῃ, σπουδάζοντες τηρεῖν τὴν ἑνότητα 3
τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης. [3] Ἓν σῶμα 4
καὶ ἓν πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλή-
σεως ὑμῶν· [4] εἷς Κύριος, μία πίστις, ἓν βάπτισμα· [5] εἷς 5
θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ 6

20, 21 The general sense of this *doxology* (on which, as Chandler observes, is a noble description of God the Father) is clear and beautiful. Its peculiarities are to be traced to examples and of the phraseology, as, for instance, of ὑπερ πάντα and ὑπερ ὃ πάντοτε, since the accumulation of the same or similar terms is the repetition of words, or rather to strengthen the sense. But in fact, the irregularity (which it may be called) arises from blending two phrases into one. When expanded, the sense will run thus: "Now to Him who is able to do for us all things that we can ask—yes, who is able to do all things which I have spoken of, what we can ask or even conceive." Compare 1 Cor. ii. 9. Κατὰ τὴν δύναμιν κ. τ. λ. The sense is agreeable to this powerful Presence of the Spirit which has worked in us. See 1 Cor. xii. 6. "The power (καὶ ἐνεργεῖν) was exerted in their being quickened when dead in trespasses and sins, and recovered from the dominion of the power of the prince and in bringing them up to honour in church and people that they might be to the praise of his glorious grace." Now the same power which they had already experienced in producing his wonderful change, is hence which they shall yet assist not thought of was a cordially sufficient to confer on them as well unutterable blessings for the future, as also to all that was far exceeding all their thoughts, and in a greater than they themselves can never directly ask for.

— εἰς πάσας τὰς γενεὰς κ. τ. λ. An exceedingly strong and dignified expression, literally, "throughout the successions of all generations unto the ages of ages for ever."

IV. Here commences the hortatory part of the Epistle, shewing God's gracious design in the Gospel dispensation, and the benefits and privileges that appertain to all who believe in Christ Jesus, as also the *manner* of this calling, the constituents of the Church, and how previous was the hope of the Apostle from such ministers (according to the custom) various practical directions, and with the strongest expressions of love, them to walk worthy of their high calling. And first he presses upon them the duties of unanimity and concord, from the consideration of their being all of the members of the same body of which Christ is the Head.

1 Παρακαλῶ οὖν κ. τ. λ. "I entreat, then, you to be worthy of your high privileges and hopes." Ὁ δέσμιος ἐν Κυρίῳ, "the prisoner in the Lord," or "the person who is a prisoner which represents the bonds of the Author, the use being here καθ' ὅλον ὅν." See Matt. Gr. A. "Ἐν Κυρίῳ is for διὰ τὸν Κύριον," he Lord's cause." Κλήσεως, i. e. the state to which they were called and allotted, by the grace of God.

2 μετὰ πάσης ταπεινοφ. κ. τ. λ. "humility and meekness." For terms are not synonymous, but the latter virtue is connected with the former, as usually resulting from it. In ἀνεχόμενοι, for ἀνεχομενοι, there is a slight anacoluthon. Ἀλλ. ἀλλ., "to sustain each other's powers." Ἐν ἀγάπῃ "in the exercise of charity." So 1 Cor. xiii. 1. Ἐν ἀγάπῃ πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει.

3 τὴν ἑνότητα τοῦ πνεύμ. The word πνεῦμα is not here to be taken (such is my decided opinion) to the sense 'mind,' which we need not, with Mr. Valpy, suppose it to be put for πνευματικόν. The sense seems to be this: "that unity and concord which agree to the dictates of the Holy Spirit," whose influence they possessed. In the same sense the expression is used of this gracious spirit which binds all together. So Grot. cited by Wetst. "Dissentiens locus concordem parat usum."

4 ἓν σῶμα κ. τ. λ. The sense is, "Persons one body (of you all, namely, the church) and one Spirit (by whose gracious aid or influence it is animated, even the Holy Spirit)." See 1 Cor. xii. 13.

— καθὼς καὶ ἐκλήθ. [Inasmuch as you were called (to) one spirit] with one hope of your calling, i. e. to one [in] the blessings resulting from that calling. The most expositors are agreed, that ἐν ἐστὶν is for ἐν μιᾷ ἐλπίδι. Thus the clause is equivalent to μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν. For ἐν, throughout the whole passage, denotes "one and the same." The Apostle commences every thing in the religion to which he is exhorting. The argument to unity here employed may be compared with the following in Arabul, adduced by Mich. Ben. Ἀφαιρεῖ τοίνυν ἀπὸ τῶν ἀλλήλων τὴν ἀπόστασιν τὴν ἀπόστασιν ἀφαιρεῖ, ἀλλὰ καὶ τὴν ἀπόστασιν ἀφαιρεῖ ἀλλὰ καὶ τὴν ἀπόστασιν ἀφαιρεῖ. Ἀφαιρεῖ δὲ ἡμῶν καὶ τὴν ἀπόστασιν τὴν ἀπὸ τοῦ κόσμου καὶ τὴν ἀπόστασιν τὴν ἀπὸ τῶν μεγάλων πολλῶν κακῶν. The same argument is used by Manichæ, p. 10, to exhort the Jews to circumcision. But a reflection on the Romish perversion of this passage see Wetst. whose also Note I must refer to order to refute another even more important. Note of the same nature which is relative of the Romish perversion of this Here.

5 εἷς θεὸς καὶ πατ. κ. τ. λ. We cannot but say, "that God the Father is our God over all, or that

7 ἐν πᾶσιν ὑμῖν. ˢ Ἑνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ
8 τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. ᵗ διὸ λέγει· Ἀνα-
βὰς εἰς ὕψος ᾐχμαλώτευσεν αἰχμαλωσίαν, καὶ ἔδωκε
9 δόματα τοῖς ἀνθρώποις. ᵘ τὸ δέ, ἀνέβη, τί ἐστιν, εἰ
μὴ ὅτι καὶ κατέβη [πρῶτον] εἰς τὰ κατώτερα [μέρη] τῆς
10 γῆς; ˣ Ὁ καταβὰς αὐτός ἐστι καὶ ὁ ἀναβὰς ὑπεράνω πάν-

s Rom. [illegible]
1 Cor. 12. [illegible]
t Psal. [illegible]
u [illegible]
x Acts 2. [illegible]

there is one who is both one God and the Father of [illegible] only we find that there is also one who is one God [illegible] in essence, and the Son and both the principle in all things, and so also say we of the Holy Spirit; and that as the one Lord and one Spirit here do not exclude the Father from being both Lord and Spirit, so neither doth the one God and Father exclude the Son or the Holy Spirit from being God, but only from being God the Father." Διὰ πάντων, i.e. [illegible] to use the words of Chandler [illegible] "in and through all things with his presence, and overruling them by his Providence." Ἐν πᾶσιν ὑμῖν, i.e. by the influence of his Spirit and grace.

7. ἑνὶ δὲ ἑκάστῳ, &c.] This is intended to counteract an objection, namely, that the gifts of the Holy Spirit are different to different persons, which might occasion envy, and be of disadvantage to unity. The sense is, "[illegible] these gifts are not the same to all, [illegible] unto each one of us is given the gracious favour of the Spirit according to the measure [not of faith or natural endowments, but] of the gift of Christ," i.e. in such measure and proportion as Christ thinks fit to bestow. Each is, therefore, a free gift: they ought to [illegible] and arrogance, but [illegible] in God for his "unspeakable gift."

8. The Apostle now proceeds to prove the gifts of the Spirit to be from Christ, by adducing [illegible]. The argument is this: "In the Scripture some one is said to have ascended up into heaven, and from thence to have distributed gifts unto men. But since God cannot properly be said to have ascended unto heaven, since he is always in heaven and never descended thence, the Prophet must necessarily have had in mind some other person, who, after he had descended from heaven to earth, afterwards ascended from thence into heaven. And he can be no other but Christ, whom we know to have [illegible] from and again ascended up to heaven." At λέγει supply ἡ γραφή, a frequent ellipse. The λέγει, however, does not necessarily imply a regular quotation, and the passage following is not intended to be exact, as appears from the change of the second person into the third. The only variation is that for ἔλαβες δόματα ἐν ἀνθρώποις, the Sept. has ἔλαβες δόματα ἐν ἀνθρώπῳ. The ἀνθρώπῳ, however, agrees neither with the Hebrew nor the intent of the Apostle, and yields no sense, [illegible]. Some MSS. have ἀνθρώποις, which is therefore the right reading. But the great [illegible] consists in the ἐν, for which I would read ἐπ', answering to the for of our English Version. Now ἐν and ἐπ are perpetually interchanged. Thus the only variation will be in the use of ἔδωκε δόματα τοῖς ἀνθρώποις for ἔλαβες δόματα ἐν [illegible]. (However that be, I apprehend the Apostle read in the Sept., and there is no discrepancy, the meaning being the very same: for the sense of the [illegible] and ἔλαβες δ. ἐν ἀνθ. can be no other than "thou hast received gifts on account of men, i.e. to give to men." And the Apostle only says ἔδωκε to make the sense plainer, as also does the Chaldee Paraphrast, and the Syriac and Arabic Translators.

The application made of this passage by the Apostle to the Messiah was, no doubt, according to the received interpretation of the Jews themselves, and not, as many suppose, a mere accommodation.

ἀναβὰς εἰς ὕψος] Render, "having ascended up on high," i.e. as applied to Christ, into heaven. In ᾐχμ. αἰχμαλ. we have a bold [illegible], probably [illegible], as appears from Judg. v. 12. "he led captive those who had led others captive," i.e. obtained a glorious triumph over his enemies. Comp. Col. ii. 15. The enemies of Christ, meant in the Apostle's application, must be all the enemies of the Gospel, both men and demons, who had so strenuously striven to put it down; not, as many Expositors suppose, all things adverse to his progress, as sin, the world, and death, which are of an [illegible].

9. τὸ δὲ ἀνέβη] "what does it infer or imply?" The Apostle's argument is, that if Christ ascended into heaven, he must have first descended and been on earth. For the [illegible] into heaven of the Messiah was not [illegible] by the Jews themselves. The expression τὰ κατώτερα μέρη τῆς γῆς was by many of the old Expositors taken of Hell. That interpretation, however, has been overturned by Bp. Pearson on the Creed, p. [illegible]. Many eminent Commentators, ancient and modern, [illegible] it of the grave, agreeably to the frequent use of the expression in the O.T. As, however, that sense is not very suitable to the Apostle's argument, the best Expositors are now generally agreed that τὰ κατ. μέρη τῆς γῆς means "the lower regions," namely, of the earth, τῆς γῆς being a Genitive of apposition. Thus the expression κατέβη εἰς τὰ κατώτερα τῆς γῆς will refer not to the descent into the grave, but to his descent to earth and conversation on earth, terminating with his descent into the grave.

The πρῶτον is in most of the best MSS., Versions, and Fathers, not found, and may be an interpolation.

10. ὁ καταβὰς – πάντων. The sense is, "Now he who thus descended is the same as he who [at his resurrection] ascended far above all the heavens, i.e. to the highest heaven." Comp. Heb. vii. 26. Ps. viii. 1. [illegible] ἵνα πληρώσῃ τὰ π. The best Commentators are agreed, that the [illegible] is here for the [illegible]. The sense will then be, "that thus he might fill [illegible], i.e. all believers, with gifts and graces necessary for them." See i. 23. and iv. 13. The

[illegible] 2

Ἐφ. 1. 22 **τοῦ τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα.** [11] **καὶ αὐτὸς ἔδωκε τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους,** [12] **πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ,** [13] **μέχρι καταντήσωμεν οἱ πάντες**

reason why the *water* was employed in preference to the *wine* seems to have been, that the Apostles regarded the persons in question as *members* (μέλη) of the same mystical body of Christ, the Church, so at v. 12, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ, and v. 16, τὸ σῶμα ἐν μέρει παντὸς ἑκάστου μέρους.

1. The Apostle now (v. 11) lists and explains the πλήρωμα, in its various degrees, and shows that it will cease, they were given [not to excite and convert, but] εἰς τὸν καταρτισμὸν τῶν ἁγίων. Now as we have been using an exemplification of the variety of spiritual gifts, we must not expect in the present passage any such exact detail as that in 1 Cor. xii. 8–10, 28–30. The οἰκονομικοί, however, are evidently passed in the order of dignity, as in 1 Cor. xii. 28 & 31, to which list passages this seems a strong allusion. The πλήρωμα and the καταρτισμὸς here seem exactly to correspond to the ἔργον and διακονία there. With respect to the ἔργον, however, much difference of opinion exists. In the only two other passages where the word occurs in the N. T. (Acts xxi. 8 and 2 Tim. iv. 5), it simply denotes *preaching of the Gospel*. But here something in its particular sense is evidently meant. Now we learn from Eusebius, that Ἡγήσιππος, an other writer cited by Eusebius, that in the Apostolic Church ἔργον was the appellation given to those preachers who aided the labours of the Apostles, and we may suppose, also to those who *first* or *prior* *laboured* at 1 Cor. xii. 28, not by taking charge of any particular church, but by going as travelling preachers and teachers wherever their labours might be need. And this binding of a tour within previous bounds, by the Apostles. This is to be contrasted with the account given of the duties of the εὐαγγελισταί. But when we inquire, what were the duties of the εὐαγγελισταί, only a few years before, when Philip (perhaps one of Acts xxi. 8) we can scarcely doubt, that to have a more restricted sense than is most that of evangelizing the heathen, in fact, discharging the kind of duty performed by the *Missionaries* of modern times. To these εὐαγγελισταί there is a remarkable allusion contrasting in the *commission* at 1 Cor. ix. 18, ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸν εὐαγγελιον, for it shows it seem that the εὐαγγελιον is here not the same with that in 1 Cor. xv. 1, and that the term is here evidently employed with reference, to show that it was not precisely speaking, a regular office. Though the ἔργον appear to have been superior in dignity to the διακονία, and are compared to have been the same with the ἄρχοντες at 1 Cor. xii. 28. See, however, the Note there. For the *ἔργον διακονίας*, Heb. xiii. 5, and the *διακονία* of Acts xx. 28. It is thought that the ἔργον were those who had the more important particular charges, and *were* *first* in rank. The contrary, the *διακονία* or *ministry*. See *Theodoret*. Thus it would happen that the ἔργον would have been an *inferior* work, and then *authority* over the country Pastors. Hence gradually their office would vary and become distinct, the ἔργον at first discharging all the ordinary pastoral duties and attributes, when they became regarded as superintendents, and were from stated overseers, either for life or long term or not, according to circumstances.

The ἔργον here cited points to the ἔργον of 1 Cor. xv. 58, but the former is here used with evidence to the ἔργον ἔμπροσθεν at v. 5.

1. The Apostle now points out the sole intent of God in bestowing these gifts, and to which they therefore ought, in the end, to be bent. Πρὸς τὸν καταρτισμὸν τῶν ἁγίων. This does not mean the bringing together Jews and Gentiles, but, as is required by what follows, and as the usage of the best modern Hellenists is to stand, for the conquest of the saints and perfection of Christians, by fully establishing them in the Gospel. So καταρτίζειν is used, at 2 Cor. xiii. 11. On the contrary see Gal. vi. 1. Heb. and Κατηρτισμένος the in ἐν τῷ αὐτῷ νοῒ καὶ ἐν ταῖς αὐταῖς γνώμαις, we say, as in the Eng. Version, and that for εἰς τὸ διακονεῖν τοῖς ἁγίοις τοῖς τοιούτοις ἐκεῖνα ἐν τῷ ἐν Ἱερουσαλὴμ ἁγίῳ τῷ ἐν Χριστῷ. So at v. 16 καταρτιζόμενα is used in the sense merely, of completing the Christian the edifice of the Church and Christ, see by thoroughly establishing and instructing in the faith.

Ἐν μέρει παντὸς ἑκάστου. Οἱ πάντες, "we all," v. 13, was taken in the body of the Church. On the meaning of καταντήσωμεν see on Acts v. 1. A μέρος ἑκάστου is a part, from the preceding context, perhaps, or a particular. And ἐν μέρει ἑκάστου can only be understood, that they should make it their constant endeavour to reach. Ἐν τῷ ἑνὶ ὀνόματι τῷ ἐμῷ, repeat τῷ ἐμῷ. The μέρος of every one is a member to be accounted of, that is, the relative respecting something in the Son of God. The words following are merely the Apostle's explanation of what was expressed in the words just before. Εἰς ἄνδρα τέλειον, "unto a complete man," or "unto complete manhood." So ἡλικία occurs in the sense of Heb. v. 14, also 1 Cor. xiv. 20, and in Ps. cxlv. 15. The words εἰς μέτρον ἡλικίας, I conceive, of the same sense with those just and are only used to mark the τὸν πλήρωμα τοῦ Χριστοῦ, that does not simply mean, but will age as Jesus is. And so it is taken by the Vulg. Translator, Erasm., Zanch., Piscator, Koppe, Schleus., and Wahl. That ἡλικία may mean *manhood*, as in Job xv. 2, is proved by the various instances adduced by the Commentators. Μέτρον is here used as in Ἕκαστος, cited by

εἰς τὴν ἑνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ
τοῦ Θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πλη-
14 ρώματος τοῦ Χριστοῦ· ᵍἵνα μηκέτι ὦμεν νήπιοι, κλυδωνι-
ζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας, ἐν
τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν
15 τῆς πλάνης· ʰἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐ-
16 τὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ ὁ Χριστός· ⁱἐξ οὗ πᾶν
τὸ σῶμα συναρμολογούμενον καὶ συμβιβαζόμενον, διὰ
πάσης ἁφῆς τῆς ἐπιχορηγίας κατ' ἐνέργειαν ἐν μέτρῳ ἑνὸς
ἑκάστου μέρους, τὴν αὔξησιν τοῦ σώματος ποιεῖται εἰς
οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.
17 ᵏΤοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν Κυρίῳ, μηκέτι

g [illegible] Heb. 13. 9.
h [illegible] & 5. 23. [illegible]
i [illegible] 1 Cor. 12. 27. [illegible]
k Rom. 1. 21. [illegible]

[illegible] the [illegible] read by Raphel., to which I [illegible] 13. [illegible] It tends [illegible] that wisdom and [illegible] which [illegible] the [illegible] of [illegible] meaning [illegible] on the doctrine [illegible]

14. [illegible] or [illegible] for [illegible] this was done [illegible] various [illegible] instituted by Christ, for the perfect[illegible] to the end that thence[illegible] be no more tossed,' &c. [illegible] by the authority of [illegible] In [illegible] the same metaphor is con[illegible] shows that [illegible] had been [illegible] In [illegible] and the words following there [illegible] So also, James i. 6, on the same [illegible] and [illegible] in Heb. [illegible] in a metaphorical sense [illegible] The [illegible] not [illegible] to the [illegible] winds of [illegible] but to the changeable yet [illegible] prevalent in the [illegible] whom [illegible] the Apostle had no doubt often experienced. See [illegible] 14. In [illegible] there is a [illegible] taken from playing at [illegible] which is the meaning [illegible] The word, however, had not only that sense, but also that of [illegible] and in a general way, denoted the trickery [illegible] and those who practised legerdemain. [illegible] is added by way of explanation, [illegible] 'and connected [illegible] deliberate planning of deceit.' There is some [illegible] to be taken with [illegible]

15. [illegible] 'but on the contrary' [illegible] See [illegible] where I have [illegible] the meaning [illegible] of Christians in general, [illegible] the same [illegible] The meaning seems to be, 'maintaining the truths of the Gospel in the spirit of [illegible] so as to let no [illegible] See Rom. [illegible]

16. [illegible] The Apostle here returns to the [illegible] representation at [illegible] and [illegible] the doctrinal [illegible] and agreeable to the proper sense of [illegible] from the human body, which he had before done at [illegible] Compare the parallel passage at Col. ii. 19. The words may be thus [illegible] to [illegible] or as [illegible] derived, it is said, from the Hebrew, but is really common to the [illegible] style in all languages. [illegible] by the operation or working of each and [illegible] part or member, according to the measure [of its power].' The whole body, [illegible] is said to be connected together, by each [illegible] or member, contributing in common its own peculiar advantage. Thus the general sense is, that as the body is compacted, and by the common assistance [illegible] by each of the various [illegible] tendons and [illegible] and gradually grows up to maturity, so the body of Christ, the Church, being held together by each member doing [illegible] for the good of the whole, grows into a complete [illegible] body fit for the service of Christ; and thus [illegible] for the mutual support and love of the members being preserved by the authority and care of the Head, Christ.

17. Having exhorted them to walk worthy of their vocation, and especially to cultivate unity among themselves as being all members of one body, the Church of Christ, the Apostle proceeds to caution them against the corruptions of the [illegible] and to inculcate other duties and virtues suitable to their Christian profession. [illegible] A very energetic expression, meaning 'This I charge and [illegible] by the Lord, i.e. by the love you bear and the duty you owe to him. [illegible] the unconverted Gentiles.' [illegible] a [illegible] of mind [illegible] of [illegible] See Rom. [illegible] 20. [illegible] On the exact sense, however, of [illegible] are not agreed [illegible] error of opinion and reasoning [illegible] error in practice, [illegible] The first interpretation seems to deserve the preference, but the one last mentioned may be included. [illegible] is altogether a kindred one with Rom. i.

ὑμᾶς περιπατεῖν, καθὼς καὶ τὰ λοιπὰ ἔθνη περιπατεῖ ἐν
ᵃ Rom. 1. 21. ματαιότητι τοῦ νοὸς αὐτῶν, ᵃἐσκοτισμένοι τῇ διανοίᾳ ὄντες, 18
ᵇ 1 Thess. 4. 5. ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ Θεοῦ, διὰ τὴν ἄγνοιαν τὴν
οὖσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν·
ᵈ 1 Tim. 4. 2. ᵈοἵτινες ἀπηλγηκότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς 19
ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ· ὑμεῖς δὲ οὐχ 20
ᵉ [illegible] οὕτως ἐμάθετε τὸν Χριστόν· εἴγε αὐτὸν ἠκούσατε καὶ ἐν 21
Col. 3. 8. [illegible] αὐτῷ ἐδιδάχθητε, καθώς ἐστιν ἀλήθεια ἐν τῷ Ἰησοῦ,
Heb. 12. 1. 1 Pet. 2. 1. & 4. 2. ᵉἀποθέσθαι ὑμᾶς κατὰ τὴν προτέραν ἀναστροφὴν τὸν πα- 22

21) where, speaking of the ματαιότης of idolatry, St Paul says the heathen ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία, i.e. [illegible] folly of imagination and reasoning led to idolatry and immorality, as, on the other hand, immorality darkened the understanding and perverted the judgment. On the force of the term σκοτ. see Note on [illegible] 2. As the Commentators have here produced no very apposite Classical examples, the following may be not unacceptable: Joseph. p. 900. 14. καὶ τὴν διάνοιαν ἐπεσκοτισμένοι. & 1258. 27. ἐπεσκότει γὰρ αὐτῶν τὴν γνώμην ὁ Θεός.

18. ἀπηλλοτριωμένοι] This is considered as if it were an adjective. (So the Syr. has 'alien.') and may be rendered 'alienate from,' as Milton, Parad. Lost, "Alienate from God." The ζωῆς τοῦ Θεοῦ is for τῆς κατὰ Θεὸν ζωῆς, 'such a life as is according to the will of God;' and as the will of God is our sanctification (1 Thess. iv. 3.), so it denotes, as Theoph. well explains, τὴν ἐν ἀρετῇ ζωήν. This use of the [illegible] for the Accus. and [illegible] is formed from the Hebrew. See Ps. i. 18. [illegible] of their [illegible] and aversion to religion. They are so, it is said, διὰ τὴν ἄγνοιαν [illegible] where [illegible] must not be regarded (with Koppe and others) as merely [illegible] nor [illegible] but closely connected [illegible] the origin thereof. Render 'because of the ignorance that is in them, owing to the [illegible] of their hearts or consciences, and thus produced by immorality.' On πώρ. see Note on Rom. xi. 7.

19. ἀπηλγηκότες] This term has been variously interpreted, (as the extent of signification [illegible]) but generally in too limited a sense. The notion imported is perhaps very complex, and may admit of all that sense which Chrys. expresses. But as the term seems to have been meant to be explanatory of the πώρωσιν just mentioned, it may chiefly denote a being past all feeling of remorse or shame, insensible to the stings of conscience, callous to all sense of right and wrong. Ἀπηλγηκότες is treated as an adjective, with [illegible] understood, and is put for [illegible] On the sense of [illegible] in composition (by which [illegible] from the [illegible] expressed by the verb) see my Note on [illegible] of ἀπηλγηκότες [illegible] Thucyd. [illegible] and ἀπηλπισμένοι [illegible] τῇ ἀσελγείᾳ, 'abandoned [illegible] of lewdness [illegible] cor-ruption,' as described in Rom. i. 29. seqq. Ἐν πλεονεξίᾳ is meant to further develope the [illegible] παρέδωκαν ἑαυτούς, q. d. 'not only gave themselves up to the perpetration of all vices, but with a greediness [illegible] never to be satiated.'

20. οὐχ οὕτως ἐμάθετε τὸν Χρ.] The sense is 'Ye have not so [imperfectly] learned the doctrine of Christ [as to] practise such things.'

21. εἴγε] Most Commentators, and especially the older ones, take εἴγε in the sense of since, which is very agreeable to what follows in the verse. But then there will be a considerable difficulty as to the construction of ἀποθέσθαι at the beginning of the next verse, which cannot, without great harshness, be supposed to depend upon λέγω καὶ μαρτύρομαι at v. 17. It is better to take the εἴγε as it has been done by the best Commentators for the last century, in the sense [illegible], which is supported by the antient Greek Commentators, and occurs also at iii. 2. By the αὐτὸν and αὐτῷ must be understood the doctrine of Christ, as corresponding to Χρ. in the preceding verse. [illegible] Though the Apostle does not [illegible] yet he [illegible] the words [illegible] καθώς ἐστιν ἀλήθεια ἐν τῷ Ἰ. being very suitable to the instruction of one who was taught by personal revelation from Jesus Christ (See Gal. i. 12. and the Note.) and who therefore must be supposed to fully know the pure doctrine of the Gospel.

22. ἀποθέσθαι ὑμᾶς] Sub. ὥστε, 'You have been [I say] taught that you should put off, κατὰ τὴν πρ. ἀν.' These words [illegible] as they are taken by almost all Expositors, and expressed in almost all Versions [illegible] It is rightly conceived by Grot. and Koppe, that they are closely connected with the words following [illegible] of the [illegible] in which, says Grot., we have an example of transposition. So also Koppe, who takes the construction to be [illegible] The [illegible] or disposition [illegible] manner in which we [illegible] 'the old man as you formerly lived,' as Wakef. renders, 'your former self' [illegible] Perhaps, however, the true sense may be that which I have expressed in the [illegible] 'which is suitable [only] to your former manner of life.' The [illegible] is added because [illegible] It may be rendered, 'which was corrupt [illegible] becoming corrupt [illegible] [illegible] the [illegible] being

παλαιὸν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς
23 ἀπάτης· [i] ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν, i [illegible]
24 καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον τὸν κατὰ Θεὸν κτι- [illegible]
σθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.
25 [k] Διὸ ἀποθέμενοι τὸ ψεῦδος, λαλεῖτε ἀλήθειαν ἕκα- k Zech. 8. 16.
στος μετὰ τοῦ πλησίον αὐτοῦ· ὅτι ἐσμὲν ἀλλήλων [illegible]
26 μέλη. [l] Ὀργίζεσθε καὶ μὴ ἁμαρτάνετε· ὁ ἥλιος μὴ l Psal. 4. 4.

τῆς ἀπάτης.] A mode of expression supported by the authority of Theophyl. The sense must, I conceive, be, as some Commentators say, [illegible] be understood of that deceit which the sensual appetites, the mental [illegible] practise upon the understanding by the gratification of those lusts which "lead men by vain appearances [illegible] towards [illegible] and shame; and which deceive men into the belief that they are harmless, notwithstanding they will be their destruction at the last." On the ἐπιθυμίαι and the [illegible] see Notes on Rom. i. 24. [illegible]

23. ἀνανεοῦσθαι δὲ τῷ πν. τ. ν. ὑ.] I must now accede to the opinion of most recent modern Expositors, that τῷ πν. τοῦ νοὸς is for τῷ πνεύματι καὶ νοΐ. I cannot, however, approve of its being rendered [illegible], as if the mind or understanding alone were to be renewed; that, [illegible] is necessary; but the chief renewal must be in the heart or soul, affections, disposition, &c. And πνεῦμα is, I think, put with more [illegible], but to suggest that sense [illegible] of πνεῦμα, indeed, [illegible] of breathing, the [illegible] into which Ep. [illegible] (Ge. Act. [illegible]) attributes the general meaning of disposition and character. And the present passage sufficiently confirms and illustrates his remark, that in these cases are meant, not the influences of the Holy Spirit, but the effects of them.

24. κατὰ Θεὸν] This may be rendered, in conformity to the will of God, with Koppe, or with Mr. Holden, "according to the image of God," in allusion to Gen. i. 26. On κτισθέντα see Note on ii. 10 & 15.

25. The Apostle now proceeds to give some examples first of the old and then of the new man, interspersed with suitable warnings and exhortations. Ψεῦδος. Under this is comprehended every of every kind, as is clear from the reason subjoined, "for we are mutually members [of one and the same body]:" and, as such, are bound to help each other. Whereas deceit of every kind promotes the contrary; and, by destroying confidence, tends to unloose the bands of society.

26. ὀργίζεσθε καὶ μὴ ἁμαρτ.] Many take this interrogatively, q. d. "Are ye angry, and sin not?" [illegible] however [illegible] let not, &c. This, however, is doing great violence to the construction. Nor is it necessary for the purpose in view, since from the air of the sentence, and that of the context (which might predicate) this cannot be taken as a command to be angry, but is only an implied concession, accompanied with a caution to beware of sinning by that concession. The sense may be expressed in the following paraphrase: "Be angry [if ye must be, and there be a reasonable cause, and then only], but beware [even then] lest you run into sin, by excess, or persistence in yielding to its impulses." In fact, the words are equivalent to ὀργίζεσθε μὴ ἁμαρτάνοντες [illegible]. And here we have an instance of the sense of a word being qualified by some words following, with which it is closely connected; as in Luke [illegible] 37. [illegible] where Markland annotates: "[illegible]" The καὶ is put for ἀλλὰ, which is a sense not frequent in Hebrew, though it occurs in Cant. vi. 9. [illegible] Here, however, the use must have been derived from the former, since the words in question are taken from Ps. iv. 4. Yet there is nothing there exactly connected with them in that place. The word רגזו is rendered "contremiscite," "stand in awe," by both our Versions. How, then, are we to account for the ὀργίζεσθε? It is not true that רגז never has the signification of being wroth, for it has it at Prov. xxix. 9. Is. xxviii. 21. Ezek. xvi. 43. Such a signification, however, is scarcely admissible here. Schleus. indeed, would have the term here taken for some perturbation, as the word is used generally of any vehement commotion of the mind. And he refers to 2 Kings xix. 27 (Symmachus). But that is a very insufficient proof. The credit of the Sept. here alone is not to be saved by so harsh a mode of interpretation. It should seem that they mistook the force of the word in the passage, and assigned a sense which that has often elsewhere, though it has no place here. It must be remembered that the credit of the Apostle is not at all concerned; for he only applies the words to his own purpose, which does not necessarily imply approbation. Besides, the sense in question, though not a good one, is not absurd. Whereas if we adopt the sense of any proposed by Schleus., it would follow that the Apostle mistook the sense of the Sept., and some might presume he did that of the Hebrew.

The Apostle, then, knowing that to eradicate all anger was no more possible than to suppress all injury, as at Tit. i. 7, he admonishes us not to be soon angry, so here he exhorts us, let it be soon over; for the admonition ὁ ἥλιος [illegible] is an adage which must have that sense. Plutarch tells us it was a custom of the Pythagoreans, when betrayed into anger and abuse, to shake hands and make up the difference before sunset. St. Paul's mode of expression, however, is Hebraic, as at Deut. xxiv. 15, [illegible]

ἐπεύνετω ἐπὶ τῷ παροργισμῷ ὑμῶν· [27] μηδὲ δίδοτε τόπον κατὰ
τῷ διαβόλῳ. [28] Ὁ κλέπτων μηκέτι κλεπτέτω, μᾶλλον δὲ κο-
πιάτω ἐργαζόμενος τὸ ἀγαθὸν ταῖς χερσίν, ἵνα ἔχῃ με-
ταδιδόναι τῷ χρείαν ἔχοντι. [29] Πᾶς λόγος σαπρὸς ἐκ τοῦ
στόματος ὑμῶν μὴ ἐκπορευέσθω· ἀλλ' εἴ τις ἀγαθὸς πρὸς
οἰκοδομὴν τῆς χρείας, ἵνα δῷ χάριν τοῖς ἀκούουσι. [30] καὶ
μὴ λυπεῖτε τὸ Πνεῦμα τὸ ἅγιον τοῦ Θεοῦ, ἐν ᾧ ἐσφρα-

26 Deut. xxiv. 15. 27 Ποιμ. 10, 22. Ecclus. 27 κλέπτων τον 1. 13, 14.

ἐπ. 26 Deut. xxiv. 15. — 'Thou shalt give him (i.e. the labourer) his hire, neither shall the sun go down upon it.' (LXX. ἀποδώσεις)

27 μὴ δίδοτε τόπον τῷ διαβόλῳ] Many recent Commentators take τῷ διαβ. to mean 'the adversary' (as above, however, it is often, God and Satan, so, Matt. v. 25 and the only true interpretation is that of the ancient and most modern Expositors, the Devil, a use of the word found (and a usage with the Article) in 3 Kgdms. xi. 23, Heb. ii. 14. It is also (as Koppe) is to be supported by the constant tenour of Scripture which intimates the existence of a being, who, of himself and his agents, tempts men to sin, and especially when any of the violent passions are in motion. From the Vita of Schoettgen it appears that the Rabbins held that violent anger was excited by the Devil. It is therefore, supposed, that in violent anger the Devil is ten times in, and it is meant that when giving way to anger or nourishing hatred, we are yielding to his temptation.

28 ὁ κλέπτων 'he who has stolen.' This is the perfect tense. Theft was then very prevalent among the heathens, and in most countries is said to have been tolerated by the law. See, however, Rosenm. Symp. At least the Apostle means of a much sort of pilfering as was practised by servants and idle persons. Thus the Apostle exerts exhaustive, as the best preventative from sin, since then there will be no temptation to commit it. The construction and exact sense of ἀντίδοτον χρεῶν ἐστιν seem to be as follows: 'now this remedy ought to (ἀντίδοτον, 'set him labour with his hands (of need be) working at what is good,' i.e. some honest occupation. This construction is supported by the authority of the Peshito Syr. Version. Some take ἀγαθὸν to mean 'a livelihood.' But of this meaning there is no proof and it is probability. Whereas the former one is supported by Pisc., Kruse, Wetsch., Ed., Zanch., Vorst., and Grot. it is liable to no objection, for ἔχειν may be supplied. In fact, the ἀγαθὸν (which may be rendered 'what is good') is equivalent to ἀγαθὸν τι ἔργον, i.e. (as Theodoret explains) ἀγαθὸν ἐπιτήδευμα, as opposed to the evil industry and pernicious activity of the thief, so graphically described by Cowper in his Task. It is the same wise as and very suited to the context, for, to use the words of Wolf, 'in several Apostolic all return without remuneration, and it is well observed by Grot. 'hoc hic addit, ne quis putet quæstum peccatum.' This, too, is confirmed by what is said in the next verse, where the discourse is mentioned below: 'what is good,' as here the expression to be what is honest and creditable.

29 πᾶς λόγος] for πᾶν ῥῆμα. In a Hebraism, as also ἐκ τοῦ στ. ὑμ. ἐκπορ. for N. T. See Note on Matt. x. 8. Λόγος (like ῥῆμα) is used in Latin (and Greek) for 'discourse' as it is taken by most Commentators; but, from its own proper signification and the λόγον ἀγαθὸν πρὸς οἰκοδομὴν to which it is here opposed, it must be also taken of some kind of sad and unpolished discourse, as brawling, clamouring, and the foolish talking and jesting mentioned at v. 4. In fact, there is no great difference between the λόγος σαπρὸς here, and the ῥῆμα ἀργὸν of Matt. xii. 36, whereunto Neander, as, so also, Ed. Grot. And here Doedr. and Macknight, by attending as great a stress to the part and the sense. Ἀγαθὸν πρὸς οἰκ. may be interpreted, with the Syr., 'good and adapted for edification.' There is a significant paronomasia. With the ταῖς χρείαις ἐπιτίθεσθαι are much perplexed. In some of the ancient Versions and Mss. it is omitted. Others leave τὸ ἀγαθὸν, a manifest change to get out of a difficulty, though that and even the omission of the word, is supported by eminent Critics, but is, as such authorial and external evidence are strongly in favour of the common reading, which can be explained, with some as put for ἀγαθὸν ἐστιν for τοῖς χρείαις τοῦ ἀκούοντος, if the sense of the sense should have been so expressed, is preferable. Indeed, the χρείαν would then be almost nonsense. It is better with Grot. and Wahl to take χρ. as a Genit. subst. put for its cognate adjective. Of which many examples are given by Winer, § 34, 2, 6. So Pearson, 'ad hoc vel ad rem opportunum and Cassel, 'quotidie apposita.' Also Theophyl. explains ἀναγκαῖον τῇ προσ. χρείᾳ. It must not may be rightly understood to the occasion and person. So Estius, cited by Wetst., expressed Pericles praised to the Greeks that no expression ἀγαθὸν might fall from him πρὸς τὴν παρούσαν ἀνάγκην καὶ τὸν ἀκούοντα.

The words ἵνα δῷ χάριν τοῖς ἀκ. must not be misunderstood with many recent Commentators, as giving occasion to the hearers, or gaining their favour, (see Rosenm. Symp.) but (with the Syr., Vulg., and the ancient Expositors, and of the modern ones Rom., Grot., and Estius) as meaning the means of communicating (ἵνα) grace, or spiritual instruction. So 2 Cor. ii. 15, ἐν ἀκοῇ χάριν ἔχειν. See Note on ἔχειν, at v. 6. The clause is, in fact, exegetical of the πρὸς οἰκοδομὴν τῆς χρείας.

30 καὶ μὴ λυπεῖτε τὸ Πνεῦμα τ. ἁ.] This injunction is given with a reference to the preceding verse and a Hebraic one. For — Romans, by or through whom, not whereby, as in our common Version, which was wrongly altered from the by which of all the old English Versions established by the Cranmer, the Vulg. and

31 γίνεσθε εἰς ἡμέραν ἀπολυτρώσεως. [a] Πᾶσα πικρία καὶ θυ- [a] Col. 3. 19.
μὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν,
32 σὺν πάσῃ κακίᾳ. [b] γίνεσθε δὲ εἰς ἀλλήλους χρηστοί, εὔ- [b] Matt. 6. 14. Mark 11. 25. Luke 6. 37. Col. 3. 13.
σπλαγχνοι, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ Θεὸς ἐν Χρι-
1 στῷ ἐχαρίσατο ὑμῖν. V. [c] Γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ, [c] Matt. 5. 48. Luke 6. 36.
2 ὡς τέκνα ἀγαπητά, [d] καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς [d] Col. 3. 13. Luke 6. 35. 1 Joh. 3. 11, 23. 4. 7.
καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς, καὶ παρέδωκεν ἑαυτὸν ὑπὲρ
ἡμῶν προσφορὰν καὶ θυσίαν, τῷ Θεῷ εἰς ὀσμὴν εὐωδίας.
3 [e] Πορνεία δὲ καὶ πᾶσα ἀκαθαρσία ἢ πλεονεξία μηδὲ ὀνομα- [e] Col. 3. 5.

[a] Tit. 3. 14. Heb. 6. 3. 9. 14. 1 Pet. 3. 18. 1 Joh. 3. 14, 23. 4. 21. [b] Eph. 4. 29. Matt. 5. 11. Col. 3. 13. [c] Matt. 5. 48. Luke 6. 36. Col. 3. 5. 1 Thess. 4. 7. Col. 3. 5.

other Versions. And this (as Bp. Middl. has shown) is required by the use of the Article. Of course, this will prove the personality of the Holy Spirit. Many eminent Commentators, however, for the last century, take the τὸ πν. ν. ἅ. ν. Θ. as put for τὸ θεῖον, i. e. τὸν Θεόν. But why it should have been so written they do not tell us. It should seem that this is an expression (perhaps occurring no where else) compounded of two forms of speaking, each very frequent, viz. τὸ Πνεῦμα τοῦ Θεοῦ, and τὸ Πνεῦμα τὸ ἅγιον. Thus the τοῦ Θεοῦ is omitted in some MSS., Versions, and Fathers, (as Chrys. and Athanasius) which at least shows the sense they put on the passage. That πνεῦμα must be taken in the personal sense is clear from the kindred passage of 2 Cor. v. 21. ὁ καὶ σφραγ. ἡμᾶς, καὶ τὸν ἀρραβῶνα τοῦ Πνεύματος, and Eph. i. 13. ἐν ᾧ (scil. Χριστῷ) πιστεύσαντες, ἐσφραγίσθητε τῷ Πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ. Of course, the powers of being grieved (which it must be observed, implies personality) is to be understood, as Whitby says, *per anthropopathiam*. On the sense of ἀπολ., see Note on Rom. viii. 23. and Eph. i. 14.

31. πικρία] See Note on Rom. iii. 14. In the placing of this and the following words, the Apostle intended, I conceive, a sort of *climax*, proceeding from *severity* of spirit and manner to *bracling* and grave *abuse*. Σὺν πάσῃ κακίᾳ, i.e. all *other* demonstrations of a malicious and revengeful disposition, and especially, we may suppose, secret calumny.

32. Χρηστοί, εὔσπλαγχνοι, and χαριζ. are not (as Koppe supposes) synonymous, but the latter is the stronger term. See Note on 2 Cor. vi. 6. and Gal. v. 22. They may be rendered, 'gentle (or kind) compassionate, mutually forgiving.' The words following suggest the reason for this, where they are enjoined to be *so* forgiving to others as God had been to them, by graciously pardoning them, through the atoning merits of Christ, in a state of salvation. Compare Matt. xviii. 21—35.

V. 1. This is closely connected with the last verse of the preceding Chapter, q. d. "Be ye, therefore, [as being thus mercifully accepted] imitators in this respect of that God, who hath set you an example, in which, as children beloved and favoured, you are bound to follow Him." Children, it is presumed, will follow the example of their parents; (compare Matt. v. 44—48.) and children *beloved* are doubly bound to attend to their *injunctions*. *In the τέκνα ἀγαπητά* there is, I think, an allusion to the *adoption* and its benefits, on which see Rom. viii. 15. and compare iv. & 21. & xi. 11. Gal. iv. 6. Eph. i. 5.

2. περιπατεῖτε ἐν ἀγάπῃ] This is more significant than ἀγαπᾶτε ἀλλήλους would have been, since it denotes the whole tenour of life. Καθὼς is used as at v. 32., and carries with it ἀγαπᾶτε καὶ κατὰ ἀλλήλους ἀγαπᾶτε. In the *sacrificial* terms προσφορὰ καὶ θυσία (as in θυσίαν καὶ προσφορὰν of Heb. x. 5.) we need not make the distinction of *bloody* and *unbloody sacrifices*, or *sin-offerings* and *peace-offerings*, which some eminent Commentators do, but the two terms may be regarded as *both* expressed, in order to denote the completeness of the sacrifice. So in Ps. xxxix. Sept. (xl. 6. Heb.) which passage the Apostle, I apprehend, had in mind, θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας. To correspond to these sacrificial terms we have εἰς ὀσμὴν εὐωδίας, an expression derived from the Jewish sacrifices, and denoting such as God would receive with approbation and pleasure. See Gen. viii. 21. The εὐωδ. is a Genitive of substantive put for its cognate adjective. See 2 Cor. ii. 14. and Phil. iv. 6.

3. πορνεία δὲ &c.] The Apostle reverts to the immoralities which they had formerly been addicted to, and into which, by the evil communication of their heathen neighbours, they were likely to fall. On the sense of πλεονεξία here the Commentators are by no means agreed. Most understand it in the common acceptation, of *covetousness*. As, however, that does not comport with the πορνεία καὶ πᾶσα ἀκαθαρσία, many recent Expositors take it to mean *prostitution for lucre's sake*, or getting money by acting as panders to the lust of others. But of such a signification no proof is adduced; and, indeed, the sense is forced and frigid. Some antient and many eminent modern Commentators, from Locus and Hammond downwards, explain it, "greediness in the indulgence of the lewdness just mentioned." That interpretation, however, is liable to insuperable objections, stated by Salmasius, Wolf, and Scott. Nevertheless, the above Expositors, especially Hamm., Heins., and Locke, have, I think, satisfactorily shown that the common interpretation is inadmissible. Why *covetousness* should not be once named among Christians, cannot be imagined. I am still of opinion, as in Rec. Syn., that the term signifies an *insatiable desire of or intemperance in even lawful carnal indulgences*. Ὁ πόρνος καὶ ὁ ἀκάθαρτος τὴν ἀκολασίαν εἰς τὴν ἡδονὴν ἐκφέρουσιν· ὁ δὲ πλεονέκτης τὴν ἀκαθαρσίαν ποιεῖται εἰς τὴν πλεονεξίαν. Just as

[illegible] ζέσθω ἐν ὑμῖν, καθὼς πρέπει ἁγίοις· καὶ αἰσχρότης, καὶ 4
μωρολογία ἢ εὐτραπελία, τὰ οὐκ ἀνήκοντα· ἀλλὰ μᾶλλον
εὐχαριστία. τοῦτο γὰρ ἐστε γινώσκοντες, ὅτι πᾶς πόρ- 5

[illegible] of all [illegible] with these. For [illegible] is as much idolatry as covetousness. See Col. iii. 5. πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακήν, καὶ τὴν πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρεία. It may, indeed, be said, that [illegible] the sense is not plainly [illegible], but nothing is more frequent than this in the writings of St. Paul. And here it may (as Mr. Locke observes) be regarded as [illegible] the modesty of the Apostle [illegible] above manner. I find the term was also [illegible] by Doddridge and Dr. A. Clarke. And [illegible] to interpret [illegible]. See Matthew.

With respect to the [illegible], it is [illegible] interpreted by Expositors [illegible] to [illegible] view of the sense of πλεονεξία. Many are of opinion that it is equivalent to [illegible] [illegible]; but as that does not account for the [illegible], where [illegible] have been [illegible] [illegible] that the sense must be [illegible] not [illegible] practised among you. [illegible] Theophyl. [illegible], λόγοι [illegible] πρὸς τὰ πράγματα.

4. [illegible] ἢ [illegible]] These are meant [illegible] you [illegible] a little before, at 29. [illegible] denotes [illegible] and [illegible] foolish talking, talking and jesting, but [illegible] used, [illegible] [illegible] (a [illegible] very [illegible] of the [illegible] authority. See my [illegible] on Thucyd. iii. 82. 4. [illegible] &c.) [illegible] the [illegible], the same [illegible] the [illegible] of the mouth [illegible] of Plautus [illegible] μωρολογίας, [illegible] [illegible] Aristot. [illegible] εὐτραπελίαν [illegible] the [illegible] in words, [illegible] a [illegible] in a way [illegible], and [illegible] by being [illegible] the more dangerously corrupting. [illegible] these [illegible] with a [illegible] accommodation of sense, [illegible] let none of these be [illegible] [illegible] So [illegible] [illegible] [illegible] [illegible] may be rendered [illegible] which are not [illegible] to [illegible] [illegible] of Christ, and temples of the Holy Ghost. Ἀλλὰ μᾶλλον [illegible] Mackn. supplies [illegible] proper.' Wetstein [illegible] [illegible] the [illegible] let [illegible] be practised among you [illegible].' On the sense of [illegible] here is [illegible] doubt. Many learned [illegible] suppose it to [illegible] 'polite and [illegible] pleasant,' as opposed to [illegible], but as [illegible] sense of the word is not found in the N. T., and [illegible] the sentiment itself would [illegible] for an Apostle, [illegible] Expositors [illegible] the usual [illegible] the word, [illegible] of thanks. This however, yields a forced and [illegible] sense, [illegible] the paronomasia between εὐτραπελία and εὐχαριστία, [illegible] is preserved, they would have seen that the true interpretation is that of Theophyl., '[illegible] and [illegible] [illegible],' such as may (in the words of the Apostle [illegible] them [illegible] from the λόγος [illegible] ἵνα δῷ χάριν [illegible] [illegible]. [illegible] ὁ λόγος [illegible] [illegible]. Now the paronomasia [illegible] this use of the word [illegible] that [illegible] the [illegible] is not strictly observed. There is a very similar paronomasia at v. 17 [illegible] ἀλλὰ [illegible]. The Apostle, however, may also have intended [illegible], i. e. what [illegible] by Mackn., viz. 'discoursing on the order and harmony of [illegible] work of [illegible], the [illegible] wrought for us, and the benefits conferred on us by the providence of God, the great blessing of redemption from sin and misery, and the gift of eternal life consequent thereon, with whatever is necessary to prepare us for these blessings.'

5. τοῦτο γάρ ἐστε γινώσκ.] [illegible] preferred by the recent [illegible] and [illegible] by [illegible]. But [illegible] the common reading [illegible] such a case being [illegible] and [illegible] authority. Internal evidence, too, is quite against it, for the words are frequently confounded by the scribes, and ἴστε is just such an emendation as would occur to the early Critics. The common reading, then, must, as being the more difficult one, be preferred. And [illegible] which, according to the other reading, be worse than useless. [illegible] must not be taken (with most Expositors, &c.) [illegible] as an Imperative [illegible], but it is [illegible] stronger way of expressing the Indic. [illegible] [illegible] Sc. [illegible] the Apostle, as Scott observes, supposes his readers to know it [illegible] figure [illegible] great [illegible] among the Greek Christians, he had often expressed [illegible], as for instance, 1 Cor. v. 11 & [illegible] [illegible] & 11. It may be added, that in each of those passages πλεονέκτης does not mean a covetous person, but an extortioner, as Grot., Est., and most eminent Commentators [illegible] agree. And, [illegible] in the former passage, it is quite removed by the position of the word in the other. Thus, indeed, is a sense of the word [illegible] in the Classical writers. So Thucyd. i. 40 [illegible] when [illegible]. It should seem that the term there denotes such a kind of extortion and cheating as borders on robbery, [illegible] not what we commonly understand by avarice, a taking any advantage of others in bargaining. Here, by the context, πλεονέκτης must mean one who practised [illegible] and who is [illegible], as the Apostle says, an idolater, or, as he elsewhere expresses it, [illegible] at the same time [illegible] whose God is the belly. See also [illegible] [illegible] may be compared [illegible] Wetstein [illegible]

νος, ἢ ἀκάθαρτος, ἢ πλεονέκτης, ὅς ἐστιν εἰδωλολάτρης, οὐκ
ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ.
6 ᵃμηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα γὰρ ἔρχε-
7 ται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας. μὴ
8 οὖν γίνεσθε συμμέτοχοι αὐτῶν. ᵇἦτε γάρ ποτε σκότος,
9 νῦν δὲ φῶς ἐν Κυρίῳ· ὡς τέκνα φωτὸς περιπατεῖτε· ᶜ(ὁ
γὰρ καρπὸς τοῦ ‡ Πνεύματος ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαι-
10 οσύνῃ καὶ ἀληθείᾳ·) ᵈδοκιμάζοντες τί ἐστιν εὐάρεστον τῷ
11 Κυρίῳ· ᵉκαὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις

[illegible]

a Matt. 24. 4. b Matt. [illegible] [illegible] 1 Thess. 5. 14. [illegible]

[illegible] Though here the phrase is somewhat different, and Bp. Middl. has fully shown that the words ought to be translated, 'of him who is the Christ and God,' which is the express and absolute declaration of Christ as God. [illegible] (the learned Prelate) on the established principle that attributives connected by copulatives are referred to the person or thing expressed in the Article preceding, the Article being inserted before the first attributive, and omitted before the remaining ones. Thus [illegible], ὁ [illegible] καὶ [illegible] Δημοσθένης, referring to the same person. The contrary of this, as applicable to different persons, we have in, for example, ὁ γὰρ σύμβουλος καὶ ὁ [illegible]—ἄμφω νῦν. Demosth. This is because the Article is a pronoun representing some substantive, of which the attributives, whether nouns, adjectives, or participles, are predicated; and consequently it is not the Article of the first alone, but of all successively. Here must be here meant as a joint predicate of τοῦ; and both Χριστοῦ and Θεοῦ are plainly to be considered attributives, the former retaining its [illegible] sense and not being taken as a proper name; and Θεοῦ never [illegible] with respect to [illegible] case of construction with other nouns as next to the rules, in such a way as to interfere with the construction usual in the case of the most common appellatives.

6. κενοῖς λόγοις] By this the Apostle seems to allude to the reasonings of the heathen sophists, or those led away by them, who pleaded that [illegible] in question were τὰ ἀδιάφορα, things indifferent, or at least venial offences, as [illegible] from the next words, where [illegible] that some [illegible] that the denunciation was not so formidable, since God would not put his threats in execution against these comparatively venial offences. The [illegible]—λόγοις seems to be well illustrated by Col. ii. 4. μή τις ὑμᾶς παραλογίζηται ἐν πιθανολογίᾳ, & 8. βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης. On υἱοὺς τῆς ἀπ., see Note on ii. 2.

7. συμμέτοχοι αὐτῶν] Not αὐτοῖς, but the subject is treated as a collect. 'partakers with them [of the punishment which must fall upon them].'

8. ἦτε γάρ ποτε σκότος] The Apostle shows the incongruity of the conduct [illegible] [illegible] that ye are not, as formerly, in a state of moral darkness [which might extenuate your vices], but are now enlightened in the knowledge of the Gospel of Christ.' And he exhorts them to evince it by living suitably to their high calling. Σκότος, for ἐν σκότει, or ἐσκοτισμένοι, as in Rom. i. [illegible], and 1 Joh. ii. 9, [illegible] περιπατοῦντες. Light and darkness, from the earliest ages, figuratively denoted good and evil. Thus the very ancient Magians or worshippers of the Deity by fire made fire the symbol of the good principle, darkness, that of the evil principle.

9. πνεύματος] About 12 MSS., several Versions, and some Fathers, read φωτός, which is approved by most Critics, and edited by Griesb., Knapp, Tittm., and Vater. I have not ventured to follow them, since, from the character of the MSS., it seems to me more probable that φωτός is an emendation—proceeding from those Critics who wished to reduce the expressions of the passage to strict logical accuracy, thus, as the Commentators suppose, [illegible] was an alteration of those who would make the expression the same as at Gal. v. 22. The Critics who formed the text of those MSS. dealt much in the former kind of alteration, but little in the latter. Besides, it may be observed, that the Apostle here means to show that that light must be expected alone from the influence of the Holy Spirit. As too, this verse is parenthetical, such an [illegible] might the better be tolerated. Καρπὸς denotes the practical effects. Ἀγαθωσ., see Note on Gal. v. 22. Ἀληθ., true [illegible]

10. δοκιμάζοντες, &c.] This is closely connected with v. 8, ὡς τέκνα φωτὸς περιπ. The sense of δοκιμ. is disputed, but I assume it to be 'proving by trial or search [in order to know and practise].'

11. μὴ συγκοινωνεῖτε—σκότους] This is meant as a supplement to the exhortation at v. 8 ὡς τέκνα φωτὸς περιπ. The expression [illegible] 1 Joh. 11 and [illegible] v. 22, signifies 'to partake in evil deeds either by practising or by approving and countenancing them.' See Rom. i. 32. Ἀκάρποις by a [illegible] signifies that which is pernicious and mischievous. Such adjectives, chiefly with a privative, are frequent. See Note on Rom. [illegible] and my Note on Thucyd. [illegible] Ἐλέγχετε. Most Expositors supply αὐτούς, meaning the doers of the works; and they render ἐλέγχ. reprove, [illegible] This, however, is so harsh that it is better, with Theodoret, [illegible], Wakef., [illegible], Wahl, and [illegible], to supply αὐτά, i.e. the ἔργα τοῦ σκότους; and [illegible]

[illegible] τοῦ σκότους, μᾶλλον δὲ καὶ ἐλέγχετε. τὰ γὰρ κρυφῇ γι- 12
νόμενα ὑπ' αὐτῶν αἰσχρόν ἐστι καὶ λέγειν· [b] τὰ δὲ πάντα 13
ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦται· πᾶν γὰρ τὸ φα-
νερούμενον φῶς ἐστι. [c] διὸ λέγει· Ἔγειραι ὁ καθεύδων 14
καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει σοι ὁ Χρι-
στός. [d] Βλέπετε οὖν πῶς ἀκριβῶς περιπατεῖτε, μὴ ὡς 15

bring to the light and evince their evil nature, namely, by showing in contrast the opposite virtues. So Photius ap. Œcum. ἐλέγχετε τῇ παραθέσει τοῦ ὑμετέρου βίου [illegible]. This sense is required by v. 13, with which the present clause connects. And so ἐλέγχω is used both in the Scriptural and Classical writers. Nay, it should seem to be the primary sense of the word.

12. τὰ γὰρ κρυφῇ — λέγειν.] This is meant to place in a strong point of view the abominable vices of those persons with whom he has just exhorted them to have no intercourse. The αὐτῶν, of course, refers to those persons. The γὰρ has reference to a clause omitted, q. d. 'But (as to censuring their actions in words,) it were a shame &c.' The sentiment contains one of the most striking [illegible] ever [illegible], and is pointed by the emphasis on γὰρ and λέγειν. Many similar sayings are adduced by Wets. There is supposed to be here an allusion to the abominations of the heathenish mysteries, on which see Wets.

13. τὰ δὲ πάντα — φανεροῦται.] The sense is here disputed, and, indeed, is not very clear. I have in Rec. Syn. shown, that the interpretations of the ancient Commentators seem to be [illegible] to that of the ablest and most modern Expositors. By τὰ πάντα must be meant all the evil deeds just mentioned, and, in fact, v. 13 is closely connected with the [illegible] ἐλέγχετε of v. 11. [illegible] and Koppe are of opinion that a reason is here meant to be given why Christians should [illegible] of the first kind. But it should rather seem that, as in v. 11, the Apostle [illegible] how these works of darkness could and would be reproved and made to appear what they are, so, in v. 13, he shows how they might be most effectually made to appear so, viz. by being brought into contrast with the deeds of light, from the [illegible] of light or true Christians. The sense, then, may be thus expressed: 'Now all these [deeds of darkness and vice] being made to appear what they are by the light of the Gospel, as exhibited in the [children of light] are made manifest or exposed, (i. e. their moral turpitude discovered).'

With respect to the words πᾶν γὰρ — ἐστι, they are variously interpreted. See Rec. Syn. The preference has generally been given to the sense assigned by Grot., adopted by Newc., Slade and [illegible]: 'for it is the light of [illegible] which makes every thing manifest [illegible].' This, though it may be a good and true one, cannot, I think, be extracted from the words without great violence. [illegible] is plainly in the Middle, not the Passive; [illegible] cannot be taken for φανεροῦν. The Apostle would thus have written φῶς γὰρ ἐστι τὸ φανεροῦν τὰ πάντα. And the common interpretation [illegible] φανερ. [illegible] though [illegible]. The true interpretation seems to me to be that of the ancient Expositors almost unanimously. Φανερ. is to be taken in a passive or a reflexive sense, q. d. 'Whatsoever showeth itself to the world and doth not seek concealment [as the life of true Christians] [illegible], v. 14. [illegible] the light of the world [illegible] cannot be hid [illegible] concealment.' See [illegible], Œcum., and Theophyl. in Rec. Syn.

14. διὸ λέγει.] There has been no little controversy as to these words, which, [illegible] they seem to be quoted as a quotation from Scripture (for wherever else the [illegible] λέγει [illegible] St. Paul [illegible] a citation) are no where found in Scripture. The [illegible] most modern Expositors regard the words as [illegible] from Is. [illegible]. Others, again, suppose them taken from a lost canonical, or, as [illegible], apocryphal book. But that a canonical book should be lost, cannot be admitted without proof; and that the Apostle would speak of an Apocryphal book in the same manner as a canonical one, is very improbable. Many recent Commentators take the λέγει for λέγεται, and suppose that the words are part of a spiritual song then sung or recited in the Churches. This, however, [illegible]. The words may best be regarded as based upon Scripture, [illegible] Is. lx. 1—3, [illegible] alone. It was observed by [illegible] that this contains the scope of what the Prophets teach, consisting 1. of an exhortation to repentance; 2. of a promise of the gift of salvation by the Messiah. [illegible] which passage [illegible] the Jews have always interpreted of the Messiah. And [illegible] ἀνάστα [illegible]. On this metaphorical sense of [illegible], see Rom. xiii. 11. and Note, [illegible], and on the figurative sense of light see John i. 4.

15. βλέπετε — περιπ.] [illegible] regarded as a [illegible] exhortation to Christian prudence, but [illegible] have well pointed out a continuation of that at v. 1 & 8. [illegible] περιπατεῖν signifies 'to conduct oneself cautiously and circumspectly' [illegible]. The [illegible] is said to be for [illegible]; to account for which, we must suppose that there is a blending of two modes of expression, βλέπετε πῶς [illegible], and βλέπετε [illegible] περιπατεῖτε. [illegible], I suspect there is a [illegible], such as is found in the Classical as well as the Scriptural writers; where, for emphasis sake, a proposition is expressed both affirma-

16 ἄσοφοι, ἀλλ' ὡς σοφοί· ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ
17 ἡμέραι πονηραί εἰσι. [c] διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ
18 συνιέντες τί τὸ θέλημα τοῦ Κυρίου· [f] καὶ μὴ μεθύσκεσθε
οἴνῳ, ἐν ᾧ ἐστιν ἀσωτία· ἀλλὰ πληροῦσθε ἐν πνεύματι·
19 [g] λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις, καὶ ᾠδαῖς πνευμα-

[illegible]

tively and unguardedly, as Job i. 29. [illegible] [illegible].

16. ἐξαγοραζόμενοι τὸν καιρὸν &c.] This is now regarded to be one of the most difficult passages in Scripture, and hence it is variously interpreted. See Rec. Syn. Some eminent Commentators, as Grot., Hamm., Whitby, Locke, and Macknight, explain it of Christians to be [illegible] in avoiding persecution, i.e. that they might draw on their time as long as they could, by not provoking their enemies to cut them off. This view, however, is extremely foreign to the context, and by the parallel passage of Colossians is declared inconsistent, and yields a sense not in the manner of the Apostle. The common interpretation, adopted by Mr. Valpy, is, 'endeavouring to recover and buy back the time that has been lost, by diligently making use of what remains, and improving it to the most valuable purposes.' But this has no support from the context, and is not agreeable to the parallel passage of Colossians. It should seem that in order to ascertain the sense, we must first carefully trace the connexion, according to which ἐξαγοραζ. must, I think, have reference to ἐλέγχετε in the preceding verse. And that expression must also refer to the ἐλέγχετε and the whole of v. 14. The Apostle, I apprehend, means to teach them how the ἐλέγχειν and φανεροῦσθαι might be brought about, namely, by the ἀκριβῶς περιπατεῖν. And the words ὡς μὴ ἄσοφοι, ἀλλ' ὡς σοφοὶ, ἐξαγοραζ. τὸν καιρὸν &c. I think, are meant to further urge this circumspection, by showing that thereby they would act like truly wise men, (as Coloss. iv. 5. περιπατεῖτε ἐν σοφίᾳ πρὸς τοὺς ἔξω, τὸν καιρὸν ἐξαγοραζόμενοι) namely, by diligently making use of the opportunities for promoting such a conduct as may rouse those who are in the deep sleep of gross ignorance and vice, so that starting up from their sleep, they may be brought to Christ, who will give them the light of the Gospel and the Holy Spirit. It is proper to observe, that at v. 14 the heathen is apostrophized.

The remaining words ὅτι αἱ ἡμέραι πονηραί εἰσι are somewhat obscure, and admit of more than one suitable sense. If they be referred to ἐξαγοραζ. τὸν καιρὸν, the sense will be, 'because the times are dangerous, the season of these [illegible] [illegible] the opportunity is to be carefully made use of.' They may, however, be referred not merely to this sense, but [illegible] to the ἀκριβῶς περιπατεῖτε, and thus the sense will be, not that the times are dangerous in themselves, or [illegible] the [illegible] of the heathen, [illegible] but that they are dangerous to their virtue, by reason of temptations [illegible], and [illegible] hindrances to religion, so that they will have need of all their circumspection and care to walk aright.

The above view of the passage is greatly recommended by its being equally suitable to the parallel passage of Colossians, where the ἐν σοφίᾳ περιπατεῖτε is equivalent to the ἀκριβῶς περιπατεῖτε of the present Epistle; and though πρὸς τοὺς ἔξω is not here expressed, yet it is understood in [illegible], which may be supplied with reference to the [illegible] at v. 11, which relates to the [illegible] ἀπειθείας at v. 6, and that cannot but refer to the heathens. Indeed, the heathens are unquestionably meant at v. 14. The admonition, then, clearly is, that they should adopt a discreet and circumspect conduct towards their heathen neighbours, thereby making use of the opportunity afforded here, by their being reproved of their evil ways, of bringing them to the light of the Gospel.

17. μὴ γίνεσθε ἄφρονες, ἀλλὰ &c.] This is very similar to the μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοὶ at v. 15. Here, however, the sense is carried still further, ἄφρ. being a stronger term than ἄσοφοι. And it is supposed that there is an allusion to the feasts of Bacchus, but rather to the Bacchanalian orgies of the heathens, which enables the Apostle to introduce the admonition against drunkenness. Thus the sense is, 'Wherefore, such being your obligations as children of light, live accordingly, and act not like persons out of their minds, but a wise and sober part, understanding what the will of the Lord is, even your sanctification.'

18. μὴ μεθύσκ. οἴνῳ.] Since to [illegible] the Greeks were proverbially prone, and the exquisite wines of Ionia and the nature of the climate, strongly tempted the Asiatic Greeks to excess. The injunction must not be confined [illegible] [illegible] by some Commentators, but extended to every species of excess, whether public and private. Ἀσωτία is not well rendered excess, since that is applied to [illegible]. It is a very comprehensive term, and denotes the state of a person abandoned to every kind of [illegible]; there is a tendency to these [illegible] or other profligacy. See Rec. Syn. The Apostle, however, may have placed on the etymology of the word, and meant to represent drunkenness as the state of a person whom, to use the Classical saying, 'even the Goddess of Salvation herself could not save.' And of whose reformation do we so much despair as the drunkard's? There is an antithetical paronomasia between μεθ. and πληρ.: 'Be not filled with wine, but rather endeavour to be filled with the Spirit.' The Apostle seems to admonish them not to imitate the revels of the heathens, and seek exhilaration from intoxicating drinks, which would lead to the ruin of both soul and body, but rather endeavour to be filled with the Spirit, and seek for the satisfying consolations of [illegible].

19. λαλοῦντες ἑαυτοῖς ψαλμοῖς &c.] These words are, I think, meant to illustrate and exemplify the preceding verse, meaning that, when

τικαῖς, ᾄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυ-
ρίῳ· [b] εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ 20
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ Θεῷ καὶ πατρί· ὑποτασ- 21
σόμενοι ἀλλήλοις ἐν φόβῳ † Θεοῦ. [k] Αἱ γυναῖκες, τοῖς ἰδίοις 22
ἀνδράσιν ὑποτάσσεσθε, ὡς τῷ Κυρίῳ· ὅτι ὁ ἀνήρ ἐστι κε- 23
φαλὴ τῆς γυναικός, ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκ-
κλησίας, καὶ αὐτός ἐστι σωτὴρ τοῦ σώματος· ἀλλ' ὥσπερ 24
ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτω καὶ αἱ γυναῖκες
τοῖς ἰδίοις ἀνδράσιν ἐν παντί. [l] Οἱ ἄνδρες, ἀγαπᾶτε τὰς 25
γυναῖκας ἑαυτῶν, καθὼς καὶ ὁ Χριστὸς ἠγάπησε τὴν ἐκκλη-

[a] Ἀμήν. [b] Κολ. γ. 16. [c] Ἐφ. ε. 20. [d] Ἐφ. ε. 21. [e] Ἐφ. ε. 22.

in their families, or in society, they have exulted beyond [illegible] and held the Lord only and to express his meritorious, as did the Israelites, in singing in [illegible] unspeakable songs, [illegible] but in the use of psalms, hymns, and spiritual songs, either by the tongue, to edify others, or by singing them, making a melodious. On the discrimination of [illegible] ψαλμοὶ, ὕμνοι, [illegible] I have [illegible] treated in here. Syn. It does not appear that by ψαλμὸν we are to understand the Psalms of David only, but also the composition of persons who had the Spiritual gift (see 1 Cor. xiv. 26), or to ψαλμὸν ἔχει, whatever he hath. And it may be added that in Eusebius (Hist. Eccl. [illegible]) these are [illegible] mentioned and opposite to ψαλμοὶ καὶ ὕμνοι πνευματικοὶ καὶ πρῶτον μὲν ἀρχὴν ἀπὸ πάντων γραφόμενοι, which, he says, τὸν λόγον τοῦ θεοῦ τὸν Χριστὸν ὑμνοῦσι, [illegible] speaking of him as a God. Such ψαλμοὶ Eusebius [illegible] expressly [illegible]. See Rec. Syn. How the [illegible] differed from the ὕμνοι and [illegible] is not clear. The distinction seems to have been, that the former were called the praises of God in [illegible] lapsed [illegible] strains, while the latter were [illegible] on some religious subject, and it is probable were usually recited, or, if sung, sung as our hymns anthems, but though we find they used in singing of psalms or hymns, the ᾠδαὶ πνευμ. yet it appears from Justin Martyr of Orthod. p. 17 that they sang only with the voice, [illegible] opinion.

Thus the Apostle directs to be done [illegible], i.e. so that the affections of their hearts should go with the outward measure of poetry and singing, meaning that this was not to be done in a formal or plausible manner, or to be [illegible] to be done, but only when they felt it [illegible]. Thus we shall [illegible] comprehend the force of the admonition at James v. 13, at which [illegible] ἐὐθυμεῖ τις, ψαλλέτω. It does not mean that our church-[illegible] was [illegible] to singing of Psalms, but that if any one be elevated more than ordinary let him express it not in the use of Jewish songs, but rather in [illegible] of praise. And as that passage cannot be supposed to refer to public worship, so neither I apprehend does the present. And as in another passage [illegible] an [illegible] of spiritual songs and hymns and [illegible] of psalmodiers and poetry, which Sir, [illegible] ἀναγνῶσι [illegible] ἀκούσωσι, so it is quite [illegible] contrary to reason that such a direction, as he gives, of uttering the passions of private society, but of public worship, for David was [illegible] have no such reference to the heathen [illegible] honour of [illegible] as to [illegible] v. 19, to the religious assemblies of Christians. And his rendering λαλοῦντες, when you speak, to every individual, and does evidence to the purpose. I would rather observe that ψαλμοὶ and ὕμνοι are synonymous, and both terms are used the former to correspond to the ψαλμοὶ, the latter to the ὕμνοι.

20. εὐχαριστοῦντες] This forms another head of admonition, as to their private conduct, in [illegible] the [illegible] [illegible] [illegible] to the expression of thanksgiving, [illegible] even in the Father, in private devotions, or to him in prayer, and that under all events, whether prosperous or adverse. See Worthy in loco. See [illegible] v. 8, "in the name and through the mediation of Christ." See Theophyl. in Rec. Syn.

21. ὑποτασσόμενοι ἀλλ. This forms another head of admonition, namely, to that subordination, the violation of which was there is reason to think, not unfrequent among Christians, and more than any to apply tended to bring Christianity into disrepute with Gentiles and unbelievers. They are, there, exhorted to a [illegible] to every ordinance of man for the Lord's sake. And the Apostle, from this verse to ch. vi. 10, follows up the admonition [illegible] with particular cases relative to various departments of subordination, both natural and social, such as of the husband, of the head of the family, of the master, and compare 1 Cor. xi. 13-14 and 1 Tim. vi. 1 & 2. ἐν φόβῳ Θεοῦ, "from reverence to the authority of God." See Rom. xiii. 11 and Note.

22. ἄνδρ.] This is not placed as but is put for [illegible] v. 18, a verb not found in the [illegible] written. [illegible] v. 8, as [illegible] "to the Lord" and therefore to be discharged with alacrity.

23. ὅτι ἀνὴρ κ.τ.λ. See 1 Cor. xi. 3 & 7 and Notes. Κεφ. τῆς ἐκκλ. "Head of the body of the church." See Rom. xii. 5. and Note.

24. The illustrative of the preceding verse. Ἐν παντὶ, i.e. in every thing lawful and right.

25. The Apostle here points to the true moral only by which the subordinate before enjoined

26 σίαν, καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς· ἵνα αὐτὴν ἁγι-
27 άσῃ, καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι· ἵνα
παραστήσῃ αὐτὸν ἑαυτῷ ἔνδοξον τὴν ἐκκλησίαν, μὴ ἔχουσαν
σπίλον ἢ ῥυτίδα ἢ τι τῶν τοιούτων, ἀλλ' ἵνα ἡ ἁγία καὶ
28 ἄμωμον. οὕτως ὀφείλουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν
29 γυναῖκας, ὡς τὰ ἑαυτῶν σώματα. ὁ ἀγαπῶν τὴν ἑαυτοῦ
γυναῖκα ἑαυτὸν ἀγαπᾷ· οὐδείς γάρ ποτε τὴν ἑαυτοῦ σάρκα
ἐμίσησεν, ἀλλ' ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ Κύ-
30 ριος τὴν ἐκκλησίαν. ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ,
31 ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ. ἕνεκα
τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ
τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυ-
32 ναῖκα αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. τὸ
μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χριστὸν
33 καὶ εἰς τὴν ἐκκλησίαν. πλὴν καὶ ὑμεῖς οἱ καθ' ἕνα, ἕκαστος
τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν· ἡ δὲ γυνὴ
ἵνα φοβῆται τὸν ἄνδρα.

would be comfortable more easy and beneficial, namely, [illegible] and [illegible] a liberal discourse to the fearfulness of the weaker sex, for [illegible] in the authority vested in the husband. [illegible] Νυν (Grot.) J. and Note.

26. ἵνα αὐτὴν ἁγιάσῃ—ῥήματι] i.e. that he might by his spirit [illegible] it to its service, [illegible] the washing of water [illegible] which is the form of regeneration [illegible] and through the word, i.e. the Gospel, by the means of their reception and [illegible] See Whitby and Scott.

27. ἵνα παραστήσῃ—ἄμωμον. The sense is "that he may present her to himself in his own possession" (see [illegible]) or to [illegible] to himself, [illegible] 2 Cor. xi. 2), or simply [illegible] her a glorious and beautiful Church, not having one remaining spot of sin, but made complete in holiness, without the least remaining blemish. See more in Doddr. and Bearson. [illegible] Σπίλος from σπιλάω, signifies a spot on a garment [illegible] the skin, and the wash-ing [illegible] mentioned is supposed to remove it. [illegible] ῥυτίς is from a root [illegible], which is [illegible] Gr. Lex. Hebr. [illegible] Lennep.

The argument in this and the three following verses is founded on the nature of the conjugal union, whereby the husband and wife become as it were "one flesh." Thus the wife is treated as the husband's second self. To [illegible] σώματα is for ἑαυτούς, consistently [illegible] the preceding verse, but rather [illegible] to make the application the stronger in the next verse, by the use of [illegible]. The argument is popular, and [illegible] not to be too much pressed on. Thus Aquinas [illegible] p. 13. says, any one [illegible] ἄνθρωπος [illegible] and then [illegible] ἑαυτοῦ is [illegible] ἑαυτοῦ (ἑαυτόν [illegible]). I would here compare Heb. i. 3 [illegible] ἀπαύγασμα [illegible] and χαρακτὴρ τῆς ὑποστάσεως (scil. [illegible]) [illegible] and [illegible].

30. ὅτι μέλη ἐσμὲν—αὐτοῦ] The sense is probably to be supplied from the preceding verse as follows: "the Lord is nourisher and supporter to us who are his (Church) for we are, in that view, members of his body." The next words are the comparison more fully to the subject in which [illegible] of the Lord. 31. This representing the woman as being equally ultimate with man of Eve as Adam. And there is place would be in a stronger point of view for Apostle [illegible] the very words spoken of the woman. "The application (observes Newcome) is thus: On account of the great union (v. 28, 29) the relation of a wife supersedes all other relations, as Adam declares."

32. τὸ μυστήριον—ἐστί] Literally, "This mystery is a great one," i.e. "in this is [an union] a great mystery, representing a most important truth, though only obscurely." The Apostle recognizes an deep, great sense in the passage, inside meaning of the intimate union between a "first and a second." [illegible] Lit. "I say [illegible]." The sense seems to be: "But in saying this, especially respect to [the union between Christ and Church] that you may apply it to yourselves." "The mystery was Christ's love, that Christ should leave the glory which he had with his Father and should join himself to human nature, the Church, purchasing the Church for his bride." [illegible]

33. πλὴν καὶ] "however [not to enlarge on this from respecting [illegible] for Christ]." The [illegible] however [illegible] to [illegible] (meaning what was said at v. 29) and may be rendered [illegible], a sense [illegible] in the [illegible] [illegible]. Or and [illegible]. The [illegible] of expression is very rare, and not found in the [illegible] writers. See [illegible], [illegible], [illegible] supra v. 15.

[illegible]

VI. Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν Κυρίῳ· 1
τοῦτο γάρ ἐστι δίκαιον. Τίμα τὸν πατέρα σου καὶ 2
τὴν μητέρα· ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ· ἵνα 3
εὖ σοι γένηται, καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.
Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ' ἐκτρέφετε 4
αὐτὰ ἐν παιδείᾳ καὶ νουθεσίᾳ Κυρίου.
Οἱ δοῦλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα μετὰ 5
φόβου καὶ τρόμου, ἐν ἁπλότητι τῆς καρδίας ὑμῶν, ὡς τῷ
Χριστῷ· μὴ κατ' ὀφθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι, ἀλλ', 6

VI. 1. τὰ τέκνα. The Article may here be thus expressed 'the children,' i.e. those of you who are children. Ἐν Κυρίῳ, i.e. in obedience to the authority of the Lord, as φόβῳ Χ. v. 21. Τοῦτο γὰρ ἐ. δ. It is natural, but this is right and just, both by the law of nature and that of revelation.

2. τίμα τ. πατ.] Τιμᾶν properly signifies 'to perform one's duty to any one,' and here reverence must comprehend the others of affection, care, and support therein. There is the same complexity of sense in the Classical τιμᾶν τὸν πατέρα. In ἥτις ἐστὶν ἐντ. πρώτη ἐν ἐπ. [illegible] Most eminent modern Commentators understand by πρώτη the first [illegible] appropriate promise annexed to it, [illegible] to keep the commandments. If this be thought unsatisfactory, we may, with the ancient and some eminent modern Commentators (as [illegible], Wets., Koppe, Rosenm., [illegible]), take πρώτη as to mean a principal commandment, as, from its peculiar importance, it may very well be termed. [illegible] through [illegible] the latter [illegible] necessary; for as to the objection [illegible] made, that the former [illegible], it has been refuted by Bp. Middleton, who has shown that πρώτη may very well be taken [illegible] πρώτη.

3. ἵνα εὖ σοι — τῆς γῆς.] [illegible] the promise [illegible] but the Jewish state [illegible] flourishing [illegible] Now [illegible] education of children [illegible] great consequence both to the welfare of families and of the community [illegible] cannot be doubted [illegible] the promise was [illegible] We are not, however, hence to [illegible] but the same [illegible] may now be with certainty expected to attend the performance of this duty. For the promise is only mentioned as a proof of the high importance of the commandment. [illegible] that what was [illegible] under the Mosaic law (even the promises) [illegible] of a precept which constitutes part of the Mosaic law, engrafted into Christianity [illegible] a corresponding portion of blessing under the Gospel of Christ, though the reward be not so much of this world as of the world to come.

4. καὶ παροργ.] i.e. '[illegible] by undue [illegible] or unnecessary severity.' [illegible] the parallel passage of Col. iii. 21. is added ἵνα μὴ ἀθυμῶσι, i.e. lest they sink into that discouragement [illegible] despair [illegible] which [illegible] generation. [illegible] to suggest the mode by which the [illegible] of children must be [illegible] by [illegible] the words [illegible] such a course of discipline and instruction as properly belongs to a [illegible] education [illegible] the Lord, by [illegible] the first appearances of every vicious passion, and [illegible] Παιδεία and νουθεσία should be rendered 'education and discipline,' the former [illegible] the latter [illegible]

5. οἱ δοῦλοι — κατὰ σάρκα] i.e. 'earthly,' and in relation to their Master in heaven. Thus the Apostle does not [illegible] but [illegible] which [illegible] themselves [illegible] Μετὰ φόβου καὶ τρόμου [illegible] and concern.' [illegible] of their service unto Christ, the heavenly Master, [illegible] the Lord of all Christians.

6. μὴ κατ' ὀφθαλμοδουλ. &c.] This is further [illegible] of the preceding verse. They [illegible] the service [illegible] The words ὀφθ. and ἀνθρωπ. are both of rare occurrence, though the latter is found in [illegible] Sept. and denote a service and diligence rendered only when the master is present. [illegible]

ὡς δοῦλοι τοῦ Χριστοῦ, ποιοῦντες τὸ θέλημα τοῦ Θεοῦ
7 ἐκ ψυχῆς, μετ᾽ εὐνοίας, δουλεύοντες τῷ Κυρίῳ καὶ οὐκ ἀν-
8 θρώποις· [s]εἰδότες ὅτι ὃ ἐάν τι ἕκαστος ποιήσῃ ἀγαθόν,
τοῦτο κομιεῖται παρὰ τοῦ Κυρίου, εἴτε δοῦλος εἴτε ἐλεύ-
9 θερος. [t]Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς, ἀνι-
έντες τὴν ἀπειλήν· εἰδότες ὅτι καὶ ὑμῶν αὐτῶν ὁ Κύριός
ἐστιν ἐν οὐρανοῖς, καὶ προσωποληψία οὐκ ἔστι παρ᾽ αὐτῷ.
10 Τὸ λοιπόν, ἀδελφοί μου, ἐνδυναμοῦσθε ἐν Κυρίῳ, καὶ
11 ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ. [u]ἐνδύσασθε τὴν πανοπλίαν
τοῦ Θεοῦ, πρὸς τὸ δύνασθαι ὑμᾶς στῆναι πρὸς τὰς μεθο-
12 δείας τοῦ διαβόλου· [x]ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα

[illegible]

x Luc. 22. 53. Joh. 12. 31. & 16. 11. supra 2. 2. Col. 1. 13.

[illegible] in the foregoing verse. Μετ᾽ εὐνοίας, [illegible]

[illegible] by the [illegible] of their [illegible] state, according to their station [illegible] the reward of [illegible]

9. [illegible] charge [illegible] to them [illegible] and [illegible] as they are required to do it to you. Ἀνιέντες τὴν ἀπειλήν [illegible] threatening [illegible] of [illegible] Ps. xxxvii. 8. [illegible] Matth. [illegible] instance of the [illegible] Now [illegible] in the Scriptural [illegible] of the [illegible] punishment [illegible] by the [illegible] Master in heaven, to whom each one of you [illegible] and who will make no distinction of persons, or show favour to the rich above the poor.

10–12. The Apostle [illegible] his practical exhortations [illegible] by an admonition expressed in a figure taken from military affairs. As the soldiers of Christ, the Ephesians are called upon to [illegible] against their [illegible] enemies, in the exercise of the Christian virtues and graces [illegible] designated by the panoply, or complete suit of armour, provided for every true believer [illegible] in which they were to fight under the banners of the great Captain of their salvation against him, the world, the flesh, and the devil. Without this they would have been unequal to the contest, and they can only be strong in the Lord by seeking his strength as communicated by his Holy Spirit, and to be obtained by the 'prayer of faith' at the throne of grace.

Ἐνδυναμοῦσθε ἐν Κυρ. has the same sense as κραταιοῦσθε in a kindred passage of 1 Cor. xvi. 13. Κράτ. τ. ἰσχ. may be rendered, 'by the power or efficacy of his strength.' The Apostle [illegible] the strong motives to exertion in the Gospel [illegible] by the consolation and aid it imparts here, and the glorious hopes it reveals hereafter. He then follows up the military metaphor, expanding it into a kind of spiritual allegory, in which he compares the spiritual arms with which the Christian ought to be furnished with the panoply of the [illegible]

11. [illegible] were supplied by God [illegible] on which see [illegible] Vol. iv. p. 31. [illegible] στῆναι to withstand [illegible] applied to [illegible] in this context [illegible] denoting [illegible] by the Commentators [illegible] See ch. iv. 14. and Note. [illegible] Commentators [illegible] notion of [illegible] agency [illegible] to mean [illegible] taken in connection with what follows, and with what we find in other parts of Scripture, we cannot but recognise a reference to [illegible] and consequently a proof of [illegible] and power. We may, however, [illegible] though only a [illegible] one [illegible] the wiles of [illegible] not only Jews and heathens, but also those of the false Judaizing teachers.

12. ὅτι — πάλη] Literally, 'for to us the contest is not with,' &c. Πάλη is properly a gymnastic term, but the Apostle often unites military with agonistic metaphors [illegible] Commentators [illegible] a [illegible] passage of [illegible] where we have mention of [illegible]

καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις. Διὰ τοῦτο 13 ἀναλάβετε τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, καὶ ἅπαντα κατεργασάμενοι στῆναι. Στῆτε οὖν περιζωσάμενοι τὴν ὀσφὺν ὑμῶν 14 ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης, καὶ 15 ὑποδησάμενοι τοὺς πόδας ἐν ἑτοιμασίᾳ τοῦ εὐαγγελίου τῆς

wrestling with [illegible], with horses and pancratium; the philosopher Plato wrestling with a [illegible] tiger, a rough sea, and the greatest dangers; even Xenophon struggling with the [illegible] the [illegible], the treachery of Venus, and [illegible] and lazy Diogenes, struggling with adversities even those [illegible] poverty, [illegible], hunger and cold. Also [illegible] says of Prometheus, who was stoned to death in the temple of Minerva, [illegible]. And so the [illegible] cited in Johnson's Dictionary in voc. "He knew not how to wrestle with desperate contingencies.")

A [illegible] and [illegible], 'merely human enemies,' ἀνθρώπους [illegible] as Theophylact explains, namely, as opposed to Dæmoniacal foes. See Matt. xvi. 17 and [illegible]. So 1 Thess. ii. 14. πρὸς τὰς ἀρχάς. That Dæmoniacal opponents are adverted to [illegible] by the force of the [illegible] as also from the [illegible] τοῦ πονηροῦ at v. 16. By τὰς ἀρχάς, τὰς ἐξουσίας, the best Expositors ancient and modern are agreed must be meant, by an anthropopathic [illegible] in the case of good angels, the various orders of evil angels [illegible] from the [illegible] who had long revolted from, and been [illegible] God [illegible]. See Rom. viii. 38 and Note. The words κοσμοκράτορας [illegible] are by some [illegible] Commentators supposed to refer to the Jewish rulers. See, however, [illegible]. It should seem that they are not meant to denote a different order of persons, but rather, I conceive, to designate more particularly the [illegible] evil angels, and show how they are connected with the world, and are enabled to oppose the supporters of the truth; namely, as being the leaders and directors of the spiritual [illegible] of this world, namely, of those who uphold ignorance and impiety in this world. Κοσμοκ. is a strong term, and properly denoted the Emperors of Rome, the kings of Persia, and other powerful monarchs. So Satan is in John xii. 31. called ὁ ἄρχων τοῦ κόσμου τούτου; and examples of this use are adduced by Wets. from the Rabbinical writers. Irenæus, too, says [illegible] plainly alluding to the present passage, and [illegible] confirming the common interpretation. Otherwise, with [illegible] are [illegible] human agents, Jews, Judaizers, and heathens.

The next words πρὸς τὰ πνευματικὰ &c. must be regarded in the same light as the preceding clause, and are, I think, explanatory of what was there said, τὰ πνευμ. being exegetical of τοῦ σκότους. [illegible] τὰ πνευμ. is rightly explained as equivalent to τὰ πνεύματα, which is confirmed by the Syr. Version. [illegible] suggested by the foregoing imagery [illegible] by Hermann, [illegible]. Of the [illegible] words ἐν τοῖς ἐπουρανίοις the sense is disputed. [illegible] would supply [illegible] in [illegible] relating to heaven and the Gospel, which [illegible] Note [illegible]. Perhaps, however, there is no sufficient reason to abandon the common interpretation, supported by all the ancient and most of the modern Expositors, by which the ἐπουρ. is supposed to be [illegible], designating (according to the opinions of the Jews) the abode of these spirits in the air. [illegible] and see [illegible] ii. 2. where see Note.

13. ἀντιστῆναι, for [illegible] πρὸς at v. 11. Τῇ ἡμ. τῇ πον., i.e. the day of persecution and temptation. So v. 16. [illegible] The concluding στῆναι, as [illegible] opposed to the ἀντιστ., would denote to stand [illegible], as [illegible] the context. [illegible] where see my Note and Note on 2 Cor. iv. 8, which will place this interpretation beyond doubt. Κατεργ. is not well rendered "having done, effected, or accomplished all things." It is more rightly explained by Beza, Zanch., Kypke, Wets., Krebs, Schleusner, and Wahl, 'having conquered all your enemies' [illegible] those above adverted to. The word is so used by Herodotus and Xen. cited by Raphel.

14. The Apostle repeats for the third time his exhortation, and then proceeds to describe the nature of the duty, by tracing the various parts. In the accommodation of this we may observe admirable [illegible]. Στῆτε [illegible] the first of the soldier's [illegible] or ζωννύμενοι, or [illegible]. [illegible] in allusion to the belt with which the flowing vests of the Orientals required to be girded up for [illegible]. ἐν ἀληθείᾳ, truth and sincerity, [illegible] by Philo and Josephus. By [illegible] must here be meant the constant practice of the truths and [illegible] of the Gospel, [illegible] which would be the [illegible] guard against the calumnies of Pagan adversaries. It would also [illegible] of the heathen Poets.

15. καὶ ὑποδησάμενοι — εἰρήνης.] Of the di

16 εἰρήνης· ἐπὶ πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως,
ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη τοῦ πονηροῦ τὰ πεπυρω-
17 μένα σβέσαι· [d] καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέ-
χασθε, καὶ τὴν μάχαιραν τοῦ Πνεύματος, ὅ ἐστι ῥῆμα Θεοῦ·
18 [e] διὰ πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν παντὶ
καιρῷ ἐν πνεύματι· καὶ εἰς αὐτὸ τοῦτο ἀγρυπνοῦντες ἐν πάσῃ
19 προσκαρτερήσει καὶ δεήσει περὶ πάντων τῶν ἁγίων, [f] καὶ
ὑπὲρ ἐμοῦ, ἵνα μοι δοθείη λόγος ἐν ἀνοίξει τοῦ στόματός
μου, εἰς παρρησίᾳ γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου,
20 [g] ὑπὲρ οὗ πρεσβεύω ἐν ἁλύσει· ἵνα ἐν αὐτῷ παρρησιάσω-
μαι, ὡς δεῖ με λαλῆσαι.

d Isa. 59. 17.
e 1 Thess. 3. 10. Heb. 4. 2. Jude 20. Rev. 8. 3, 4.
f Col. 4. 3, 4.

feed] pasture. The most probable interpretation was defended in Hermes Sac. see also Mr Hare on Luther, p. 111, 1 and it has there I think been well shewn that the new sense is the true sense of the passage. And the ancients have their feet and with sandals armed w. L. iron as a preparation, or defence, against the roughness and asperities of the road] so do we arm our selves against the slippery temptations of your Christian course, by being as I were shod with the preparation and defence supplied by the Gospel of peace, i. e. which alone gives peace, even the strong motives to constancy in religion and a better life, supplied in the Gospel.

16 ἐπὶ πᾶσιν] above all or rather upon or over all. Ἀναλαβόντες—ἔχοντες there is no transposition as some suppose, in the metaphor. The θυρεὸς τῆς πίστεως more properly termed ἀσπὶς πίστεως or πίστεως ὑποφορά, though ὑποφορά occurs in Apollodorus, was the shield among the Greeks, to which grand could strike without utter ruin, which when shot upon, not ex ἐν ἐν ἀγκῷ πυρί, Isa. 4, &c. The earliest use of these I have seen recorded is in Herodot. vii. 9. a passage strongly quoted by the Commentators where they are said to have been used against the sharp darts of the Lacedæmonians. In Isa. xxvi. I have restored the word ἀσπὶς, in two corrupt passages of Dion. and Zonaras also indicated allusions to the ἀσπὶς πίστεως in Jacob 641 and Antioch. Ar. 1648. Now it was the aim of the persons to cause all to intercept and quench these burning arrows. And that could by nothing be so effectually done as by the use of their shields, which would extinguish them, since they were easily put out by a sudden jerk and required only some soft substance on which to fix themselves. Of course, the term will have double sense, both and strong temptations. With the θυρεὸς τοῦ πιστεῖν I would compare Ps. xviii. 35. σκεπασμὸν σωτηρίου and Archyl. Ag. 1412 ἀσπὶς θρασεῖν.

17 τὸν σωτηρ.] for τῆς σωτηρίας, as in Lu. xxxiv. 21. Ps. lxxiv. 7. Lu. ii. 30. Acts xxv. 24. Here it must mean the hope of salvation, as in 1 Thess. v. 8. ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης καὶ περικεφαλαίαν ἐλπίδα σωτηρίας. The Hymn. Cos I have in Recens. Syr. proved (must conclude with noticing what some recent Commentators say) denote the Holy Spirit and ῥῆμα Θεοῦ, denotes both the revelation of the Holy Spirit to man in the Scriptures of the O. T. and also in the promulgation of the Gospel of Christ with such glorious power in that age. Now we would supply to the Christian as a weapon against all the attacks of adversaries, as supplying abundant matter to refute every objection.

18 διὰ πάσης κ. τ. λ. 'using prayer of every kind.' Δεήσεις is added to complete the sense, by πρεσβ., 'earnestly and heartily,' by expressing this on what immediately precedes, the Apostle intends to support the mode by which the control of the Spirit can be most effectual. The prayer must, however be not prayer, supplicatory, if need be, always hearty and fervent, and persevering to the utmost which is meant by ἐν παντὶ καιρῷ ἐν πνεύματι, early and late.

Ἀγρυπν. To earnest application for spiritual and under various trials, they are to and prayers for the support and welfare of Christians in general.

19 καὶ ὑπὲρ ἐμοῦ κ. τ. λ.] The καὶ signifies 'and particularly.' The λόγος is interpreted by some of a power of speaking, by others of persuasion to speak, by others of a ready to speak. The second sense seems preferable, especially as the third is, in some measure, contained in it. And it is evidenced by the parallel passages of Col. iv. 3. ἵνα θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου. The ἐν ἀνοίξει—παρρησίᾳ should, I think, be rendered 'by opening my mouth with freedom.' Probably St Paul expected men to be brought to a public hearing, and then to be permitted to vindicate both himself and the Gospel. On παρρ. see Norton I Cor. ii. 7 and Kipp. Whatever is heavy in the difficulties of St. Paul's writings, p. 201.

20 ὑπὲρ οὗ] i. e. I act the part of πρεσβευτὴς, ἀποστολικὸς ὑπὲρ Χρ. πρεσβεύομεν 2 Cor. v. 20. In ἐν ἁλύσει there is thought to be an allusion to the custom of all nations, to hold invulnerable the person of an ambassador. The expression is not well rendered by Bloomfield 'in a chain' a sense usually adopted by Mr Holden and Dr. Burton. Whenever ἁλ. is used with ἐν, it has a general sense to denote state or, figuratively, imprisonment. So also the Prolin. Sac. renders, 'in vinculis.' And even Bulgaria, who so often sets by insert an article where no Article is expressed in the Greek, here renders 'in vinculis.' The word is often in the Versions of the O. T. by Sym., Aquila and Theod. and

[h] Act. 20. 4. Col. 4. 7. 2 Tim. 4. 12. Tit. 3. 12. [i] 2 Tim. 4. 12.

[h]Ἵνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμέ, τί πράσσω, 21
πάντα ὑμῖν γνωρίσει Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ πι-
στὸς διάκονος ἐν Κυρίῳ· [i]ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ 22
τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν, καὶ παρακαλέσῃ τὰς καρ-
δίας ὑμῶν. Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως 23
ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ. Ἡ χάρις 24
μετὰ πάντων τῶν ἀγαπώντων τὸν Κύριον ἡμῶν Ἰησοῦν
Χριστὸν ἐν ἀφθαρσίᾳ. Ἀμήν.

Πρὸς Ἐφεσίους ἐγράφη ἀπὸ Ῥώμης διὰ Τυχικοῦ.

in the *singular* to express the Hebrew terms in the *plural*.

21. τί πράσσω] This is exegetical of the τὰ κατ' ἐμέ scil. πράγματα before. It is a *popular* phrase occurring also in 1 Sam. xvii. 18. Διάκονος ἐν Κ., 'an assistant [to me] in the work of the Lord,' i.e. in the preaching of the Gospel. 'Ο ἀγαπητός should not be rendered 'a beloved,' as in almost all our Versions; for that is neglecting the Article; nor 'the beloved,' with Wakef., though the common Version so renders at Rom. xvi. 12. Περιλέα τὸν ἀγαπητόν, and 3 Joh. i. Γαΐῳ τῷ ἀγαπητῷ. It is clear from Rom. xvi. 12. that the Article cannot be meant to mark *notoriety*, or celebrity, and therefore *the* cannot be tolerated. It is, I conceive, used for the possessive pronoun. Thus in Philem 1 & 2, our common Version rightly renders Φιλ. τῷ ἀγαπητῷ and Ἀπ. τῇ ἀγ. by 'our beloved Philemon, and our beloved Appia.' In fact, there is in these cases an ellipsis of ἡμοῦ or ἡμῶν, which is *supplied* in Acts xv. 25. Rom. xvi. 5, 8 & 9. 2 Pet. iii. 15. The pronoun belongs to the subst. ἀδελφός or ἀδελφή omitted, which is *expressed* at 2 Pet. iii. 15 and the present passage. Thus at Rom. xvi. 12. and 3 Joh. 1 & 2. the pronoun should be supplied, as is done in the Peshito Syr.

23. ἀγάπη μετὰ πίστ.] i.e. faith *united* with love and charity; in which, it seems, they had been deficient. See Gal. v. 6., and compare 2 Pet. i. 5.

24. ἐν ἀφθαρσίᾳ] This is by most recent Commentators explained '*constantly*, *unceasingly*.' But it is better to come closer to the literal sense; and we may either (with the antient Versions and Commentators) understand such a love as shows itself in incorruptness of life; (See Joh. xiv. 21–24.) or render 'with sincerity and truth;' as 2 Joh. 1. and 3 Joh. 1. ἐν ἀληθείᾳ ἀγαπᾶν.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Β ΠΡΟΣ

ΦΙΛΙΠΠΗΣΙΟΥΣ ΕΠΙΣΤΟΛΗ.

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1 I. Παῦλος καὶ Τιμόθεος δοῦλοι Ἰησοῦ Χριστοῦ, πᾶσι τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις,
2 σὺν ἐπισκόποις καὶ διακόνοις. χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.
3 Εὐχαριστῶ τῷ Θεῷ μου ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν,
4 πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν μετὰ
5 χαρᾶς τὴν δέησιν ποιούμενος, ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ

1 Rom. 1. 1. 2 Cor. 1. 1. Gal. 1. 1. Col. 1. 1. Phil. 1. 1. 1 Cor. 1. 4. Rom. 1. 8. 1 Thess. 1. 2. 1 Thess. 1. 3.

This is with reason supposed to have been written later than the Epistles to the Romans, Ephesians, Colossians, and Philemon. Dr. Burton thinks it was written about the end of A. D. 58; while others assign it to A. D. 62, say Mr Scott, to "the authenticity and consequently canonical authority has never been doubted. The Church at Philippi had been founded by St Paul himself, about eight or nine years before. And the Epistle was written in consequence of an affectionate letter which he had received from the Philippians by the hands of Epaphroditus their Bishop, or chief Pastor, wherein they had informed him of their perseverance in the faith, and declared their constant affection to him, offering at the same time a supply of money for his more comfortable support in his imprisonment. To this the Apostle replied in the present Epistle, which is written in a strain of great affection, confidence, and approbation, commending no errors, but only confirming them in the faith, and exhorting them to continue the practice of those virtues which are the fruits of a genuine faith.

(1. 1. ἅγιοις οὖσιν.) On this word see the Note on Acts xx. 17. & 28. and especially the excellent Note of Wetstein, who (inter alia) observes: "Ipse Graeci ad Latinos Patres nullo omnino dictum illud vocis ἐπισκόπου ἀντὶ πρεσβυτέρου ἀντὶ ἐκκλησίας, the Apostle here calls their Presbyters their Bishops." So Chrys., Theodor. Graecus, and Theophyl., among the Greeks, and, among the Latins St. Jerome, Pseudo-Ambrosius, Lelarius, and Primasius, and that not only for the above-mentioned reasons, that "there could be but one Bishop properly so called in one city," but for another assigned by them, viz. that vocis ἐπισκόπου vocabulum, "then the names were convertible with each other, the bishops being called Presbyters, and the Presbyters Bishops." And this Theodoret says, is manifest in this place, because he adds here Deacons to the Bishops, making no mention of their Presbyters. The term, it may be observed, was as length appropriated to denote what we understand by *Bishop*, and was probably so employed with reference to Is. lx. 17 (LXX.) δώσω τοὺς ἄρχοντάς σου ἐν εἰρήνῃ, καὶ τοὺς ἐπισκόπους σου ἐν δικαιοσύνῃ.

1-4. See Rom. i. 7-9 and Notes. And on εὐχαρ. v. 10. see Note on Eph. i. 15 & 16.

4. Δέησις is not, as some say, synonymous with προσευχή, or signifies supplications, prayer, or intercession. The δέησις may be considered the, or an, supplication. The meaning is that whenever he offers up supplication for them, he offers it up for them always with joy. This is confirmed by the Syr. Version. See also Scott.

5. ἐπὶ τῇ κοινωνίᾳ ὑμῶν.] On the sense of these words no little difference of opinion exists. The ancient and most eminent modern Expositors, as Oecum., Michael, Watts, Pyle, Hardy, Scott, and Wakef., assign the following as the sense: "for your liberality in contributing to the furtherance of the Gospel" (since it proof of it is given, on of κοινωνία, πολλάκις, one occurring very rarely, 2 Cor. viii. 13. ἀνάπαυσις ὑμῶν καὶ αὐτῶν). That, however, will only verify the use as applied to persons, not *things*. Indeed, the sense is agree with Mr. Scott, neither sufficiently important, nor fit for Apostle's opinion. It is better, with most eminent modern Expositors (as Chr., Schlater, Whitby, Locke, Wesley, Doddr., Macknight, Valck., Rosenm., Scott, and Valck.) supported by the authority of the Syr., Vulg., and other ancient Versions, and also nearly all our English ones) to suppose the sense to be "participation in (the blessings of) the Gospel." This signification of κοινωνία is far more frequent than the other, and needs no proof. It is indeed, a good One, one well

εὐαγγέλιον, ἀπὸ πρώτης ἡμέρας ἄχρι τοῦ νῦν· [5]πεποιθὼς 6
αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν, ἐπιτε-
λέσει ἄχρις ἡμέρας Ἰησοῦ Χριστοῦ. [6]καθώς ἐστι δίκαιον 7
ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν με
ἐν τῇ καρδίᾳ ὑμᾶς, ἔν τε τοῖς δεσμοῖς μου καὶ τῇ ἀπο-
λογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου, συγκοινωνούς μου τῆς
χάριτος πάντας ὑμᾶς ὄντας. [7]μάρτυς γάρ μου ἐστὶν ὁ 8
Θεὸς, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Ἰησοῦ
Χριστοῦ. καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι 9
μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθή-
σει· [8]εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ἦτε εἰλι- 10
κρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ, [9]πεπληρωμένοι 11
καρπῶν δικαιοσύνης τῶν διὰ Ἰησοῦ Χριστοῦ, εἰς δόξαν καὶ
ἔπαινον Θεοῦ.

5 Ver. 6, 9. 1 Thess. 1. 3.
6 Ephes. 3. 1. c. 4. 1. Col. 4. 3, 18. 1 Thess. 1. 6. Heb. 12. 5.
7 Rom. 1. 8. c. 6. 1. 2 Cor. 1. 23. c. 11. 31. Gal. 1. 20. 1 Thess. 2. 5.
8 1 Thess. 3. 10.
9 Ver. 4. 1 Thess. 4. 1. 2 Heb. 5. 14.
10 Ver. 14. Ephes. 4. 3. 1 Pet. 1. 13. 2 Pet. 3. 14.

here be used for *ἐν*; which would be rather harsh. Yet many examples of that use may be seen in Schleus. and Wahl. In the present case, however, (and in most of the examples adduced) there is not so much an absolute use of *εἰς* for *ἐν*, as rather a blending of two modes of expression. Thus here the sense will be, 'that you have been converted to the Gospel, and are become partakers of its blessings,' implying that they had been constant in the profession of the faith; which Schleus. and others wrongly make the *only* sense, though it must, I think, be admitted as a secondary one. See Theodor. ap. Rec. Syn. Ἀπὸ πρώτης ἡμ., scil. τῆς κοινωνίας ὑμῶν. The words refer to and are exegetical of the πάντες μετὰ χαρᾶς τὴν δεησιν ποιούμενοι, q.d. 'And this I have done from' &c.

6. πεποιθὼς &c.] This states the *grounds* of his gladness in praying for them. Ἔργον ἀγαθὸν, i.e., as some explain, *of faith in embracing the Gospel*; or, as others, *of reformation and sanctification by the Gospel*; which is supported by the absence of the Article at ἀγαθὸν, and is more agreeable to the next words. In ἐπιτελέσει there is a *significatio pregnans*. Render, 'will go on with it unto, and finish it at' &c., i.e. 'will carry it forwards till.' See the Note on a kindred passage of 1 Cor. i. 8. Ἐν βεβαιώσει ὑμᾶς ἐν τέλει &c. where the end of our mortal course and the coming of Jesus Christ are considered as the same, the period of death and that of judgment being, to all practical purposes, the same.

7. καθὼς ἐστι—ὑμᾶς ὄντας] The sense is not very clear; but it should seem to be that expressed by Abp. Newc. as follows: 'I may justly be thus confident, because I have a well-grounded affection for you from your past conduct, and because you show such strong attachment to me: since, both in my state of bondage, and in my public defence of myself, and in that confirmation which I occasionally give to the Gospel, you are all so full of sympathy as to appear joint-partakers of the favour which God extends towards me.' Ἔχειν τινα ἐν καρδίᾳ is an idiom common to most languages. Compare 2 Cor. vii. 3. The ἀπολογία is supposed to refer to the time when he pleaded his cause at Rome before the Emperor Nero. Ὑμᾶς is repeated at the end of this long sentence to show the reference of ὄντας. Or ὑμᾶς ὄντας may be accusatives absolute.

8. γάρ] This refers to the διὰ τὸ ἔχειν ὑμᾶς in the preceding verse. On μάρτυς, see Rom. i. 9. and Note. Ἔστιν, is a stronger term than ἔχειν ἐν καρδίᾳ.

9–11. Here there is a sort of compendium, by specimen, of the prayers which he is accustomed to address to God on their behalf. By ἀγάπη is meant, not 'love to himself,' as some Expositors antient and modern suppose; but, in its most extensive sense, love of God, his religion, commands &c., and of man for God's sake; in fact, the *principle* of love so finely described in 1 Cor. xiii. Ἐπίγνω. denotes knowledge generally, but especially of divine things. So the Syr. adds *spiritual*. Αἰσθ. signifies a quick perception of truth or falsehood, right or wrong, which, though sometimes natural, is mostly the result of use and practice. "These combined enable the Christian (says Scott) to judge at once in a variety of cases, even as the healthy eye distinguishes objects, the ear sounds, and the palate meats."

10, 11. δοκιμάζειν] This refers to the result, or effect of knowledge and discernment in that exercise, which often enables us to decide at once on the comparative excellence of things. The expression δοκιμ. τὰ διαφέροντα may signify, as some explain, to approve (i.e. to put to proof and ascertain by trial) the excellence of any thing. But, from what goes before, it seems rather to mean (as the best Expositors are agreed) 'to distinguish between, and, after examination, decide upon things which differ;' a signification of δοκιμ. occurring in Rom. ii. 18. 1 Cor. xi. 13. And it is confirmed by Theodoret. St. Paul may have reference, as many eminent Commentators suppose, to the genuine gospel as compared with the adulterated system presented by the false teachers, Judaizers, and others: but the sense was, I conceive, intended to be general, and to be applied to all cases, as denoting a power to discern the differences of things. Εἰλικ. and ἀπρόσκ. The former term has reference to purity of faith and doctrine, the latter,

12 Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ κατ' ἐμὲ
13 μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν· ὥστε τοὺς
δεσμούς μου φανεροὺς ἐν Χριστῷ γενέσθαι ἐν ὅλῳ τῷ πραι-
14 τωρίῳ καὶ τοῖς λοιποῖς πᾶσι, καὶ τοὺς πλείονας τῶν ἀδελ- [illegible]
φῶν ἐν Κυρίῳ πεποιθότας τοῖς δεσμοῖς μου περισσοτέρως [illegible]
15 τολμᾷν ἀφόβως τὸν λόγον λαλεῖν. Τινὲς μὲν καὶ διὰ
φθόνον καὶ ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν
16 κηρύσσουσιν. οἱ μὲν ἐξ ἐριθείας τὸν Χριστὸν καταγγέλ-

to [illegible] and rectitude of conduct. So [illegible] [illegible] [illegible] it is [illegible] to [illegible] ch. iii. 15 [illegible] [illegible] the end of [illegible] course. See Note [illegible]. The words [illegible] the [illegible] contained in the preceding clause, and represent the [illegible] as being abundant as well as [illegible] and [illegible] of such fruits the [illegible] of the tree of faith which produced them. [illegible] the effects of his grace, and [illegible] [illegible] of the glory of [illegible] and the [illegible] and reception of his [illegible].

[illegible] MSS. [illegible] Western [illegible] and [illegible] [illegible] which was preferred by [illegible], and [illegible] has been received [illegible] and Knapp [illegible] [illegible] [illegible] [illegible] [illegible] in which [illegible] the [illegible] [illegible]. The MSS. [illegible] [illegible] [illegible] agreeable to the style of the N. T. [illegible] [illegible] [illegible] [illegible] and [illegible] the [illegible] [illegible] [illegible] [illegible] is not [illegible] to a [illegible] variation of [illegible].

[illegible] [illegible] might be apprehended [illegible] [illegible]. Under the [illegible] of the Gospel, he [illegible] [illegible] [illegible] [illegible] had [illegible] rather to the [illegible] of the Gospel. [illegible] the events which have happened to me [illegible] [illegible] 'have tended to' [illegible] [illegible] [illegible] [illegible] [illegible] in which the [illegible] of the Gospel had [illegible]. The [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] has taken place [illegible] the [illegible] with [illegible] the preaching of a [illegible] [illegible] and [illegible] [illegible] that [illegible] [illegible] to [illegible], and [illegible] for [illegible] [illegible] of his

[illegible] would take [illegible] at the [illegible] of Paul under imprisonment and his [illegible] permitted to preach the Gospel during it.

[illegible] is [illegible] supposed by the best Commentators to mean the camp or quarters of the Prætorians. Compare Acts xxviii. 16.

15. This and the [illegible] verses show the [illegible] of a party at Rome, like that at most other places where Paul preached, hostile to him. These are supposed to have been Judaizers, who [illegible] [illegible] and preached the whole [illegible] of the Gospel, in order to form a party under their influence, and in opposition to the Apostle and his [illegible] [illegible] the Mosaic law on the Gentile converts. They were doubtless [illegible] persons to whom the [illegible] doctrines of the Gospel preached by Paul were unacceptable. Yet they must have been in some measure [illegible] to their profession of the Gospel. There were, we find by the Apostle's words, two parties of those who preached the word, one party who were actuated in what they did by envy of Paul [illegible] and by contention [illegible] [illegible] of the next verse [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] a party spirit, and [illegible] of the Gospel.

16, 17. These verses are [illegible] the preceding [illegible] of the [illegible] several MSS. of the Western recension, [illegible], and Fathers the verses are transposed, which method has been adopted by [illegible] and [illegible] [illegible] by [illegible], and [illegible] [illegible] for though the transposed order is more agreeable to [illegible] usage, by which [illegible] to the [illegible], and [illegible] the more remote and is found in 2 Cor. ii. 15 [illegible] [illegible] to make the [illegible] the more [illegible]. [illegible] [illegible] [illegible] [illegible]. [illegible] compare 2 Cor. ii. [illegible] [illegible] [illegible]. And [illegible] that [illegible] in both verses, it is plain that [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] in the [illegible] [illegible] [illegible] v. 15 [illegible]

λουσιν, οὐχ ἁγνῶς, οἰόμενοι θλίψιν ἐπιφέρειν τοῖς δεσμοῖς
μου· εἰ δὲ ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαν τοῦ 17
εὐαγγελίου κεῖμαι. τί γάρ; πλὴν παντὶ τρόπῳ, εἴτε προ- 18
φάσει εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται· καὶ ἐν τούτῳ
χαίρω, ἀλλὰ καὶ χαρήσομαι. Οἶδα γὰρ ὅτι τοῦτό μοι 19
ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως καὶ ἐπιχο-
ρηγίας τοῦ πνεύματος Ἰησοῦ Χριστοῦ, κατὰ τὴν ἀποκαρα- 20
δοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ αἰσχυνθήσομαι· ἀλλ'
ἐν πάσῃ παρρησίᾳ, ὡς πάντοτε, καὶ νῦν μεγαλυνθήσεται
Χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς εἴτε διὰ θανάτου.
Ἐμοὶ γὰρ τὸ ζῆν Χριστὸς· καὶ τὸ ἀποθανεῖν κέρδος. 21

1 Cor. i. 11.

2 Cor. i. 4.

supposed to mean, 'They are desirous to add yet more affliction to that of my confinement, by strengthening the hands of my adversaries.' But the ancient and many modern Expositors take the mean to be, 'They are desirous to bring upon me severity of usage, in addition to confinement.' Both senses were probably intended, since either motive may have actuated different persons, or even the same persons. Ἐξ ἀγάπης, 'out of love [to me and to the Gospel].' The words following refer to both. Now those who really loved the Gospel could not but love *Paul* as being appointed for its defence. Κεῖμαι. This may either mean 'am placed where I am,' q.d. appointed to this post, or 'am ordained to the ministry.' So 1 Thess. iii. 3. εἰς τοῦτο γὰρ κείμεθα, and Luke ii. 34. κεῖται εἰς πτῶσιν καὶ ἀνάστασιν πολλῶν. The two senses, indeed, merge into each other.

18-19. τί γάρ;] scil. διαφέρει, q. d. not to enlarge on the motives of either class of persons. The πλὴν is not well rendered 'nevertheless' or 'notwithstanding.' It is, I conceive, put for πλὴν ὅτι, which is found in several MSS. and Fathers, but doubtless from a gloss. The sense (as Grot. points out) is 'Suffice it to my.' Προφάσει, 'with pretence,' i. e. a pretential or pretended zeal, corresponding to the οὐχ ἁγνῶς at v. 16. See also 1 Cor. v. 8. Χαίρω καὶ χαρ. There is no occasion to *stumble*, as some do, at the Apostle's rejoicing in the spread of error; since we are not told that the doctrines of the persons in question were very erroneous, but only that their motives were not pure. At all events, there would be in any case reason to rejoice at the Gospel being made known to the Heathens. Besides, it must be observed that ἐν τούτῳ means 'in this state of things,' as is plain from the words following, where the τούτο must have that sense. And the σωτηρ., though generally understood of *salvation*, *may*, with Chrys., Theodoret, Menoch, Zanch., Pearce, Newc., and almost all the recent Commentators, confirmed by the Syriac Version, be interpreted of *temporal deliverance or welfare*. So 2 Cor. i. 6. ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας. But the words [διὰ] ἐπιχορηγίας τοῦ πνεύμ. 'I. Χρ. are more in favour of the other interpretation. To remove this difficulty the best course will be to take σωτηρ. in the most general sense of the word, of *benefit*, *welfare*, (as in Acts xxvii. 34. and often) which may then be understood in the two senses of temporal and of spiritual benefit or good; the former as referred to in διὰ τῆς ὑμῶν δεήσεως, (which is placed beyond doubt by 2 Cor. i. 11. συνυπουργούντων ὑμῶν καὶ ὑπὲρ τῆς ἐμῆς χάριν ἀν.) the latter, as ἐπιχορηγία τοῦ πνεύματος Ἰ. Χρ., which must (notwithstanding what many recent Commentators say) mean 'by the supply of the Holy Spirit of Christ [procured by our prayers].' ὥστε ἐπίδοσιν τοῦ χάριτος τοῦ πνεύματος, as Chrys. and Theophyl. explain. So Gal. iii. 5. ὁ ἐπιχορηγῶν ὑμῖν πνεῦμα. Compare also 2 Cor. iii. 10. The Spirit is said to be *of* Christ as being *procured* by Him; (So Joh. xvi. 7. ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς. And that Christ is considered as the bestower of the Spirit, is plain from 2 Cor. iii. 17. ὁ δὲ Κύριος τὸ Πνεῦμά ἐστιν. & v. 18. ἀπὸ Κυρίου Πνεύματος. See also Joh. i. 16.) though, as He proceeds from the Father and the Son (See Matt. iii 16. Joh. iii. 8. xv. 16.) He is often called Πνεῦμα Θεοῦ.

20. ἀποκαραδ.] 'anxious expectation,' as in Rom. viii. 19. "Ὅτι οὐ ἐάσει αἰσχ. κ. τ. λ. 'that in no respect shall I have reason to be ashamed by being frustrated in my endeavours, but rise superior to all my difficulties.' See Theodor. and Scaliger. The word is an word in 1 Cor. v. 8. οὐκ αἰσχυνθήσομαι, also 1 Joh. ii 28. To show that he seeks not his own glory in any success, he adds, μεγαλυνθ. ὁ Χρ. 'Ἐν τῷ σώματι is more energetic than ἐν ἐμοί would have been, since martyrs and saints are said to glorify God in their bodies. See Joh. xxi. 19. 1 Cor. vi. 20.

21. ἐμοὶ γαρ—κέρδος] The γάρ has reference, I conceive, to a clause omitted, q. d. [And whether one or the other shall befall, is alike to me] *for* &c. On the sense of the words following different of opinion exists. Mr Valpy (with more than his usual confidence) pronounces that "the Apostle's meaning is not, that Christ was his life, and death his gain: but that both in life and death Christ is his gain. Χριστὸς (scil.) τὸ ἀποθανεῖν κέρδος. Χριστὸς is the subject of both members, and κέρδος the predicate of both:" a view, indeed, adopted by most Expositors from Pierce downwards. Yet it may be doubted whether the interpretation which Mr. Valpy rejects, be not the true one. It is not only supported by the ancient Versions, and adopted by most Expositors, but is required by the antithesis, which plainly subsists in the *ἐστὶ* sentence. Theodoret (after Chrys.) admirably paraphrases thus: Θεωρήσας μου ἀμφότερα, καὶ

22 εἰ δὲ τὸ ζῆν ἐν σαρκὶ τοῦτό μοι καρπὸς ἔργου, καὶ τί
23 αἱρήσομαι οὐ γνωρίζω. [a]συνέχομαι δὲ ἐκ τῶν δύο, τὴν [a] 2 Cor. 5. 6.
ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι, καὶ σὺν Χριστῷ εἶναι,
24 πολλῷ μᾶλλον κρείσσον· τὸ δὲ ἐπιμένειν ἐν τῇ σαρκὶ,
25 ἀναγκαιότερον δι' ὑμᾶς. [b]Καὶ τοῦτο πεπεισθὼς οἶδα, ὅτι [b] Heb. 6. 9.
μενῶ καὶ συμπαραμενῶ πᾶσιν ὑμῖν εἰς τὴν ὑμῶν προκοπὴν [c] 2 Cor. 1. 14. [d] 2 Cor. 12. 15.
26 καὶ χαρὰν τῆς πίστεως· [c]ἵνα τὸ καύχημα ὑμῶν περισσεύῃ [e] 1 Cor. 7. 29. Ephes. 4. 1. Col. 1. 10.
ἐν Χριστῷ Ἰησοῦ ἐν ἐμοὶ, διὰ τῆς ἐμῆς παρουσίας πάλιν
27 πρὸς ὑμᾶς. [d]Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ [f] 1 Thess. 2. 12. [g] 1 Cor. 4. 1. [h] Rom. 8. 17.
πολιτεύεσθε· ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς, εἴτε ἀπὼν, [i] 2 Thess. 1. 5.
ἀκούσω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἑνὶ πνεύματι, μιᾷ [k] 1 Tim. 5. 14.
28 ψυχῇ συναθλοῦντες τῇ πίστει τοῦ εὐαγγελίου, [e]καὶ μὴ

ν ζῆν, καὶ ὁ θανεῖν· καὶ τὴν ζωὴν γὰρ τοῦ τῶν Χριστιανῶν ὀνόματος ἀπεκρινάμην, καὶ τὸν θάνατον δὲ αὐτοῦ κερδανῶ μεθ' ἡδονῆς. Any apparent harshness may be imputed to the nature of an acute sententia, where something of perspicuity must be sacrificed to point. Render: 'for as to myself, (τμοι for ἐ εἰν ἐμὲ φερει) to live [if I live] will be Christ, (He will be my life, in Him I shall live) and [if I die] to die will be a gain [to me],' since I shall be released from trouble. I have in Rec. Syn. adduced many similar sentences from the Classical writers and Josephus. One must here suffice. Joseph. p. 676. 31. κερδὸς εἰ θνήσκοιεν, τὴν συμφορὰν τοῦ ζῆν ποιούμενοι.

23. εἰ δὲ τὸ ζῆν—γνωρίζω] Here again is an obscurity (arising, as often, from extreme brevity) which has occasioned variety of interpretation. Mr. Valpy thinks that γνωρίζω is to be referred to both parts of the sentence; and εἰ is here used for πότερον, utrum; so that this may be rendered: 'Whether to live in the flesh is profitable to me, and whether of the two I should choose, I know not.' But this, I apprehend is doing violence to the construction. The antient and the best modern Expositors are, with reason, agreed that the εἰ δὲ means quodsi. But if, and the sense was well laid down by Chrys. as follows, 'I said that to die would be gain to me; but if my living in the flesh be profitable [for the work of the ministry,] verily which to chuse, I know not.' Καρπὸν ἔργου is like the Latin opere pretium. The τοῦτο is pleonastic. Αἱρ. is for αἱρήσομαι; on which see Wits. Gr. Gr, § 25. 2. This use of γνωρίζω for γινώσκω is rare, but sometimes found in the later writers.

23. συνέχομαι δὲ ἐκ τῶν δύο] The sense is, 'for I am held in suspense between the two strong motives following.' Συνεχ. properly signifies 'to be hemmed in.' (See Note on Acts viii. 7 & 58.) The ἐκ is for ὑπό. In ἀναλῦσαι there is a nautical metaphor; the word properly signifying to loose cable. Supply ἐκ τῶν σωμάτων from the antithetical ἐν τῇ σαρκί. See Note at Lu. xii. 36. and compare 2 Cor. v. 8. See also Paley's remarks in Her. Paul. Ma Also ἀρκεσαι is called a pleonasm: but it is, in fact, a stronger mode of expression. See Matth. Gr. Gr. § 457. 2. and 456. For γὰρ, δὲ is rightly edited by Wets., Matth., Griesb., Knapp, Vat., and Tittm., from all the best MSS. and early Editions.

It is truly remarked by Whitby and Doddr., that this passage strongly confirms the doctrine of an intermediate state of life and sensation between death and the resurrection. See more in Mr. Slade.

24. ἀναγκ.] 'more needful,' a signification frequent in Thucyd. Δι' ὑμᾶς, 'on account of you.'

25. καὶ τοῦτο πεπεισθὼς &c.] The sense seems to be, 'And I assuredly know,' 'this I feel assured of;' for the τοῦτο and πεπ. must, with the ancient and most modern Expositors, be connected 'Ὅτι μενῶ καὶ συμπ. κ. τ. λ., 'that I shall remain [in this life] and continue with you all.' Εἰς τὴν ὑμῶν προκοπὴν—πίστεως. These words depend on πεπεισμ. as well as χαρὰν, and therefore are well rendered by Rg. Middl. 'to promote your advancement and joy in the faith,' i. e. for your religious improvement and your religious comfort.

26. ἵνα τὸ καύχημα—ἐμοὶ] The sense is, 'that your rejoicing on account of Christ [and his gospel] may be increased in me, by my return again to you.'

27. πολιτ.] 'conduct yourselves.' See Note on Acts xxiii. 1. And on this elliptical use of μόνον see Note on Gal. ii. 10. "Ἰδε, εἴτε ἐλθὼν—στήκετε. Render: 'So that, whether coming and seeing you, [I may see,] or being absent from you and hearing of you, I may learn that ye stand fast' &c. The ellip. was used to avoid tautology. At τὰ περὶ ὑ. supply πράγματα. Στήκ. ἐν ἑνὶ πν. is supposed to contain an agonistic metaphor, further developed in the next clause. The simple sense, however, is 'striving together, unanimously and strenuously, for the furtherance of the Gospel,' to which the living worthy of it would not a little contribute.

28-30. I have in Rec. Syn. shown at large the sense of this passage; and that cannot be better expressed than in the words of Mr. Holden. "Which circumstance of your being in nothing terrified by your adversaries, is to them an evident token of [your] perdition, because they consider it obstinacy in error; but to you [it is an evident token of your eternal] salvation, because you consider it as a proof of the sincerity of your faith, and that of God; for unto you it

σταυρώσεσι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων· ἥτις αὐτοῖς
μέν ἐστιν ἔνδειξις ἀπωλείας, ὑμῖν δὲ σωτηρίας, καὶ τοῦτο
[a] Acts 4. 31. Rom. 5. 3. ἀπὸ Θεοῦ. 29 Ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον
τὸ εἰς αὐτὸν πιστεύειν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν·
30 τὸν αὐτὸν ἀγῶνα ἔχοντες οἷον εἴδετε ἐν ἐμοί, καὶ νῦν ἀκούετε
ἐν ἐμοί. II. 1 Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παρα-
[d] Rom. 12. 10, 16. ver. 12. 3. [1 Cor. 1. 10. Eph. 4. 16. 1 Pet. 3. 8. [e] Rom. 15. 5. 1 Pet. 4. 8.] μύθιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ τινα σπλάγχνα καὶ οἰκτιρμοί· 2 [f]πληρώσατέ μου τὴν χαρὰν, ἵνα τὸ
αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμψυχοι, τὸ ἓν
[1 Pet. 4. 8.] φρονοῦντες· 3 [g]μηδὲν κατὰ ἐριθείαν ἢ κενοδοξίαν, ἀλλὰ τῇ

is given on the behalf of Christ not only to believe on him, but to suffer for his sake, being exposed to the same sufferings which you saw me endure, and which you now hear that I endure at Rome."

II. 1. The οὖν is resumptive; the being a continuation of the admonition at i. 26. συνήσετε δὲ νίκην. We may observe a great energy in the sentence, chiefly from its being composed of clauses commencing with εἰ, which particle (as Rosenm. remarks) does not imply *doubt*, but is strongly *affirmative*. It, indeed, obtains that force from a clause omitted, q. d. 'If [as is certain] there be' &c. Παράκλησις, i. e. consolation under the sufferings endured for his sake, as supra i. 29.; or, as others explain, 'if I am to have any comfort in Christ respecting you.' Παραμύθιον ἀγάπης denotes either the comfort arising from that love to God and to man which is the sum and substance of the Gospel, (See 1 Cor. xiii.) or the comfort arising from the pardon of our sins by Christ's love. Κοινωνία πνεύμ. may (as the antient and most modern Expositors suppose) mean 'fellowship of the Spirit.' See Note on Rom. xv. 30. and on 2 Cor. xiii. 14. Though as there is no Article, almost all the recent Commentators render it *communion or community of spirit*.

2. πλήρ. μ. τ. χαρὰν] 'fulfil ye my joy,' i. e. give me full cause for rejoicing, or complete the joy I felt in converting you and have since felt; namely, by cultivating the mutual agreement in doctrine, and concord of mind before enjoined. With respect to the τὸ αὐτὸ φρον. and the τὸ ἓν φρον., they are by Phot., Heinr., and Schleusn. supposed to be synonymous. And so Polyb. 441. (cited by Wets.) λέγοντες ἓν καὶ ταὐτὸ φρονοῦντες. On the other hand, Grot., Kypke, Mich., Beav., and Rosenm., suppose that the former denotes *consent in doctrine*, the latter *mutual concord*. Bp. Middl., however, thinks that the Article before ἓν cannot be explained without supposing some kind of reference. This *reference*, he maintains, is to what immediately follows, μηδὲν κατ' ἐριθείαν ἢ κενοδοξίαν, as if the Apostle had said 'minding the one thing, viz. &c.' "An interpretation (says he) favoured by the Vulg. *id ipsum sentientes*, *Nihil per contentionem neque per inanem gloriam*. But what principally, he thinks, confirms the opinion, is the construction of the sentence following, μηδὲν κατ' ἐριθείαν, which in having no verb assumes the form of a proverbial admonition, such as might be made a subject of reference." But, *pace viri tanti*, this seems not a little far-fetched, and straining a point, to support a theory, which, however, may be as well maintained in another way. What Bp. Middl. calls 'the principal confirmation of his opinion,' is, I conceive, no confirmation at all, since the true ellip. in the next sentence is not πιστεύειν, (for that is not a separate sentence containing a gnome) but πεποιθότες, as was seen by the Peshito Syr. Translator and by many of the best Expositors. In fact, the clauses which follow, πληρώσατέ μου τὴν χαρὰν are all of them dependent upon it, being meant to show *how* they might complete his joy. And as to the Bishop's interpretation being confirmed by the Latin Vulgate, that is not the case: the Vulg. plainly (as the Editors all saw) reading not τὸ ἓν, but τὸ αὐτό, as also do several MSS., though doubtless from an emendation of those Critics who, like the learned Prelate, stumbled at the ἓν. The *emendation*, however, was a very ill judged one, since thus not merely tautology would arise, but such a mode of expression as could never have been adopted. As it is, we have a form of speaking not very usual, indeed, but capable of being accounted for. It should seem that the admonition to concord or unanimity is first propounded *generally* in ἓν τὸ αὐτὸ φρον., and then *specially*, as resolved into its parts, i. e. τὴν αὐτὴν ἀγ. ἔχ. and σύμψυχοι καὶ ἓν φρον. With respect to τὸ αὐτὸ φρον., the τὸ ἓν is, I conceive, for ἓν καὶ τὸ αὐτό, and thus the Article has a reference, though to a word omitted. It is plain that ἓν καὶ τὸ αὐτό is a *stronger expression*, and there is a climax. By τὴν αὐτὴν ἀγ. ἔχ. is meant *concord*, (the *idem velle*) and by the σύμψ. unanimity.

3. μηδὲν κατὰ ἐριθ. &c.] This chiefly respects the former of the two sorts of agreement above mentioned, and alludes perhaps to the vanity sometimes attendant on the possession of the higher Spiritual Gifts. See Gal. v 26. 1 Cor. xii. xiii. & xiv. The next words τῇ ταπειν. &c. suggest the best *cure* for those dispositions, namely, a spirit of unaffected modesty especially evinced in a disposition to think others better than ourselves, i. e. (with the limitation implied at 1 Cor. xiii. 7. charity believeth all things) as far as plain facts will permit. Here we may compare Rom. xii. 10. τῇ τιμῇ ἀλλ. προηγούμενοι.

ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν.
4 [f] μὴ τὰ ἑαυτῶν ἕκαστος σκοπεῖτε, ἀλλὰ καὶ τὰ ἑτέρων [illegible]
5 ἕκαστος. [g] τοῦτο γὰρ φρονείσθω ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ [illegible]
6 Ἰησοῦ· [h] ὃς ἐν μορφῇ Θεοῦ ὑπάρχων, οὐχ ἁρπαγμὸν ἡγή- [illegible]

[illegible]

4. μὴ τὰ ἑαυτῶν—ἕκαστος.] This is commonly [illegible] as an admonition against selfishness, and as [illegible] spirit. And many similar [illegible] are adduced by Wets. The interpretation might also have been supported from [illegible] vi. 12. τὸ ἑαυτοῦ μόνον σκοπεῖν. [illegible] τὸ ἑαυτοῦ μόνον σκοπεῖν. [illegible] 1114 [illegible] 17. τὸ ἐφ' ἑαυτοῦ μόνον [illegible]. But considering what precedes and follows, [it] should seem that the words contain not an exhortation to a fresh duty, but a [illegible] which might enable them better to [illegible] what has been just enjoined, of modesty. It was the want of attending to the [illegible] as well as their own, that so many gave way to vanity and spiritual pride. [illegible] seems to be understood. The [illegible] view of the sense is not only adopted by [illegible] of the best [illegible] Expositors, but by the [illegible] almost universally, [illegible] the very [illegible] σκοπεῖτε, for σκοπεῖτε [illegible] as it is, though [illegible] by [illegible], [illegible] and others [illegible].

5. τοῦτο γὰρ, &c.] To illustrate and enforce [illegible] most effectual manner, that conduct which he had [illegible], the Apostle here calls on [illegible] to [illegible] and [illegible] the same [illegible] and [illegible], which had been so conspicuous [illegible] (Christ). Φρονείσθω is regarded by the recent Expositors as used impersonally. But in fact, it may be said to be [illegible] which [illegible] denotes [illegible] way of thinking and acting [illegible]. Thus [illegible] a kindred passage [illegible].

6. ὃς ἐν μορφῇ—ἐν Θεῷ.] "This passage is (as [illegible] says) remarkable for the contrary [illegible] that have been drawn of it [illegible] the controversy respecting our blessed Redeemer. A full [illegible] of the various interpretations may be seen in Rec. Syn. The ancient Expositors almost universally, and by far the greater part of the [illegible], [illegible] that ἐν μορφῇ Θεοῦ [illegible] signifies 'being in the form and [illegible] of God, i. e. being truly God,' μορφὴ being taken to denote, by metonymy, the [illegible] and power, the nature and essence [illegible]. Indeed, when applied to God, the term can have no other [illegible], since the Deity has [illegible] no form nor shape. Of this [illegible] many [illegible] have been adduced both from the Classical writers and Josephus. So Plato says that God [illegible]. And Joseph. says that the [illegible] [illegible] that the Fathers took the word in this sense [illegible]. Some, indeed, both of the ancient and modern Expositors think [illegible] may be [illegible]. But as that is a point of [illegible] disputation, we may be content to explain [illegible] to the [illegible] of God, one with and equal to the Father. This view is most ably supported by the most eminent of the [illegible] modern Expositors, as Bps. [illegible] and [illegible], and recently by Abp. Magee (on the Atonement, i. p. 71. and ii. 420.), Bp. Burgess, Mr. [illegible], and [illegible]. Some eminent Commentators however, as [illegible], [illegible], Wolf, [illegible], and Macknight, think the above view cannot be admitted, since Christ, when he became man, could not divest himself of the nature of God. And with respect to the government of the world, we are told by what the Apostle tells us [illegible], "so far was he from parting even with that, that he [illegible] upholds all things by the word of his power." By the μορφὴ Θεοῦ, therefore, they understand the [illegible] glorious light in which the Deity is said to dwell (1 Tim. vi. 16.), and by which he manifested himself to the [illegible] of old, (Deut. v. 22–24.), which was commonly accompanied with a [illegible] retinue of angels, (Ps. lxviii. 17.) and which [illegible] the [illegible] of the [illegible] (Num. xii. 8.), [illegible] the presence [illegible] and the [illegible], John v. 37. This interpretation, they think, is supported by the term μορφὴ here used, which signifies a personal [illegible] shape, or appearance, and not his nature or essence. But the [illegible] Commentators seem here to confound the [illegible] with the sense of the word. That μορφὴ has not properly the signification in question, may be admitted; but that it was [illegible] so used by the writers on philosophy and theology, is [illegible] by the examples adduced by [illegible] and others. [The common exposition of these words I need scarcely notice, [illegible] completely [illegible] by the great Commentators and Theologians first mentioned.]

But to proceed to the equally controverted words οὐχ ἁρπαγμὸν ἡγήσατο, &c., [illegible] Expositors generally, and most [illegible] ones [illegible], as [illegible] "Christ being in the form of God, did not think it a robbing God of [illegible] to be equal with God, i. e. to be possessed of the same divine attributes and perfections." [illegible] Mr. Scott, "he was conscious of having a right, without at all interfering with the honour due to the eternal Father." Thus [illegible] will signify the same in nature, and [illegible] be taken as [illegible]. ἴσα, however, [illegible] speaking, [illegible]. And yet it is [illegible] equivalent to it in sense. And so [illegible] is [illegible] "to be of equal share with, to be on an equal footing with, to be on an equality with." That [illegible] has sometimes [illegible], has been proved by the many examples adduced by the Commentators. And if, with some, as [illegible], we explain it "to be as a God, [illegible]," [illegible] (as Mr. Holden observes) "[illegible] of the [illegible] of [illegible] God, or [illegible], must be [illegible]

σατο τὸ εἶναι ἴσα Θεῷ· ἀλλ' ἑαυτὸν ἐκένωσε, μορφὴν δούλου
λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος· καὶ σχήματι 8
εὑρεθεὶς ὡς ἄνθρωπος, ἐταπείνωσεν ἑαυτὸν, γενόμενος ὑπή-
κοος μέχρι θανάτου, θανάτου δὲ σταυροῦ. διὸ καὶ ὁ Θεὸς 9

[illegible]

these attributes, and consequently possessed of every perfection entering into the very idea of God. As to the Socinian interpretation of the words (though supported by the acuteness and learning of Crell., Schlicht., Le Clerc, and others), it rests upon [illegible], and is exposed in all its absurdities by Bp. [illegible] and Mr. Scott. It is proper, however, to investigate the sense of the phrase οὐχ ἁρπαγμὸν, where the chief difficulty rests. Several eminent Expositors ancient and modern, as Theodoret, [illegible], Wolf, Wets., Abp. Newc., and Bp. [illegible], take it to be literally 'He did not esteem it a prize, a thing worth catching at, a great prize,' or meaning, as Abp. Newc. expresses it, 'he did not eagerly covet to be equal with God.' The last, however, presents a sense at variance with the context, and even [illegible] proposition. And as to the meaning with Theodore, Bp. Middl. and Dr. Burton, that 'Christ was not [illegible] of his equality with God, he acted as if he had it not, he laid it aside,' I see not how such a sense can be extracted from the words. Bp. Middl., indeed, urges that it is confirmed by the few parallel expressions collected by Commentators. But those passages are of [illegible] support (as far as they have any weight) the explanation of Bp. [illegible], not of [illegible]. That ἁρπαγμὸς is for ἅρπαγμα the Expositors in question take for granted. But if there be no better reason than that alleged by Abp. Newc., namely, that 'Wetstein has shown that, according to the usage of the Greek language, ἁρπαγμὸς is for ἅρπαγμα,' it is very inadequate. For [illegible] by examining all the words in -μος (about a hundred), I find scarcely any instance of words in -μος being put for the cognate form in -μα, when that form has a passive sense. [illegible] there are some examples. But in at least [illegible] of the whole [illegible] in the -μος is assigned by the Lexicons of course agreeably to the usage of the best writers, and the [illegible] almost always [illegible] form in -μα, which has as regularly a passive sense. Now [illegible] extensive usage [illegible] of the language [illegible]. [illegible], too, [illegible] Abp. Newc. [illegible] of the Vulg. in defence of his view, since the word, as it is well known, has an active as well as a passive force. And the Vulgate Translator evidently took it in an active sense, for [illegible], though rendered in the Latin Version [illegible], the act of usurpation, as it is explained in [illegible] Lexicon. And the same is found in three other passages of the N. T.

Thus the natural and correct [illegible] of the words οὐχ ἁρπ. ἡγ. [illegible] the true one. And the [illegible] person has yet [illegible] been [illegible] in [illegible] Theophyl. [illegible] 'When any one [illegible], he is afraid to lay it down, [illegible], as being not his own. But when any one has it by nature, he can very well descend [illegible], knowing that he has something which he cannot lose; and if he chooses to lay it down, he can take it up again.' The Apostle, therefore, means to say, 'The Son of God was not afraid to descend from his own dignity, since he had not this by usurpation, namely, the being equal with God the Father, but knew it was his natural dignity.'

7. ἐκένωσεν] 'emptied himself,' as the Vulg. renders, [illegible] himself (i.e. divested himself of Divine glory) as the Pesh. Syr., and, by an expression [illegible] which, indeed, makes the whole sense [illegible]. "Not (as Dr. Burton remarks) that Christ laid aside his divine nature, but he divested himself of the μορφὴ Θεοῦ, the appearance and glory of God," and was content to be as the [illegible] of [illegible]. Μορφὴν δούλου λαβὼν, by taking the form of a servant, namely, appearing on earth as one of no dignity or reputation, but of lowly condition. The words [illegible] rendered 'after having become like unto man, i.e. assuming a human body,' and they suggest, as the Greek Commentators remark, the Divinity of Jesus Christ, being meant to show the difference between Christ's former glorious and his present humble state. The ὁμοίωμα, however, [illegible] not resemblance only, but real nature. See Note on Rom. viii. 3. [illegible] and compare Heb. ii. 14, and 17.

8. σχήματι εὑρ. ὡς ἄνθρ.] 'Remaining what he was, he took what he was not. His nature was not changed, but he was changed in σχήματι, i.e. in aspect.' (Theophyl.) The term, I conceive, [illegible] not [illegible], as many eminent Expositors [illegible] suppose, but is used with allusion to the same difference between the σχῆμα which our Lord assumed as compared to the μορφὴ Θεοῦ. Nay the term εὑρεθεὶς may be thought to have some allusion thereto, though [illegible] Commentators in general considered [illegible] merely equivalent to ὤν. The scope of the [illegible] by [illegible] Expositors seems to be this, to represent the humiliation and condescension of our Lord, as the preceding verse does the emptying himself of his glory. And as there the participle λαβὼν and the ἐν ὁμοιώματι [illegible] show how that took place, so here the [illegible], and the [illegible], show the nature and extent of the condescension, namely, in his taking on him the human nature [illegible] unto death. This view is confirmed by the Pesh. Syr. Version.

9. διὸ] 'on account of which (condescension) [illegible] has exceedingly exalted him.' "Since (observes [illegible]) one who is God cannot properly be said to be exalted, the exaltation in question must be understood of his human nature. See Joh. xvii. 1–5. Acts ii. 33. Heb. ii. 9. [illegible] is by few [illegible]

ωτὸν ὑπερύψωσε, καὶ ἐχαρίσατο αὐτῷ ὄνομα τὸ ὑπὲρ πᾶν
10 ὄνομα· ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπου-
11 ρανίων καὶ ἐπιγείων καὶ καταχθονίων· καὶ πᾶσα γλῶσσα
ἐξομολογήσηται, ὅτι ΚΥΡΙΟΣ Ἰησοῦς Χριστὸς, εἰς δόξαν
12 Θεοῦ Πατρός. Ὥστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπη-
κούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον, ἀλλὰ νῦν πολλῷ
μᾶλλον, ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν
13 ἑαυτῶν σωτηρίαν κατεργάζεσθε· ὁ Θεός γάρ ἐστιν ὁ ἐνερ-
γῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδο-

interpretes, ἐ γαρ can in Rom. xi. 17. Heb. x. 4. And so Ἀνόμοιος cited by Petavius ἐστρατεύσω καὶ ἔκαμον πλὴν τῶν ἀλλοφύλων [illegible] namely the name of our Lord in the quality of Messiah. See Epiph. [illegible] Dr. Lardner, however, would render ὄνομα the name, viz. the name Jesus, which, he thinks, is the proper rendering of [illegible] attempting to justify it in a long Note. But though much that is said is ingenious, it is truth but in point here. The interpretation proposed would require the Article, the omission of which here were a greater irregularity than can any where be found, in the writings of St. Paul. Besides, expressions (which is well remarked by Macan, 'Ἐπιστοῦνται ὄνομα) would not thus be the proper term.

10-11. These verses show the nature and extent of the exaltation merely, by having said to Him an act of the highest adoration, which must have equal religious adoration, see Epiph. ut. Idol. and being attended with a time of dignity correspondent namely Κύριος. Most recent Commentators regard ὄνομα, I am equal to ver. 1., where the order of the superscription in ἐν ὀνόματι and the Romanists connect the bowing at the name of Jesus to a formal ceremony. But the Apostle, I conceive, only means to represent the supreme dignity of Jesus by such a form of expression as would designate that of a Person in the highest dignity namely, in not only having the knee bowed to him when present but even at the pronouncing of the name, which is, I believe, an Oriental custom. Thus he would designate the profound submission of all created beings to the supreme right of Jesus. In this one passage the Apostle is justly supposed to have had in view Is. xlv. 23. Ἐμοὶ κάμψει πᾶν γόνυ, πᾶσα γλῶσσα ὀμεῖται τῷ Θεῷ, as our common Version adopting an effect of γόνυ expressed but perhaps, I, or, better, as it is in the best Versions extent and modern. Κάμψει is rightly explained by Theodoret and many eminent modern Expositors as denote the souls of the departed, over whom Jesus Christ is made Lord, see Acts xiv. 9. In use of the word as our [illegible] the time of the divine [illegible]. We must not, however, refine upon the expression, since, as Chrys. points out, it is only added to compare the state of all persons in the universe. Ἐξομολογεῖσθαι is a stronger term than ὁμολογεῖν, and denotes public profession in religious matters, as seems implied in the ἐξ. Κύριος, 'Lord supreme over all persons and things' in the Mediterranean language, see [illegible], which redounds to the glory of God the Father, see Gloria, called in Rev. Sro.

12-13. On the duration of the humiliation and obedience of Christ to God the Father, and he remind Christ, meaning the Apostle, by means of the ὥστε, equally exhortations to obedience in the more general acceptation as bound to God. See Chrysostom cited in Lee Syl. [illegible] ἀγαπητοί μου, 'dearest beloved' (to me [illegible]). The words μὴ ὡς ἐν τῇ παρουσίᾳ are by almost all Commentators referred to the words preceding, but by a few to the words following, which is better, for it may be doubted whether they had been used were attendant during his absence. Indeed, the ὡς is thus not very suitable. The ὡς ἐν τῇ ἀπουσίᾳ μου, 'as in my absence' the presence of the absent Christian, and as they all had only to make the same answer, deserve no attention, except to show the opinions of those Critics as to the sense. Now the best mode of removing the difficulty is, I think, to suppose that St. Paul has here so often, blended two clauses into one. Thus if we read at length, the sentence would stand as follows: καθὼς πάντοτε ὑπηκούσατε μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον, ἀλλὰ νῦν πολλῷ μᾶλλον, ἐν τῇ ἀπουσίᾳ μου, κατέργου &c. The ὡς ἐν τῇ ἀπουσίᾳ is rightly united with κατέργου by the Italian and the ἀλλὰ νῦν has a natural force. Or, perhaps the clauses μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον and ἀλλὰ νῦν πολλῷ μᾶλλον may be referred to an elliptical ὑπακούσατε ('obey me.') taken from ὑπήκ. Thus it will be for ἀλλὰ νῦν ὑπακούσατε ὡς ἐν τῇ ἀπουσίᾳ μου. He that is of any power, pause and ponder must not be cause and can it be Christ and Marcion with ὑπ. ἐν τῇ ἀπουσίᾳ and the best Expositors are agreed that the sense is 'labour with all diligence, carefulness, and anxiety, to effect your salvation.' The use of φόβος and τρόμος is frequent in the Septuagint and the Classical writers. See Isa. xix. 16, and my Note on Thucyd. [illegible] 37. 3. ἐν ἐμοὶ ὑπακούσατε, 'we are fearfully cautious of doing any wrong.' In κατέργου there is a metaphor taken from agriculture or other land labour. The κατέργου is justly supposed to allude to be put taken in the sense [illegible] in which sense it is used on.

The next verse is [illegible] ὁ γὰρ θεός ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν, 'for there is God who, of his good pleasure, produceth in you both to will, I am to carry into effect (that will)', i.e. both the will and the faculty to act. Here we see the duty to be rendered, according to his own [illegible] ἐνεργεῖν, as Eph. [illegible] ὃ κατὰ τὴν ἐνέργειαν τοῦ δυνάσθαι αὐτὸν. The free grace with

κίας. πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν, 14
ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα Θεοῦ ἀμώμητα 15
ἐν μέσῳ γενεᾶς σκολιᾶς καὶ διεστραμμένης· ἐν οἷς φαίνεσθε
ὡς φωστῆρες ἐν κόσμῳ, λόγον ζωῆς ἐπέχοντες· εἰς καύ- 16
χημα ἐμοὶ εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον,
οὐδὲ εἰς κενὸν ἐκοπίασα. Ἀλλ᾽ εἰ καὶ σπένδομαι ἐπὶ τῇ 17
θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω

mercy of God. As apart from all exertion of human [illegible], in order to [illegible] human diligence. When it is said, here [illegible] God, &c. the Apostle, I apprehend, refers to the [illegible] of the preceding verse, [illegible] though I be absent, yet you have [illegible] God, not only to stimulate your will, but to [illegible] deed. It is well observed by [illegible], that 'to work in us the will [illegible] τὸ ἐνεργεῖν, is the giving us that strength, working in us those [illegible] which are requisite for our willing or working, as necessary to prepare and assist us to do either.' This working of God on the disposition and will must be so explained as not to make it inconsistent with the [illegible] exhortation to labour earnestly and diligently to work out their own salvation. We are not to understand that God overrules our will, or that we [illegible], and we should thus be mere machines. We are to suppose [illegible] and [illegible] suggest, that when God once [illegible] begun in [illegible] by the cooperating energy of the grace; and [illegible] as [illegible] of our [illegible] [illegible] remarks) [illegible] the correct [illegible] ἐνεργεῖν being [illegible] Eph. i. 11) [illegible] in some such way as is consistent with man's free agency. That God's working is not to be considered irresistible is manifest, and has been irrefragably demonstrated by Limborch, Whitby, and Macknight, &c., as well as [illegible] by [illegible] and by Bp. Sherlock, Vol. ii. Disc. 4. and another by Bp. [illegible] in a Sermon for Whitsunday. In short, to sum up the doctrine contained in this most important passage, it is [illegible], that of his good pleasure he worketh in us both to will and to do [illegible], that he is to work out his own salvation. Nothing can be more marked than the distinction which is [illegible] made between the agency of God and the agency of man. Nothing can be more certain, on the one hand, than that, without the assistance of God, man cannot be saved at all. Nothing can be more certain, on the other hand, than that by his own voluntary co-operation man [illegible] and [illegible] in the very manner which the Scriptures [illegible], and upon the very terms which God has [illegible] pleased to appoint.

14. πάντα ποιεῖτε—[illegible].] Having given a general exhortation to Christian diligence, the Apostle now [illegible] to the subject of [illegible], [illegible] and [illegible] treated of at vv. 2, 3, 4. And by the words γογγ. and διαλ. [illegible] note the effects of the [illegible], against which he had [illegible]; the former of the two terms denoting a murmuring and [illegible] spirit, and the latter a disposition which sets [illegible] the [illegible] performing what is enjoined by raising doubts [illegible] of some [illegible] reasonings, and [illegible] difficulties. [illegible] must, [illegible] be understood of the [illegible] of the [illegible] pastors and [illegible].

15. ἵνα γένησθε, &c.] The ἵνα imports tendency. Ἀκέραιος is derived from α privative and κεράννυμι, to mix, and is equivalent to the [illegible] of Horace. The ἄμεμπτοι and ἀμώμ. are not synonymous, but the latter should be rendered irreproachable. On [illegible], see Note on Matt. [illegible] 17. Acts ii. 40. There is the same [illegible] in the Heb. [illegible], which [illegible] I suspect, from an old root [illegible] 'to make twisted or crooked, to distort,' &c. In fact, not only [illegible], but [illegible], and [illegible] are, I think, only variations of one [illegible], and, though [illegible] as separate roots, [illegible] from [illegible]. It is strange the lexicographers should not have [illegible] literally 'to [illegible]' [illegible] derived from it. It may also be [illegible] that [illegible], which word has perplexed the Etymologists, seems to have come from the [illegible] through the medium of the Northern [illegible], which [illegible] at an angle, [illegible] &c.

ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ.] In this there is an allusion not (as some suppose) to [illegible], but to the heavenly luminaries, which give light to the world, and are so called at Gen. i. 14, &c., and elsewhere. The metaphor is frequent both in the Scriptural (as Matt. v. 14 & 16. [illegible] 1 Thess. v. 5) and the Classical writers. [illegible] must be meant 'ye Christians,' not the [illegible], as most Expositors suppose, which [illegible] as [illegible]. [illegible] duty to be such is rather implied than expressed.

16. ἐπέχ.] 'holding forth,' as persons do a lamp to [illegible] others; 'holding the light of Divine knowledge and good example to others.' There is, as Grot. observes, an [illegible] of the comparison with the thing compared. [illegible] καύχ. &c. The εἰς denotes end or event, and is for more [illegible] 'so that your [illegible] to the faith and [illegible] may be a [illegible] for my rejoicing in the day of Christ,' i.e. the day of judgment. On καύχ. in the sense [illegible], see Note on 1 Cor. xv. 31. Ὅτι, 'namely that,' or 'a proof that.' In [illegible] there is an agonistic allusion, as at 1 Cor. ix. 26 and Gal. ii. 2. [illegible] is well contrasted to the [illegible] of 1 Cor. ix. 5, and the whole of that passage. There is here an elegant [illegible], with which I would compare Soph. [illegible] 21 [illegible].

17. ἀλλ᾽ εἰ καὶ σπένδομαι—καὶ [illegible].] Here

18 πᾶσιν ὑμῖν. τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συνχαίρετέ
μοι.

19 [1]Ἐλπίζω δὲ ἐν Κυρίῳ Ἰησοῦ Τιμόθεον ταχέως πέμψαι
20 ὑμῖν, ἵνα κἀγὼ εὐψυχῶ, γνοὺς τὰ περὶ ὑμῶν. οὐδένα γὰρ
21 ἔχω ἰσόψυχον, ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει. [2]οἱ
πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ τοῦ Χριστοῦ Ἰη-
22 σοῦ. τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι, ὡς πατρὶ τέκ-
23 νον, σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον. τοῦτον μὲν
οὖν ἐλπίζω πέμψαι, ὡς ἂν ἀφίδω τὰ περὶ ἐμέ, ἐξαυτῆς·
24 [3]πέποιθα δὲ ἐν Κυρίῳ, ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι.
25 [4]Ἀναγκαῖον δὲ ἡγησάμην Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ
συνεργὸν καὶ συστρατιώτην μου, ὑμῶν δὲ ἀπόστολον, καὶ
26 λειτουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς· ἐπειδὴ ἐπι-
ποθῶν ἦν πάντας ὑμᾶς, καὶ ἀδημονῶν, διότι ἠκούσατε ὅτι
27 ἠσθένησε. καὶ γὰρ ἠσθένησε παραπλήσιον θανάτῳ· ἀλλ' ὁ

[1] Acts 16. 1. Rom. 16. 21. [2] Phil. 3. 8. [3] 1 Cor. 16. 24. 2 Cor. 13. 2. [4] 1 Thess. 4. 10, 18.

[3] Rom. 1. 10. [4] Philem. 10. [5] Acts 4. 36. [6] Philem. 2.

there is a fine *sacrificial* allusion, probably suggested by the association of ideas with the preceding notice of the labours and *sacrifices* he had made for the Gospel's sake; and it is meant, that for the same glorious cause he is ready to sacrifice *life itself*. The nature of the metaphorical allusion is fully discussed in Rec. Syn. Suffice it here to observe, that the faith of the Philippians is supposed to be a sacrifice offered to God; and his own life is compared to a drink-offering of oil and wine poured upon the sacrifice (Exod. xxix. 40. sq.) Thus the meaning is, that if his very life's blood should be poured forth, by martyrdom, in promoting so acceptable an offering to God as their faith, he should rejoice, as they would have reason to do, in the consolations of the Gospel.

19. *ἐν Κυρ.* [Ἰ.] to whom St. Paul refers his hopes as well as every thing else. The *κἀγὼ* is used elliptically, and the full sense of the words is, 'to send Timothy, that not only you may be fully assured of my fate, but I also, being assured of your condition, may be easy in my mind.'

20. *ἰσόψυχον*] as it were 'one endued with the same soul and disposition,' a *second self*. The word is very rare, but occurs in Ps. lv. 14. *Γνησίως* seems to signify with the same sincere faithful and even parental feelings as *he* did. So Theophyl. explains it *πατρικῶς*. Compare 1 Tim. i. 2. So in a funeral inscription cited by Wets. on 4. 3. *Μαρκος Ποσιδω τῇ ἰδίᾳ συμβίῳ ἀμετῇ ζησάσῃ γνησίως καὶ σωφρόνως μετ' αὐτου*, faithfully and virtuously.

21. *οἱ πάντες*] for *οἱ πολλοί*, the great bulk, supposed to be those of the Judaizing party. And the *οἱ* may be taken with limitation for *non tam quam*.

22. *τὴν δοκ., αὐτοὶ γιν.*] The sense is, 'the proof of him (i.e. his fidelity and constancy) ye have had and known.' So 2 Cor. ix. 9. *ἐν γνοῖ τὴν δοκιμὴν ὑμῶν*, and xi. 22.

23. *μὲν οὖν*] The force of this particle is *resumptive*, 'Him, then,' &c. 'Ὡς ἄν, 'as soon as.' So 1 Cor. xi. 34. *ὡς ἂν ἔλθω*. The sense is, 'as soon as *I shall have* seen the state of my affairs [so as to be enabled to say something positively].' Ἐξαυτῆς (*immediately*) is to be construed with *πέμψαι*.

25. *δὲ*] 'however.' Συνεργόν, 'colleague,' literally, 'comrade [in the warfare of the Gospel].' It is not agreed whether *αὐτόν*, signifies *messenger*, or *Bishop*, or *teacher*, i.e. *minister*. The first mentioned sense, (occurring in Joh. xiii. 16.) which is adopted by Theodoret and some eminent modern Expositors, seems to deserve the preference, for of the other significations there is very slender proof. Λειτουργ. τῆς χρ. μ., I conceive, intended to complete the designation of Epaphroditus's office, namely, that of *messenger*, or *legate* from the Philippians to Paul on the affairs of the Church, and *bearer* of the contributions which they had sent for his relief and support. See 2 Cor. ix. 12.

26. *ἐπιποθῶν ἦν*] 'he has been longing [to see] you all.' See Note at i. 8. Καὶ ἀδημ. &c. Render, 'and was much troubled on [learning that] ye had heard he had been sick.' So Hipper cited by Wets. *ἀλλόκοτον καὶ ἀδιάφορον ὁ θυμός*.

27. *παραπλ. θαν.*] Heinrichs thinks that propriety of language would require *ἐκ θανάτου*, as in Isaiah xxxviii. 1. Thus, however, is *hypercritical*. The Greek Versions and MSS. there differ, and, probably, in the time of St. Paul, some Copies might have *παραπλ. τῷ θανάτῳ*. That St. Paul had that passage in view, is probable, since he has no where else used the word. To the adverbial use of *παραπλήσιον* for *παραπλησίως* no reasonable objection can be made, since I have noted it in Thucyd., Herodot. Polyb., and Lucian, and sometimes with a Dative, as Polyb. ix. 33, 17. That it should be used with *θανάτῳ* is not strange, since Xen. Cyrop. v 1, 11, (*bis*). Thum.) has *παραπλήσιον διακεῖσθαι*. And Aristotle ap. Steph. Thes. speaks of a disorder *μικρῷ παραπλήσιον*. But what decides this point is, that Hipper. Epid. 1. (cited by Wets.) has *καὶ αὐτοὶ γε πλήσιον δὴ τοῦ θανάτου εἰμὶ διείκου τῶν ἡμερῶν—πλησίον ἀφίκετο θανάτου*, where *πλησίον* is in the Ionic manner an adverb. Ἠλπίκει ε.. in which expres-

Θεὸς αὐτὸν ἐλέησεν· οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμέ, ἵνα
[a] 1 Cor. 3. 14. [c] 14. 18. Gal. 4. 6. μὴ λύπην ἐπὶ λύπῃ σχῶ. σπουδαιοτέρως οὖν ἔπεμψα αὐ- 28
τόν, ἵνα ἰδόντες αὐτὸν πάλιν χαρῆτε, κἀγὼ ἀλυπότερος ὦ.
[1] Thess. 5. 12. [2] Thess. 5. 17. Heb. 13. 17. [a] 1 Cor. 16. 17. [b] 2 Cor. 12. 11. Infra. 4. 4. [1] Thess. 5. 16. Isai. 1. 8. 1 Pet. 4. 12. [c] Lam. 3. 33.
προσδέχεσθε οὖν αὐτὸν ἐν Κυρίῳ μετὰ πάσης χαρᾶς, καὶ 29
τοὺς τοιούτους ἐντίμους ἔχετε· ὅτι διὰ τὸ ἔργον τοῦ Χρι- 30
στοῦ μέχρι θανάτου ἤγγισε, παραβουλευσάμενος τῇ ψυ-
χῇ, ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρός με λει-
τουργίας.

III. [b] ΤΟ λοιπὸν ἀδελφοί μου, χαίρετε ἐν Κυρίῳ· τὰ 1
αὐτὰ γράφειν ὑμῖν, ἐμοὶ μὲν οὐκ ὀκνηρόν, ὑμῖν δὲ ἀσφαλές.
[2 Cor. 11. 13. [c] βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέ- 2

ably to the Scriptural doctrine, that recovery from dangerous disease is to be regarded as proceeding from the interposition of the Deity, and as a mark of his mercy. The words οὐκ αὐτὸν—ἐμέ contain a delicate turn, and attest the affectionate tenderness of the Apostle's heart; as the words δίδωσιν—ψυχῇ, in the verse preceding do that of Epaphroditus.

28. σπουδ.] This is ill rendered in all our English Versions. The true sense is doubtless that of the Vulg. festinantius, and of Theophyl. σπουδαιοτέρως, 'more hastily [than I otherwise should],' namely, for the reason mentioned at v. 25. The words ἵνα ἰδόντες—ὦ contain another instance like those noticed at the preceding verse. Κἀγὼ ἀλυπ. ὦ, viz. by knowing that the person so much beloved by us all is restored to health again.

29. ἐν Κυρίῳ] i.e. 'on the business of the Lord.' Τοὺς τοιούτ., 'such persons [as he is].'

30. παραβουλ. τῇ ψυχῇ] 'not regarding his life,' literally, 'consulting ill for his life,' if at least παραβουλ. be the true reading: but some of the most ancient MSS., a few Versions, and some Fathers have παραβολ., which is preferred by Salmas., Scaliger, Casaub., Grot., Howe., Wakef., Winer, Wahl, and most Critics, and has been edited by Griesb. and Titm. The common reading has, however, been ably defended by Wolf, Heum., Bens., Elsn., Matth., Mich., Knapp., Schleus., Storr, Heinr., and Nolan.; who urge, that, though παραβουλεύεσθαι does not elsewhere occur, yet no authority is required for an ordinary a compound. As to the authority of MSS. and Versions for the other reading, the MSS. are but six in number, and though very ancient, are such as have been every where altered by early Critics, who changed the popular expressions into Classical ones. And with respect to the Versions, they are worded so ambiguously, that it cannot be pronounced with certainty what the Translators read; though the sense 'not regarding his life,' or 'despising his life,' seems more to favour the old than the new reading. As to the authority of celebrated Greek Scholars, it cannot decide a question of this kind; for we may account for their predilection in the same way as for the conversion of those Critics who amended the MS. *A. B., &c., namely, from the perpetual occurrence of παραβάλλειν and παραβαλλεσθαι in a sense not suitable to the present passage*, and the very great rarity of παραβουλεύεσθαι, which verb has been found no where else except in the Greek Fathers. But that is no argument against the *existence* of it, since it is *formed* analogically. Thus it seems derived from παράβουλος, synonymous with κακόβουλος; and, though that word be rare, it is found in Du Cange's Gloss. Graec. accompanied with two authorities, and δυσπράβουλος in the sense here required in Æschyl. Suppl. 113. Also παραβουλεύεσθαι in Eurip. Ion. 677. ψυχὰ δ' ἀλγεῖ παραβουλευθεῖσ' ἐ. τ. Besides, the new reading is contrary to analogy. Compound verbs having frequently the termination —λεω but not —λευω. See Ham. and Rinck, who strenuously defend the common reading.

From the nature of the expressions following, the best Commentators are inclined to think that the *danger of life* above adverted to was brought on by Epaphroditus's hastening forward to reach Rome to fulfil his commission from the Philippians, in spite of a *severe fit of illness* which seized him, and with which he struggled so as to reach *his destination*, and fulfil his commission, though nearly at the expense of his life; since the disorder was so aggravated as to become nearly mortal.

III. 1. τὰ λοιπὸν] This may be rendered *henceforth*, or *as to what remains*; but the sense, as also that of χαίρετε, depends upon whether this verse be connected with the preceding, or with the following, on which see Rec. Syn. Χαίρ. denotes such a cordial profession of the Gospel, as results from an adequate conception of the love of Christ. Τὰ αὐτά, i.e. (as the best Commentators are agreed) the same things which we have urged to you before, viz. by word of mouth; for it is not necessary to take γράφειν as here put for λέγειν, as some do. We may, for γράφειν, suppose λέγειν in the clause understood. Μὲν—δὲ should be rendered 'on the one hand—on the other hand.' Ἀσφαλὲς ὁ., 'makes you safe,' since, in the words of the adage, 'litera scripta manet.'

2. The Apostle now subjoins an exhortation to depend on the Gospel alone for salvation, without regarding the law; and warns them of the evil arts of deceivers. Βλέπ., 'look to,' i.e. beware of. The more usual syntax is with δεῖ and a Genit., as in Mark viii 15. and elsewhere. The persons designated by the term *dogs* (a word of reproach common to both the East and the West, and expressive of impudence and rapa-

3 πετε τὴν κατατομήν· ἡμεῖς γάρ ἐσμεν ἡ περιτομή, οἱ πνεύματι Θεοῦ λατρεύοντες καὶ καυχώμενοι ἐν Χριστῷ
4 Ἰησοῦ, καὶ οὐκ ἐν σαρκὶ πεποιθότες, καίπερ ἐγὼ ἔχων πεποίθησιν καὶ ἐν σαρκί. Εἴ τις δοκεῖ ἄλλος πεποιθέναι ἐν
5 σαρκί, ἐγὼ μᾶλλον· περιτομῇ ὀκταήμερος, ἐκ γένους Ἰσραήλ, φυλῆς Βενιαμίν, Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον

3 Deut. 10. 16. Lev. 26. 41. Jer. 4. 4. 9. 25. 26. Ezek. 44. 7. Acts 7. 51. Rom. 2. 28. 29. Col. 2. 11. 12. Deut. 30. 6. Jer. 31. 33. 32. 39. Ezek. 36. 26. 27. 11. 19. 20. Zech. 12. 10. Ps. 51. 10. 12. Ezek. 18. 31. Jer. 24. 7. 32. 39. Ezek. 36. 26. 27. Deut. 10. 12. 20. 11. 13. 22. 30. 6. Mic. 6. 8. Ps. 15. 2. 4. 24. 4. 5. 73. 1. Rom. 2. 29. 4. 11. 12. Col. 2. 11. 12.

ται' are supposed to have been Jews and Jewesses who had partly kept to and were mourning the mode of Judaism. As the persons in question had probably called the Gentile Christians of Philippi by this name, (as Theophyl. observes,) and intend it on them, these words should be rendered 'the (i.e. three) dogs,' and your mode spy 'the evil workers,' i.e. those who are performing an evil work, viz. the extreme being of the law. Indeed it might mean 'evil teachers' (for that sense of the word is frequent in the N. T.) the sequent clause at 2 Cor. x. 11. So Theodoret, who explains ὅτι γὰρ διδασκαλοῦσιν, οὐδὲν τῶν εἰωθότων ἐπιτελοῦσιν ἐπιχειρῶσιν. The 'evil doers' of Newcome's Version suggests a wrong idea, for that such were not called wicked persons, the best Christians are agreed.

In the expressive appellation τὴν κατατομήν the Apostle subjoins a satirical play on the καταπαν, which is the recent exposition of genera recent as denoting the circumcision, and as opposed to περιτομή, q. d. beware of this mangling of the flesh (not it is no more) which they call circumcision. But that would perhaps be one [illegible] sense. At any rate, on account of [illegible] preceding, to which the interpretation, τὴν αἱρεσιν, must refer to persons, as instead to place from the next verse, μετ' γὰρ ἐσμεν ἡ περιτομή. The explain on being rightly regarded by Vorst., Grotiat., Grot., Rosenm., and Wahl as a retract for concrete, to denote those who maintained the necessity of circumcision which is vivid contrast (or mangling), by way of contempt.

3. ἡμεῖς γὰρ ἐσμεν ἡ περιτομή.] Rendered, 'for we are the circumcision,' i.e. we Christians are alone the promoters of true circumcision. 'It was, Hesiv. observes, then customary with Christians to claim to themselves those appellations on which the Jews prized themselves.' Or περιτομή Θεοῦ λατρεύοντες Rendered, '(we are those) who worship God spiritually,' i.e. say that spiritual service enjoined by Christ, Joh. iv. 24., or the [illegible] mentioned in Rom. xii. 1. It is here (observes Bp. Middl.) made the exercise, as distinguished from the outer ceremonial observances, on which principally the Jewish opponents of Christ any appeared to set a value. The very same argument is elsewhere urged by the Apostle, especially Rom. ii. 28. to the end of the Chapter. But these very many MSS., many Editions and Fathers have θεῷ, which is adopted by Wetst., Matth., and others, but without the slightest reason, since as Bp. Middl. has shown, the propriety of the Article, as well as the context, evidence θεῷ, and require θεῷ. Καὶ καυχ. ἐν Χ. Ἰ.] 'and who make our boast [not in Jewish rites and privileges] but in Christ Jesus [only].' Χωρὶς, i.e. carnal and natural as opposed to internal and spiritual religion.

4. καίπερ ἐγὼ ἔχων ἐγώ.] Supply εἰμι and render 'although I am (or one who has) confidence.' The Apostle does not mean that he feels this confidence, but that he has or should have the ground of confidence of such sorts; and that he does not recognize such grounds, appears by the close of the following sentence, which therefore is not, as Lim by some Commentators supposed, paradoxical. He means to hint that he does not esteem such grounds of confidence (as some to possess them not. Nay he goes still further, declaring that he has more grounds of such confidence than any other, for that is uncontroverted by the sense of the words ἔστι — [illegible] which are consistent by Commentators as favouring mere of Hebraism. Yet I have remarked parallels of similar in a passage, bearing strong resemblance to the present, of Phog. Laert. i. 61. in the Inscription on the tomb of Plato: Εἰ δὲ τις ἐκ πάντων σοφώτερος ἐστιν ἐμοῦ, Ἕλληνες μάθοιν, τῶν πάντων σοφώτερος ἐγὼ πλείονα. The brevity of ἐγὼ μᾶλλον appears to have arisen from the writer's wish to avoid seeming to recognize such grounds.

5. In proof of the assertion ἐγὼ μᾶλλον the Apostle lays down the principal grounds of confidence on which the Jews trusted. Heavenium. The sense of this adverbial phrase is, as Wahl remarks, being in respect of [illegible] [circumcised] on the eighth day.' On the reading here there has been some doubt. The Rec. Text. has ὀκτάμηνος, which the Editions of Erasm., Steph., Beza and Elz. have ὀκταήμερος. Yet ὀκταήμερος was alterwards introduced into the textus receptus, and the MSS. would seem to be decidedly in favour of it. It is moreover perhaps, since (as Bp. Middl. observes) ὀκτάμηνος would require the Article, (any circumcision was an eighth day one) and thus the usual sequel, by which a certain of time in [illegible] and [illegible] are applied to persons, not things, would be violated. Dr Burton has adopted ὀκταήμερος, because [illegible] seems to say that he was not circumcised as a proselyte. But stress that sense is contained in περιτομὴ as much as ὀκταήμερος. The Jews regarded circumcision on the eighth day as no circumcision, and after that time as of little avail. [illegible] Φυλῆς Βενιαμίν, 'by nature an Israelite, by tribe a Benjamite.' This he mentions in order to show his genuineness of his Judaism, viz. as being a Jew by birth, (not one because of his proselytism) and that he is of a tribe not contaminated by foreign admixture. Ἑβραῖος ἐξ Ἑβραίων, 'a Hebrew descended from parents who were Hebrews.' The phrase is found also in Classical writers. Compare observe that the [illegible] is not [illegible]

φαρισαῖος, [6] κατὰ ζῆλος διώκων τὴν ἐκκλησίαν, κατὰ δικαι-
ο σύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος. [7] Ἀλλ' ἅτινα ἦν
μοι κέρδη, ταῦτα ἡγήμαι διὰ τὸν Χριστὸν ζημίας. [8] ἀλλὰ
μενοῦνγε καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον
τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ Κυρίου μου· δι' ὃν τὰ
πάντα ἐζημιώθην, καὶ ἡγοῦμαι σκύβαλα εἶναι, ἵνα Χριστὸν
κερδήσω, [9] καὶ εὑρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην
τὴν ἐκ νόμου, ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ Θεοῦ
δικαιοσύνην ἐπὶ τῇ πίστει· [10] τοῦ γνῶναι αὐτὸν, καὶ τὴν δυ-
ναμιν τῆς ἀναστάσεως αὐτοῦ, καὶ τὴν κοινωνίαν τῶν παθη-
μάτων αὐτοῦ, συμμορφούμενος τῷ θανάτῳ αὐτοῦ, εἴπως κα-

6 Acts 8. 3. 9. 1. 22. 4. 26. 9. 1 Tim. 1. 13. Mat. 13. 44. 13. 46. 31. Acts 4. 33. 20. 17. 24. 8. 9. Mat. 1. 19. 21. 27. 9. 1. 90. 6. 3. Acts 13. 39. 1 Cor. 6. 11. 1. 17. 9. 17. 4. 10. 11. 1 Tim. 2. 12. 22. 1 Pet. 4. 13.

synonymous with Ἰουδαΐτης, which is a relative, as that is a positive designation. Νόμου. This must, as the best Commentators are agreed, mean the νόμος peculiar to Pharisaism—a very rare signification, but of which I have more instanced two examples in Rec. Syn., Aristoph., Av. 1343, and Thucyd. vi. 16.

6. κατὰ ζῆλος διώκων τὴν ἐκκλ.] 'As to zeal, that was attested by persecution of Christians.' Κατὰ δικαιοσύνην—ἄμεμπτος. It is commonly supposed that ἐν here denotes a distinct observance of the law, as 'in respect to regards an exact observance of the law, I was irreprehensible.' And in a sense may be so *elicited*, but (as I suggested in Rec. Syn.) the meaning seems clearly to be that of justification could have been obtained by the law he would have had it.

7. ἅτινα, i.e. the things not mentioned and such like. Ἡγήμαι ζημίαν, 'regarded them as no more than occasions of loss,' i.e. not only as useless, but as evil.

8. ἀλλὰ μενοῦνγε—Κυρίου μου.] This is partly explanatory of the preceding, and partly said *per epanorthosin*. The full force of the words (where much meaning is contained in the colloquial form ἀλλὰ μενοῦνγε) is, 'And not these things only, but all other things of the flesh, which are thought honourable and profitable, and I suppose.' Nay, to the present time I continue to think of things but loss, &c. The *διὰ* signifies 'on account of,' which implies comparison with. Τὸ ὑπερέχον τῆς γνώσεως (as most recent Commentators are agreed) for τὴν γνῶσιν τὴν ὑπερέχουσαν. But I am still of opinion, as in Rec. Syn., that τὸ ὑπερέχον is for τὴν ὑπερέχουσαν, which I find, is confirmed by the Posh. Syr. and Vulg. ap. Scap. N. T. p. 134, and is the sense adopted by Newc. from our common version. It was the *excellency* of that knowledge which induced the Apostle to make the sacrifice of whatever cause in comparison with it. Of course, by γνῶσις Χ. Ἰ. is meant the revelation of Jesus Christ in the Gospel. Τὰ πάντα sub. ὄντα. This may be popularly meant to express that he wholly relinquished his means of livelihood. All these things the Apostle declares he accounts not only useless, but as merting utter *contempt*. Σκύβαλα is by some eminent Commentators interpreted *dross*, *dregs*, *refuse*. But of that signification there is no *decided proof*. In almost all the many examples cited by the Commentators it signifies *dung*. See more in Rec. Syn. Κερδήσω, 'obtain the benefits procured by the sacrifice of Christ.'

9. καὶ εὑρεθῶ ἐν αὐτῷ &c.] This is explanatory of the *nature* of the benefit from Christ, and has an allusion to the *mode* by which it is effected. Ἐμὴν is not, as most recent Commentators suppose, put for ἐμοῦ, but there seems to be an allusion to the judgment of the great day. Thus the sense is, 'and be [at the last] found united to him in faith and obedience.' The ἐν αὐτῷ denotes the spiritual union mentioned by our Lord in John xv. 5. ἐν αὐτοῖ μένει ἐγὼ ἐν αὐτῷ. The next words hint at the *means* by which this union is to be effected. Μὴ ἔχων &c., i.e. not having as a dependence the righteousness obtainable by the law, see Rom. iii. 20. Ἀλλὰ τὴν διὰ πίστεως Χρ., 'but the justification [obtained through faith in Christ].' The next words τὴν ἐκ Θεοῦ δικ. ἐπὶ τῇ πίστει, are explanatory of the preceding, where it is there said ἐκ νόμου. The ἐπὶ τῇ πίστει signifies 'on condition of faith.' On the nature of this see Whitby and Martin.

10. τοῦ γνῶναι αὐτὸν] Sub. ὄντα. It is put for ἵνα γνῶ, 'so that I may but know him' &c. This must be connected with the first clause of v. 8., the words διὰ ὃν—ἡγήμαι being in some measure parenthetical. The knowing Christ denotes the knowledge of the Gospel by which salvation is offered. See Joh. xvii. 3. Τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ, 'and the efficacy in conferring my faith in him, and hope of salvation through him,' See 1 Pet. i. 3 & 4. Τὴν κοινωνίαν τῶν παθ. is expressed perhaps for τοῦ κοινωνεῖν &c., i.e. ἵνα κοινωνῶ &c. The next clause is explanatory of the preceding, and the sense 'being conformed or likened unto him in his death.'

11. εἴπως] for ἵνα, or as often in the N. T., or rather 'an order that by any means by any sufferance,' as it is taken by Theodoret. The whole passage is exceedingly explained by Mr. Scott. That no *doubt* is intended, was long sensibly proved by Cecc. It is strange that any doubt of the resurrection should have been thought to be imported, for by ἐξανάστασις is denoted not simply resurrection, but the resurrection of the just, in order to be crowned with celestial glory. At the same time in this and many similar expressions we are to learn to read the characteristic modesty of the Apostle, who

12 ταυτήσω εἰς τὴν ἐξανάστασιν τῶν νεκρῶν. [m] οὐχ ὅτι ἤδη
ἔλαβον ἢ ἤδη τετελείωμαι· διώκω δὲ εἰ καὶ καταλάβω, ἐφ'
13 ᾧ καὶ κατελήφθην ὑπὸ τοῦ Χριστοῦ Ἰησοῦ. [n] ἀδελφοί, ἐγὼ
ἐμαυτὸν οὐ λογίζομαι κατειληφέναι· [o] ἓν δέ· τὰ μὲν ὀπίσω
ἐπιλανθανόμενος, τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος, κατὰ
σκοπὸν διώκω ἐπὶ τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ Θεοῦ
15 ἐν Χριστῷ Ἰησοῦ. [p] Ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν·
καὶ εἴ τι ἑτέρως φρονεῖτε, καὶ τοῦτο ὁ Θεὸς ἡμῖν ἀποκα-
16 λύψει. [q] πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν κανόνι,
τὸ αὐτὸ φρονεῖν.

m 1 Thes. 4. 12. Ver. 15. Ver. 17. n Ver. 13. o Ver. 14. p Ver. 17. Ver. 19. Ver. 21. q Ver. 16. 1 Pet. 2. 21.

often condescends to speak per κατάχρησιν. Thus in the next verse. Compare 1 Cor. ix. 27.

12. οὐχ ὅτι ἤδη ἔλαβον] The full sense of this expressive expression is, 'Not that I am to say that I have already attained [the certainty of salvation]. See 1 Cor. ix. 27. Τετελ. is usually rendered 'were made perfect.' But the best Expositors ancient and modern are agreed that in this sense as τ. ἔσομαι, τετελείωμαι, other terms occurring in this and the next verse, there is no ἀφορμὴ μεταφόρου, as in Luke xiii. 32. Heb. ii. 10. Compare Philo p. 34 ὅσοι τελειοῦνται καὶ βραβεῖον καὶ στεφάνων ἀξιοῦνται, from which and other passages it is clear that this was a word denoting to reach the goal as victor, and receive the prize. At ἐφ' ᾧ καὶ, there is an ellipsis (see Acts xiii. 22, and often) the ellipsis of some verb of striving, i.e. 'striving that I may reach' for εἰ is merely equivalent to ἵνα, though it usually expresses a modest doubt or question.

The words ἐφ' ᾧ καὶ κατελ. are obscure and difficult, but in general incorrectly interpreted. The ancient Commentators and best were, I think, right in interpreting ἐφ' ᾧ as a term to the extraordinary manner in which Christ was as it were pressed into the Christian ministry. Thus the sense appears to be, 'in order that I might obtain which I was laid hold of by Christ' at my conversion. This seems to be an allusion to the ὀνομασία of soldiers sworn or followers, for the purpose of which we occasionally read on the Christian monuments. Thus Theod. v. 21. ἔχων στιγμὴν ἐν τῷ σῷ λαιῷ ὑπογεγραμμένον σταυρόν. The word is utterly rendered by our English Translators 'am or have been apprehended.' Rather, 'was laid hold of,' 'comprehensus sum,' as the Vat. and Syr. rightly represent, the sense, for that was the proper term to express the idea of conversion.

14. εἰς ὃ, There is here an ellipsis of some verb, which is variously supplied. It may be either ἔστιν, or ἔλαβον from what is over. Ἐν Χριστοῦ Ἰησοῦ, 'unbeautiful of, as in Eph. vi. 10, and elsewhere. To τέλειοι must at least include all his past attainments and services for the Gospel. The term ἐπεκτείνεσθαι is fitly appropriate to the race, whether on foot, or on horseback, or in the chariot, where the fleet steeds are hard and hands forward in unison to reach the goal. So in the passage of Homer cited by the Commentators "Ἵππε ἐπὶ ἀνέρα ἔπεσε, ἀπὸ δ' ἔπεσε ἄρματος ἄκρου, ἀμφὶ δὲ οἱ ἄξων ἐπεστενάχιζε, ἀμφὶ δὲ Φοίβου ἵππε ἐπεστενάχιζε ἀνάγκῃ, ἀμφὶ δὲ οἱ ἄξων ἐπεστενάχιζε ἀνάγκῃ. In this and other passages here cited the racer is graphically described as looking not of the space already run, i.e. 'all circumstances notwithstanding agonizing,' but looking solely to what remains, and regardless of the progress made, stretching forward to traverse that which separates him from the goal. I would compare a similarly metaphorical passage in Prog. Lucr. v. 20. ἐρωτῶντες ἐκ τῶν ἐπιστίμων οἱ μαθηταί· ὅμως ἐκεῖνοι τοῦ τρόπου τῶν ἐλκόντων, τίνι δὲ ὑπερβάλλεται μὴ ἀποροῦσι.

— κατὰ σκοπὸν διώκ. τ. β.] I press forward towards the goal, for [the obtaining of] the prize. The ἄνω κλ. is the hope of salvation in heaven, to which Christ was called in the Gospel. Βραβεῖον and ἄνω κλ. are thought to have a allusion to the βραβεῖον τῶν ἀγωνιζομένων, who sat on an elevated seat and crowned the victor, later for the prize of victory.

15. One cannot but observe the adroitness and delicacy with which the Apostle passes from the ἀνάστασις of the present to the future, to the ἄνω κλῆσις, to the ἀγωνιστὴς ἐν τῷ παρόντι, and thence, with ὅσοι, but immediately change it to ὅσοι. Τέλειοι the best Commentators in general interpret, 'of full growth in Divine knowledge,' as in 1 Cor. ii. 6, and Heb. v. 4. So also φρονεῖτε ἑτέρως, presently. 1 Cor. xiv. 20. Others understand the expression of moral perfection, as in Eph. v. 14. But that sense is not so agreeable to what follows. Τοῦτο φρ., 'let us aim at being thus disposed,' as I have already mentioned, namely, to press forward for the prize. For most words καὶ εἴ τι—ἀποκ., see above. But the best Commentators are agreed that there is an allusion to the principles of work, but a more Jewish concrete, and the misconceptions or inadequate notions entertained by others. Thus the sense is, 'And if there be aught wherein ye are of different sentiments or feelings, this prejudice or error cloud, I trust, even remove and open to your minds the truth.' We are not to understand by ἀποκ. any supernatural revelation, but such an enlightening as would result from the exercise of the understanding under the ordinary influences of the Spirit. See Joh. i. 17, and Ps. xxv. 12.

16. πλὴν εἰς ὃ φθάνω] Of this passage both the reading and the interpretation have been controverted. Some reject ἐφθ., and Vulgate and κανόνι φρονεῖν. Others κανόνι

Ἐν τῷ Κ. 1 Cor. 1. 1 Cor. 1. 1 Thess. 1. 1 Pet. 5. 2 Rom. 16. 17 Gal. 6. 2 Cor. 11. 2 Cor. 6. 13. 17 Συμμιμηταί μου γίνεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς 17
οὕτω περιπατοῦντας, καθὼς ἔχετε τύπον ἡμᾶς. πολλοὶ 18
γὰρ περιπατοῦσιν, οὓς πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ
κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ, ὧν 19
τὸ τέλος ἀπώλεια· ὧν ὁ θεὸς ἡ κοιλία, καὶ ἡ δόξα ἐν τῇ
αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονοῦντες. ἡμῶν γὰρ τὸ 20
πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδε-

17 Ephes. 2. 6. Col. 3. 1. 1 Thess. 1. 6. Titus 2. 12. Heb. 13. 14.

only, others ἀφαιρεῖν, τὰ μετὰ φόβου and a some the words are transposed. Griesb. has cancelled all the words. Vat. has bracketed them. Lachm. brackets only the τὰ μετὰ φόβου. The last mentioned phrase seems to have been omitted to cancel them all, from a mere critical idea that a passage which is variously read in the MSS. is probably spurious. That rule, however, has many exceptions, and among others, when a passage be obscure, there are many a tendency, whether by omission, alteration or transposition, all tending to remove the difficulty. Now in cases such a passage would be so far from being a passage causing because it is difficult. Of this kind is the passage before us, and therefore I agree with Wetst., Matth., and Rückert, that the words must not be cancelled, nor even altered, since the transposition arose from certain words being first omitted, then inserted, and then attempted to the wrong place, because the cancelling compositors to take τὰ μετὰ for τοῦτο which cannot well be accepted, as, indeed, as Rückert, remarks, τὰ τοῦτο or τὰ τοῦτο would have been required, as in Col. iii. 6. And the sense that they should use the knowledge they had attained unto and apply it to practice, though good, seem not to be the whole of what was meant. The Apostle intended, I conceive, to engraft on that admonition another, viz. to preserve unity of our rule, and concord in general. So Rückert justly observes: "Particula πλὴν restringit diversitatem quandam v. 15 (τὸ στοιχεῖν) animadversam quo nomine tamen a nonnulla generali dissentiendi hinc a concordia animo non discedatur." Rückert, however, seems wrong in supposing *only* an admonition to unity. The Apostle, I apprehend, intended to include *both* the above mentioned senses, the latter engrafted on the former. Indeed, as in many other passages of St. Paul, two clauses are here blended in one, and consequently there is a *poverty of phraseology* as well as a *verbiage*. If written at length, the passage would have run thus: Πλὴν εἰς ὃ ἐφθάσαμεν, τούτῳ [τῷ] στοιχεῖν τὸ αὐτὸ φρονοῦντας. The πλὴν is rather peculiar, and may mean, "But [for that progress we have made]." So in a twofold passage of Rückert in 26. πλὴν ὃ ἔχετε, κρατήσατε ἄχρι οὗ ἂν ἔλθω. I am Wahl perceived the origin of the, which was well pointed out by Bengel, he would not have transmitted as he did, so as to break up the construction of the whole passage. The expression τὸ αὐτὸ στοιχεῖν is parallel to that at Gal. vi. 16. ὅσοι τῷ κανόνι τούτῳ στοιχήσουσι. Thus τὸ αὐτὸ φρονεῖν, which is equivalent to τὸ ἓν φρονεῖν is added by way of engrafting on the expression *to unity of doctrine* a general one to concord and community, as Rom. xii. 16. xv. 5. 2 Cor. xiii. 11.

17. συμμιμηταί μου γίνεσθε] "Be joint imitators of me, i.e. strive to follow my example in all respects. Σκοπεῖτε κτλ. The sense is, 'And observe [for imitation] those who so act, as you see us acting, and have us for an example [herein].' On τοῦτο, see Note on Acts xiii. 44.

ver. 18. These verses are in some measure parenthetical. After τοῦτο the Commentators supply an ellipsis of some or other kind, but there seems rather to be an apodosis for demonstrative sake. In the place of a verb or clause, last cognate, the Apostle proceeds to describe the *persons* first generally, as enemies of the cross of Christ, then under their principal characteristics. First then, they are designated generally as the enemies of the cross of Christ, i.e. inimical to the doctrine of a crucified Redeemer, through the exercise of whose death circumcision was become unnecessary. See Notes on Gal. v. 1. vi. 12. 14.) and in general utter averse to the doctrine of the spiritual doctrines of the Gospel. They are then characterized by their principal traits, *sensuality*, a *shameless impudence* in glorying in their false doctrine and unholy practices, a general worldly mindedness. Of these the first is expressed by a comparison found in Rom. xvi. 18. and elsewhere. Ὧν ὁ θεὸς ἡ κοιλία κτλ. denotes a hardened insensibility to religion. The οἱ τὰ ἐπίγεια φρονοῦντες should be rendered, 'whose mind is directed to earthly things,' of course to the neglect of heavenly ones. So Ὁ ἐπὶ γῆς φρονῶν μὴ ἐν τοῖς ἐπουρανίοις. Wetst. compares Hom. Od. κατὰ γῆν φρονέοντες. To which may be added Euripid. ap. Stob. p. 98. ὁ τὰ γὰρ θνητὰ σοφὸς ἐφρόνησε φρόνησιν.

Of these it is said ὧν κτλ., the sense of which is not, as Wahl and others suppose, 'whose aim is the ruin of others,' for that would require ὧν ἔστω, nay perhaps that was more than could be said of all, or at least all. Nor need verse be understood, with some ancient Commentators, prior. The sense is, 'who must come to a bad end,' 'whose conduct must terminate in their perdition.' See Jude 13. This interpretation is confirmed by several passages of the Rabbinical writers. So Targum Thetos. 'quorum deus est in deorum numero.'

20. This verse connects with v. 17, to which the γὰρ refers. Ἡμῶν v. may denote either *our*, *made of us*, ἀνθρωποφυ., as it is commonly interpreted, or *citizenship*, as many modern Commentators explain, or community, political society, as Parah, and Wahl. The two last mentioned senses are most suitable to the con-

21 χόμεθα Κύριον Ἰησοῦν Χριστόν, ὃς μετασχηματίσει τὸ
σῶμα τῆς ταπεινώσεως ἡμῶν, [εἰς τὸ γενέσθαι αὐτὸ] σύμ-
μορφον τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνέργειαν τοῦ
1 δύνασθαι αὐτὸν καὶ ὑποτάξαι ἑαυτῷ τὰ πάντα. IV. Ὥστε,
ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ στέφανός
2 μου, οὕτω στήκετε ἐν Κυρίῳ, ἀγαπητοί. Εὐοδίαν παρα-
καλῶ, καὶ Συντύχην παρακαλῶ, τὸ αὐτὸ φρονεῖν ἐν Κυρίῳ.
3 Ναὶ ἐρωτῶ καὶ σέ, σύζυγε γνήσιε, συλλαμβάνου αὐταῖς,
αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι, μετὰ καὶ Κλή-
μεντος καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν
βίβλῳ ζωῆς.
4 Χαίρετε ἐν Κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε.

text and the discrepance of the N. T., as also that of the most ex gladiatorial heathens. See Isaac. Syn. Either may be adopted, and indeed they merge into one another.

20. In treating on the redemption to be bestowed on all who make good their title to the heavenly citizenship the Apostle, with admirable address, converts a that which is, as we learn from 1 Cor. xv. 1, to be the consecutive of the rewards he will bestow and as it were, a pledge of expected. In this point the Apostle rises, with great argument, taken here and concise argument a strong argument to prove heavenly glorious to sen sualists, of whom, and worldly mindedness, namely, Why should I take so much thought for this wretched and perishable body? He pretty well when by searching temptations I may expect that it never only will, for we should be changed into a body similar to his glorious body, and be consequently of pleasures such as eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive. Λοιπόν denotes certain expectation. Μετασχ. signifies to change the σχῆμα or form of any thing, as 2 Cor. xi. 13, 14; 1 Cor. iv. 6. Ὀν τρόπον τοῦ τεθ., see Note on Eph. iv. 11. The words in the parenthesis are not found in some MSS., are rejected by most Critics, and are cancelled by Griesb. They are probably an interpolation. Κατὰ τὴν ἐνέργειαν—πάντα. An argument from Divine omnipotence and so Theophyl. observes, as a moment to assure all understand the power of God to subject all things having subject evidently. See 1 Cor. xv. 20, 21. Ἐν ἑαυτῷ, for πρὸς ἑαυτόν (but the verb is used) in order to suspend upon it [ἐστί] or ταῦτα.

IV. 1. Ὥστε, serves for the conclusion of the exhortation, as at 1 Cor. xv. 58, and should not have been separated from it. Ὁ ὥστε is consecutive, and may be rendered so then. Ἀγαπ. is not synonymous with ἀγαπ., but a stronger term, denoting the strong desire to see them again. See 2 Cor. vii. 7. Χαρὰ καὶ στέφανος, a pleasure of receiving and of giving to me. Οὕτω, so as I have above exhorted you. On the expression στ. ἐν Κυρίῳ, see 1 Cor. xv. 1; 1 Cor. i. 1.

2. τὸ αὐτὸ φρονεῖν ἐν Κυρίῳ. This expression may denote both unanimity in doctrine and concord in general. The persons in question were probably deaconesses of the Church.

3. ναὶ ἐρωτῶ. For ναὶ most of the best MSS., Versions, and many Fathers, and all the early Editions have καὶ, which is approved by almost all the Critics, and adopted by Beng., Wetst., Matth., Griesb., Tittm., and Valck. It is on all hands greatly preferable, being as suitable to ἐρωτῶ. Now, I beseech you. Indeed there is reason to think that he was a mere man great in the 3d Edition of Stephens. Nor has this sense of it ever also in Philem. 9. ναὶ, ἀδελφ., and Revel. xxi. 2. ναὶ ἔρχου, Κύριε. The word seems derived from the Heb. אמן. Σύζυγε. On the sense of the word Commentators are not agreed. It seems rightly taken by Heinr. to denote a closer connection than συνεργοῦ, supra i. 24. Otherwise it might be supposed to denote Epaphroditus. It should therefore seem to mean colleague, and to be meant for the Bishop, or presbyter, or presbyter-bishop (supra i. 1) who was, in some sense, Paul's subordinate colleague. And this is confirmed by the use of γνήσιε, supra ii. 20. Συλλαμβάνου. The word of assistance rendered is uncertain. Συλλ. denotes co-operation in the furtherance of the Gospel, as at Rom. xvi. 13, but it does not imply the exception, but in what precise way it was given. See Hier. Syn. Καὶ μετὰ τῶν. This is said by the Ancients to have been Clement, one of the Apostolical Fathers, but the tradition has been greatly impeached by the moderns. Ὧν τὰ ὀνόματα κ.τ.λ. Βίβλος ζωῆς. This expression may, I think, with Heinr., be supposed to be employed in accommodation to the image by which the future life is represented a little before (vs. 3) as a marriage, which supposes a list of the citizens' names, from which the names of the unworthy are erased. See Rev. iii. 5. Thus the names of the saints are of an represented as recorded in heaven. See Matt. x. 5 and especially Luke x. 20. So also in the Rabbinical writers we read of a book of eternal life in which the names of the just are recorded. Nay it is found in Isai. iv. 3. This Grotius and Daniel have shown, does not imply any certainty of salvation, but only an elect on to eternal life; but it signifies their present state in the assurance, by virtue of the appearance of Christ. See Revel. xx. 15; xxi. 7.

ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. ὁ Κύριος ἐγγύς. 5
Ἐν μηδενὶ μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δε- 6
ήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωριζέσθω πρὸς
τὸν Θεόν. καὶ ἡ εἰρήνη τοῦ Θεοῦ ἡ ὑπερέχουσα πάντα 7
νοῦν φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν
Χριστῷ Ἰησοῦ.
Τὸ λοιπόν, ἀδελφοί· ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα 8
δίκαια, ὅσα ἁγνά, ὅσα προσφιλῆ, ὅσα εὔφημα, εἴ τις ἀρετὴ
καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε. ἃ καὶ ἐμάθετε καὶ 9
παρελάβετε καὶ ἠκούσατε καὶ εἴδετε ἐν ἐμοί, ταῦτα πράσ-
σετε· καὶ ὁ Θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.
Ἐχάρην δὲ ἐν Κυρίῳ μεγάλως, ὅτι ἤδη ποτὲ ἀνεθά- 10

5. τὸ ἐπιεικὲς] for ἡ ἐπιείκεια. It should be rendered, not *moderation*, (a version derived from the Vulg. *modestia*) but *mildness*, *gentleness*, implying beauty and a forgiving spirit. So the Peah. Syr. *ἐπιείκ.* This signification is frequent both in the N. T. and the Sept. See Note at 2 Cor. x. 1. Γνωσθήτω w. d., 'be publicly manifested [in your whole conduct].' Ὁ Κύριος ἐγγύς. Most recent Expositors take the sense to be, 'The Lord, or God, is at hand for help,' comparing Ps. xxxiv. 19. But it is better taken, with the ancient and earlier modern Expositors, *of Christ*; not, however, so as to understand, with many, the *day of judgment*. Nor need we, with others, interpret it of the second advent of Christ to the destruction of Jerusalem; though the opinion is ably maintained by Whitby. In Rec. Syn. I explained it of that advent of our Lord, which may be said to take place at the *hour of death*, as being, to every man, the same as the final advent of Christ to judgment. Thus, I find, supported by the opinion of Mr. Scott, who observes that "it is the manner of the sacred writers to consider all temporal things as short, the end of them at hand, and the Judge as at *the door*." Syr. paraphrases 'The Lord is near. To him punishment belongs; to you placability and pardon.'

6. μηδὲν μεριμν.] Render, 'be not anxiously solicitous about any thing.' See Matt. vi. 25. Ἀλλ' ἐν παντὶ. scil. φρόνημα. See Notes at Rom. xii. 12. and Eph. vi. 18. Μετὰ εὐχαρ., 'with thanksgiving,' viz. for what God shall be pleased to grant; implying acquiescence in what he may see fit to withhold.

7. καὶ) 'and [then],' viz. by so doing; denoting the high advantages of such a practice, namely, as procuring that peace which God, by the Gospel and the influences of his Spirit bestows. (So Is. xxvi. 3. "thou wilt keep him in perfect peace whose mind is stayed on Thee.") Ἡ ὑπερέχ. πάντα νοῦν, 'which surpasseth all human conception.' Φρουρ. τὰς καρδίας—Ἰησοῦ. This is by many eminent Expositors supposed to mean, 'will support and preserve you in the faith of Christ,' i.e. guard you against all temptations to desert the faith. That sense, however, is frigid, and not agreeable to the context. The interpretation of many eminent Commentators, '*will preserve* you in a Christian *frame of mind*' might be admitted, were it not certain that φρουρ. must be referred to μηδὲν μεριμνᾶτε a little before. The sense seems to be, 'will fortify your hearts and minds by Christ and his religion [against such over-anxiety].' The experience of that peace which God imparts by the Gospel is the mind a best safeguard against such a disposition. We feel fulfilled in us the words of the Prophet, Is. xxvi. 3. "Thou wilt keep him in perfect peace whose mind is stayed on Thee." By the words of the preceding clause ἐν παντὶ—τῷ Θεῷ the Apostle meant to show how that peace could be most surely procured in the time of need, and *for* the time of need; namely by prayer and supplication in the spirit.

8. 9. τὸ λοιπὸν κτλ.] The Apostle here comprises in a short compass the sum of the foregoing practical exhortations, and in a manner the most impressive, giving them to understand that Christian faithfulness cannot rest on the discharge of any one virtue, but on the constant and uniform observance of the whole of what is enjoined in the Gospel, and had been urged upon them by himself: and that then 'the God of peace would be continually with them.' Ἀληθῆ signifies 'truly virtuous,' ἐνάρετα, as Theodoret explains. Σεμνά, *honourable*, or respectable. Προσφιλῆ is best rendered *amiable*, meaning that quality which conciliates love and respect. So Ecclesiasticus xx. 12. ὁ σοφὸς ἐν λόγῳ προσφιλῆς ποιήσει.' By this the Apostle seems to advert to that in which religious persons are sometimes deficient; who by an austere and ascetic demeanour prejudice the cause of religion. Εἴ τις—ἔπαινος &c. The sense seems to be, 'Whatever else there is of what is virtuous and praiseworthy—think of and study to practise them.'

9. Here the Apostle refers them to his own doctrine, precepts, and example, which as they follow, so will they attain the peace of God.

10. ἤδη ποτέ] 'now at length.' Ἀνεθάλετε τὸ ὑπὲρ ἐμ. φρ. Some eminent Commentators take ἀνεθ. in a *Hiphil* sense, 'have made your cause to flourish.' But for that there is no authority: and it is better, with others, to suppose an τὸ φρον. an ellip. of καρπὸν or τὸ. As to ἀνεθ., I have in Rec. Syn. shown at large that there is no reason to abandon the common interpretation 'that ye are revived in your care of me,' which, by hypallage, may mean 'that your

λατε τὸ ὑπὲρ ἐμοῦ φρονεῖν· ἐφ' ᾧ καὶ ἐφρονεῖτε, ἠκαι-
11 ρεῖσθε δέ. [h] οὐχ ὅτι καθ' ὑστέρησιν λέγω· ἐγὼ γὰρ ἔμα- 1 Tim. 6.
12 θον ἐν οἷς εἰμὶ αὐτάρκης εἶναι. [i] οἶδα δὲ ταπεινοῦσθαι, οἶδα 1 Cor. 4.
καὶ περισσεύειν· ἐν παντὶ καὶ ἐν πᾶσι μεμύημαι καὶ χορτά- 11 2 Cor. 11.
13 ζεσθαι καὶ πεινᾷν, καὶ περισσεύειν καὶ ὑστερεῖσθαι· πάντα 12
14 ἰσχύω ἐν τῷ ἐνδυναμοῦντί με Χριστῷ. [k] πλὴν καλῶς ἐποιή- 1 John 1.7
15 σατε, συγκοινωνήσαντές μου τῇ θλίψει. [l] οἴδατε δὲ καὶ 1 Cor. 1.
ὑμεῖς, Φιλιππήσιοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξῆλ- 6. 10.
θον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοινώνησεν εἰς
16 λόγον δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς μόνοι· ὅτι καὶ ἐν
Θεσσαλονίκῃ καὶ ἅπαξ καὶ δὶς εἰς τὴν χρείαν μοι ἐπέμψατε.
17 [m] οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλ' ἐπιζητῶ τὸν καρπὸν τὸν 2 Cor. 12.
18 πλεονάζοντα εἰς λόγον ὑμῶν· [n] ἀπέχω δὲ πάντα, καὶ πε- Phil. 2. 16.
ρισσεύω· πεπλήρωμαι, δεξάμενος παρὰ Ἐπαφροδείτου τὰ παρ' 2 Cor. 9.
19 ὑμῶν, ὀσμὴν εὐωδίας, θυσίαν δεκτὴν, εὐάρεστον τῷ Θεῷ. [o] ὁ 12. Heb. 13.
δὲ Θεός μου πλήρωσει πᾶσαν χρείαν ὑμῶν κατὰ τὸν πλοῦτον

ease of me hath revived. I compare Isaiah xviii. 24. Φρονεῖν is here for φροντίζειν. The next words ἐφ' ᾧ ἐφρονεῖτε are, after the last, rendered doubtful by the delicacy and modesty of the writer. He means to suggest the best excuse for them, by presuming that they did not before had an opportunity of sending, or the means. Ἠκαιρεῖσθαι may be understood either. See Note on Acts xxvii. 14. 10.

11 οὐχ ὅτι κ.τ.λ.] These deeply affecting words show that he had been suffering under a decrease of his usual means of subsistence, yet that he had been endeavouring to reduce his desires to a level with his means, so as to be content. The sense is, 'I do not say this with reference to any necessity or penury to which I have been reduced, for I have (happily) learnt in whatever circumstances I am therein to acquiesce and accommodate myself thereto.' Αὐτάρκης is used both of a thing sufficient for the purpose intended, and of a person who feels sufficiency, and is therefore content. So Isocrat. cited at l. 6. ζῶν αὐτάρκεσι χρώμενος γλυκεῖαν ἡδονήν.

12 ταπεινοῦσθαι. This signifies to be in lowly and depressed circumstances, as Luke xiv. 26. καὶ ὁ ταπεινωθήσεται ὁ ἀδελφὸς ὁ ὑψηλὸς αὐτοῦ, and elsewhere in the Scriptural and Classical writers. The antithetical term περισσ. seems to have a sense illustrative of the sense intended, given by the following καὶ χορτ. καὶ πειν. Ἐν παντὶ, καὶ πᾶσι is a more significant expression than πάντα καὶ περισσ. κ.τ.λ., signifying to be in utter want of the necessaries of life. In the expression μεμύημαι ('I am initiated') there may be, as many Commentators suppose, an allusion to initiation in the Heathen mysteries. At all events, it is a very energetic term, signifying complete instruction by long experience.

13 πάντα [...c. all things connected with my Christian duties. He then shows the source of his ability, viz. the assistance continually afforded to him by Christ, through the Holy Spirit.

14 πλὴν καλῶς] This is added to preclude the idea of his depreciating the gift, or the intentions of the donors. Though he had learnt to endure poverty without murmuring, he was not the less entitled to assistance. And they had done a good work in communicating aid to him in his distress. For that is the sense of the words συγκ. μ. τ. θ., which are for συγκ. μοι ἐν τῇ θλ. μου. The ἐν is supplied in Revel. i. 9. συγκ. ἐν τῇ θλίψει.

15. ἐν ἀρχῇ τ. εὐαγγ.] 'at the beginning of the Gospel being preached among them.' Λόγος, contributed. Εἰς λόγον δόσ. κ.τ.λ. is added to show that the gift was repeated and constant, denoting a regular reciprocation of gifts and receipts, in which there is an allusion to the ratio accounts or mutual among the Romans. If any other Church gave, it was something not worth noting down.

16. καὶ ἅπαξ καὶ δίς. This is by many Commentators supposed to signify 'more frequently.' But the point must here be taken literally, as is shown by Doddr. and especially Bisco in his Ser. Paul, where he has illustrated vv. 15 & 16.

17. οὐχ ὅτι ἐπιζητῶ κ.τ.λ. Not, here, I do not say this because I seek a gift. Ἀλλ' ἐπιζητῶ ὑμᾶς, q. d. I see pleasure in the gift, not so much on my own account, as yours, considering the fruit that will redound from it to the praise of men, and the recompense of God. In εἰς λόγον ὑμῶν there is the same allusion as v. 15.

18. ἀπέχω πάντα, καὶ περισ.] 'I have all things [necessary,] yea even abound.' Thus ἀπέχ. is for ἔχω, as in Arrian Epict. iv. 34. (cited by Wetst.) τὸ γὰρ εὐσταθοῦν ἀπέχει δι' πάντα, ἢ εἰδὼς πεπλήρωται τῶν οἰκείων. Καὶ is added to strengthen the sense, and to show that he wants no more. On the expression ὀσμὴ εὐωδ., see Notes at Eph. v. 1 & 2. 2 Cor. ii. 14. And on θυσ. δεκτ., see Note at Rom. xii. 1.

19. πλήρωσει] This seems to be said in allusion to the πεπλήρ. κ.τ.λ. Πλήρ. [illegible] doubt not) abundantly supply

αὐτοῦ ἐν δόξῃ, ἐν Χριστῷ Ἰησοῦ. τῷ δὲ Θεῷ καὶ Πατρὶ 20
ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ. ἀσπάζον- 21
ται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί. ἀσπάζονται ὑμᾶς πάντες οἱ 22
ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας. Ἡ χάρις τοῦ 23
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν.

Πρὸς Φιλιππησίους ἐγράφη ἀπὸ Ῥώμης δι' Ἐπαφροδίτου.

for the Optative, 'may he fill up.' Πᾶσαν χρ. ὑμῶν, 'whatever you need.' So Thucyd. i. 70. ἀντελείπαντες ἄλλα, ἐκλήρωσαν τὴν χρείαν. Κατὰ τὸν πλοῦτον αὐτοῦ, 'according to the abundant power and glorious omnipotence whereby, as Lord of heaven and earth, he can bestow what he will.'

22. οἱ ἐκ τῆς Καίσ. οἰκ.] i.e. either *relations* of Cæsar, or, rather, his *domestics*. See Josephus and Philo cited by Krebs and Loesn. The *domus Cæsaris* often occurs in the Inscriptions, and the οἰκία Καίσαρος in the Greek Historians, as Dio Cass. The ἀδελφοί are distinguished from the οἱ ἅγιοι, Christians; and probably were his fellow labourers in the Gospel mentioned at Col. iv. 10—14. Philem. 23, 24.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΚΟΛΟΣΣΑΕΙΣ ΕΠΙΣΤΟΛΗ.

1 I. ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελή- [a] Rom. 1. 1.
2 ματος Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφὸς, [b] τοῖς ἐν Κολοσσαῖς [b] Gal. 1. 2. Eph. 1. 1. 1 Pet. 1. 2.
ἁγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ· χάρις ὑμῖν καὶ [c] Eph. 1. 15.
εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ. Philipp. 1. 3.
3 [c] Εὐχαριστοῦμεν τῷ Θεῷ καὶ Πατρὶ τοῦ Κυρίου ἡμῶν 1 Thess. 1. 2.
4 Ἰησοῦ Χριστοῦ, πάντοτε περὶ ὑμῶν προσευχόμενοι· [d] ἀκού- 2 Thess. 1. 3.
σαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ, καὶ τὴν ἀγάπην [d] Eph. 1. 15. Philem. 5.
5 τὴν εἰς πάντας τοὺς ἁγίους, [e] διὰ τὴν ἐλπίδα τὴν ἀποκει- [e] 1 Pet. 1. 4.

This Epistle was, no doubt, written immediately after that to the Ephesians, to which it bears the strongest resemblance; and that not merely, as has been suggested, 'from the train of ideas being probably still in the writer's mind,' but also from the circumstances in which both the writer and those whom he addressed were placed being almost the very same. Thus, as in the former case, nothing of expostulation and reproof occurs, but the Apostle, in like manner, commences with expressing his joy and satisfaction at the accounts he had received of their constancy in the faith, and the fervency of their love. He then enlarges on the mercies of redemption; cautions them against the seductions of certain false teachers (supposed to be Judaizers) who had disseminated very absurd and erroneous doctrines (derived probably from the Essenes) respecting the worship of angels, (ii. 18.) and the observance at least of the Jewish festivals, (ii. 16—23.) if not of the ceremonial law in general. He also cautions them against the equally dangerous error of mixing Gentile philosophy with the doctrines of Christianity. And after an interesting description of believers acting uniformly under the influence of the Gospel, he concludes with general instructions and salutations.

From a comparison of this with the Epistle to the Ephesians it will be obvious that the substance of the former is found in the latter. The two consequently reflect great light upon each other, especially the former upon the latter, of which it is indeed the best comment. Insomuch that it will sometimes be only necessary to refer the reader to the parallel passage in the Ephesians, and the full explanations in the Notes thereon.

1. ὁ ἀδελφὸς] 'our brother Christian.' On this sense I have before [illegible] noted. Κολοσσαῖς. Many MSS. and early Editions, and several Versions and Fathers read Κολασσαῖς, which is preferred by most Critics, and adopted by Wets. and Matt. Yet there can be little doubt that the common reading is correct, at least according to the orthography of the inhabitants themselves, as we learn from the coins of every age which may be seen in Eckhel Doctr. Num. Vet. Vol. iii. p. 47. sq. As the o is found so far as we trace down to the time of Porphyrogenitus, in whom we first find the α, there is little doubt that after the time of St. Paul, the spelling was corrupted, from the provincial pronunciation, and the alteration introduced by those who lived distant from the place.

3. εὐχαριστ. &c.] The πάντοτε belongs most properly to προσευχ., though it is by many joined with εὐχαρ. See Eph. i. 15 & 16.

4. ἀκούσ.] 'since we have heard of.' This must be referred to both εὐχαρ. and προσευχ.

5. διὰ τὴν ἐλπίδα &c.] These words are by some connected with those immediately preceding, in the sense 'which faith and hope ye have exercised in consequence of the hope' &c., or, as Mr. Valpy says, indicating that a further step in the hope connecting the fruits of good (works). The words are, however, more usually and properly connected with εὐχαριστοῦμεν, q. d. 'we give thanks for this hope.' Verse 4 is not, I conceive, parenthetical, but only a subordinate clause suspended on εὐχαρ. Ἐλπὶς here denotes the thing hoped for. In ἀποκειμ. there is (by way of expressing the certainty of the thing) an allusion to money or rewards laid up in a treasury, to be distributed to the conquerors in the games, and of which they are so certain, that each one's share may be said to be laid up ready for him. So Philo, cited by Wets. [illegible] ἀποκειμένων [illegible]. Compare 2 Tim. iv. 8.

μένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ
τ Mark 4. 8. Joh. 15. 16. Act. 6. 7. ch. 12. 24. ch. 19. 20. τῆς ἀληθείας τοῦ εὐαγγελίου, [t]τοῦ παρόντος εἰς ὑμᾶς, καθὼς 6
καὶ ἐν παντὶ τῷ κόσμῳ· καὶ ἔστι καρποφορούμενον, καθὼς
καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε τὴν
u Joh. 4. 18. Philem. 23. χάριν τοῦ Θεοῦ ἐν ἀληθείᾳ· [u]καθὼς καὶ ἐμάθετε ἀπὸ 7
Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὅς ἐστι πιστὸς
ὑπὲρ ὑμῶν διάκονος τοῦ Χριστοῦ, ὁ καὶ δηλώσας ἡμῖν τὴν 8
x Rom. 12. 9. ὑμῶν ἀγάπην ἐν πνεύματι. [x]Διὰ τοῦτο καὶ ἡμεῖς, ἀφ' ἧς 9
[Col. 1. 3. Eph. 1. 15. ch. 4. 10. 17. ἡμέρας ἠκούσαμεν, οὐ παυόμεθα ὑπὲρ ὑμῶν προσευχόμενοι,
καὶ αἰτούμενοι ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος
y Gen. 17. 1. Joh. 15. 16. [Col. 2. 10. Eph. 4. 1. Philipp. 1. 27. [Thess. 2. 12. αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ· [y]περιπατῆσαι 10
ὑμᾶς ἀξίως τοῦ Κυρίου εἰς πᾶσαν ἀρέσκειαν, ἐν παντὶ ἔργῳ
ἀγαθῷ καρποφοροῦντες καὶ αὐξανόμενοι εἰς τὴν ἐπίγνωσιν
τοῦ Θεοῦ· ἐν πάσῃ δυνάμει δυναμούμενοι, κατὰ τὸ κράτος 11
z Act. 26. 18. τῆς δόξης αὐτοῦ, εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ
χαρᾶς· [z]εὐχαριστοῦντες τῷ Πατρὶ τῷ ἱκανώσαντι ἡμᾶς 12

The sense of πρόλ. is 'ye long ago [viz. at your conversion] heard of.' Τῷ λόγῳ τῆς ἀληθ. τοῦ εὐαγγ., i. e. in the true doctrine preached to you in the Gospel. See 2 Cor. vi. 7. Eph. i. 13.

6. τοῦ παρ.] for ὃς παρόντι, 'which is come or brought [by preaching] to you.' The sense assigned by some, 'subsists,' 'has effect,' is implied in the preceding. Παντὶ τῷ κόσμῳ may be regarded as a popular hyperbole, (See Note on Matt. xxiv. 14.) though indeed there were very few countries of the civilized world to which the Gospel had not been brought, thus going far to make good the words of Ps. xix 4. Καὶ ἐστι καρποφ., 'and is bringing forth fruit [everywhere] as among you.' By καρπ. is denoted the fruit of reforming and blessing men here, and giving them eternal salvation hereafter. After καρποφ. several MSS., Versions, and Fathers have καὶ αὐξανόμενον, which is adopted by Grsb. and other Editors; but injudiciously, since it is evidently a marginal gloss, suggested by the αὐξ. at v. 10. See Matth. 'Εν ἀλήθεια, for ἀληθῶς (as in Joh. iv. 24.) 'truly, really, and thoroughly understood the gospel of grace.'

7. καθὼς ἐμάθ.] The sense seems to be, 'which wide spreading and success of the gospel ye have [no doubt] learnt from' &c. Ὑπὲρ ἡμῶν, 'for your benefit.'

8. ἐν πνευμ.] for πνευματικῇ, 'sincere and truly Christian.'

9. ἀφ' ἧς ἡμέρας—προσευχ.] Comp. Eph. i. 15 & 16. iii. 16. The substance of his prayer is, that they may have such an increase of knowledge in Divine things as may be accompanied with a conduct worthy of their high calling. Τῆς ἐπίγν. τοῦ θελ. αὐτοῦ is by some eminent Expositors supposed to denote the λόγος γνώσεως, or spiritual Gift so called at 1 Cor. xii. 8. And Dr. Burton recognises an allusion to the boasted knowledge of the Gnostics. But the expression may be simply regarded as denoting a knowledge of what God would have men to believe and to do in order to be saved. Compare Acts xvi. 30. xxii. 10. and see Scott. 'Εν πάσῃ σοφίᾳ καὶ συνέσει πν. See Note on Eph. i. 8. Πνευματικ., i. e., not any wisdom, but πνευμ., that suggested by, or proceeding from, the Holy Ghost; as 1 Cor. ii. 13. Eph. v. 19. Col. iii. 16.

10.] At περιπ. supply [ἕνεκα] τοῦ, for εἰς τί, as much as to say, 'the end of knowledge is practice.' Εἰς πᾶσαν ἀρ. Sub. αὐτοῦ, for ἵνα πάντως ἀρέσκωσθε αὐτῷ. Ἀρεσκεια is generally used in a bad sense, but sometimes, in the later writers, in a good one. So Polyb. cited by Raphel: ἡ τοῦ βασιλέως ἀρεσκεία. and Philo cited by Loesn. (of Adam) εἰς ἀρεσκείαν τοῦ πατρὸς καὶ βασιλέως. 'Εν παντὶ ἔργ. ἀγ. καρποφ. &c. Rankier, 'by being fruitful in [the performance of] every good work, and increasing in the knowledge of God,' i. e. of his will, v. 9.; one being materially connected with the other. There is the same allusion to a fruitless as in v 6. In αὐξαν. εἰς we have a blending of two modes of expression. So Eph. iv. 15. αὐξ. εἰς αὐτόν.

11. ἐν πάσῃ δυν. δυναμ.] This adverts to something more than knowledge, namely, that power and mighty energy of the Spirit whereby they might be enabled not only to know God's will, and act according to it, but to suffer; and that not only with fortitude, but a cheerful patience of endurance. That the strength in question is the strength of the Holy Spirit, is clear from the parallel passage of Eph. iii. 16.

12. εὐχαριστ. &c.] This is meant to indicate the grounds of that joy, and how it should find expression, namely, by thankfully acknowledging in prayer the mercy of God, in enabling them, though Gentiles, to obtain the glorious inheritance destined for all true Christians. In ἱκαν. there is a conjoint notion of enabling and fitting, as in 2 Cor. iii. 6. Ὃς ἱκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης. And the construction in εἰς μερίδα &c. is adapted to the latter sense. Μερίδα τοῦ κλήρου signifies 'the allotted portion.' In the application of this figure (frequent in the N. T.) there is, as Heinr. observes, 'an allusion to a state where crowns have an

13 εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί· ὃς
ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους, καὶ μετέ-
14 στησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ· ἐν
ᾧ ἔχομεν τὴν ἀπολύτρωσιν [διὰ τοῦ αἵματος αὐτοῦ,] τὴν
15 ἄφεσιν τῶν ἁμαρτιῶν· ὅς ἐστιν εἰκὼν τοῦ Θεοῦ τοῦ
16 ἀοράτου, πρωτότοκος πάσης κτίσεως· ὅτι ἐν αὐτῷ ἐκτίσθη
τὰ πάντα, τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὰ

[illegible]

[illegible] to each of them a μέρος portion, or possession (see Deut. xxv. 24), and as Θεοῦ are supposed to be assigned by τὸ κλῆρον. See also ἐπιφαίνει on Heb. xxiv. 19; φωτ. is πνευμ. [illegible] the light of heaven, where God is represented as dwelling in light (or, as Theophyl. explains, the light of Divine knowledge, as respects both the present and a future state, when the light of the Gospel will be exchanged for a more clearer manifestation of the glory of God). This latter view is strongly contended by Heb. xii. 14.

13. τῆς ἐξουσ. τοῦ σκ.] i. e. the dominion of darkness and idolatry, and the tyranny of sin and its author. A sense of ἐξ. occurring in Hom. Od. I. Meteyerque, Heinr. remarks on this sense of this term, "since it is not only used of transferring persons from one country to another, but of changing the form of government under which they live, as from despotism or oligarchy, to freedom. So here those who had been under the tyranny of ignorance and sin are represented as being transferred to the kingdom of knowledge, virtue and Christ."

14. ἐχομεν τὴν ἄφεσιν κ.τ.λ.] This has been explained at Eph. i. 7.

15. ὃς ἐστιν εἰκὼν—κτίσεως] The best Expositors agree in this, that the sense is, "who (i. e. Christ) is (in the human nature) the visible image of the invisible God." In reference to the Socinian gloss (according to which Christ is here called the image of the invisible God by his teaching, though his Godhead is held to be low) of Grotius see Diss. Epist. and Theodoret cited in Rec. Sem., as also Ep. Opera p. 212, D, and Abu Magr. Vol. i. p. 72 (ed. [illegible]) "Christ was (Wahrh.) in the image of God, as making him who is invisible to be visible; comprehending to us by the Divine words he wrought: they being such as plainly showed, but in him (and the frame of the creature) God, for any thing can be, to which he was the image of God here seems necessarily referred by the conjunctive particle ὅτι, for as the image of God, *for by him all things were created*." The present passage is manifestly parallel to that of Heb. i. 3.

On the interpretation of πρωτότοκος πάσης κτ. see the opinions of Expositors are very various. But the most natural and best founded view is that of almost all ancient and many eminent modern Commentators, especially Bp. Mend., who take πρωτότοκος for πρώτος (see ver. 18 Joh. xv. 5 & 10), "the author of the creation," "begotten before every creature," i. e. before any created being has existence. "Christ says (Dr. Wordsw.) may be so styled as, in respect of his Divine nature, he was begotten of the Father before all generations, and as to his human nature, he was the first that was raised from the dead, never to die again." At all events the words will not prove, as the Socinians pretend, that Christ was a *created* Being, since as Bp. Horsley observes, "we have not πρωτόκτιστος, i. e. πρώτος κτισθείς, but πρωτότοκος. Besides, as Dr. Clarke urges, had he been so called, the Socinians would have gained little, because they contend that the Apostle is speaking not of a natural, but a moral or evangelical creation. See the note of Slade by Wakefield of their absurdum gloss on the passage." Yet Commentator however and others (as Schleusn.) seem wrong in taking πρωτότοκος in a figurative sense, to denote "lord of all things, as κληρονόμος πάντων above, as Mr Scott observes, the word never is so used except to refer to a prior generation." See Gen. xxxvi. 29 & 37. 2 Chron. xxi. 3. Jer. xxxvi. 9. And though in Rom. viii. 29, we have τὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς, yet there Christians are represented not as his *servants*, but as his *brethren*. On that and other accounts, the first mentioned interpretation is greatly preferable, and it is clear that vv. 15 & 16 are in reference of the nature, as vv. 6 & 17 are in reference of the pre-existence and divinity of Christ.

16. ὅτι ἐν αὐτῷ ἐκτ. τὰ πάντα] This, I think, I have fully proved in Rec. Sem., must be taken, not (with the ancient Expositors almost universally and most moderns) of a new and evangelical, but of the original creation of all things by Christ. "Not one example (says Wakef.) can be shewn where the creation of all things in heaven and earth is ever used in a mere sense of *regeneration*, any more than the nature, Moreover, in the first place, "all things on earth" and "things visible" must comprise things without life, the inanimate parts of nature, concerning which it is absurd to speak of a *moral creation*. Nay, under "things in heaven" must be comprehended the whole celestial hierarchy, i. e. Eph. i. 20, v. 12, "but good angels cannot require a spiritual regeneration, and fallen ones not to convert fallen angels, but to destroy their empire." "Indeed, continues (Wakef.) the words in this sense were far from being true when the Apostle spoke them. He adds words expressly the moral creation at vv. iv., iii. & 29. In fact, he contrasts it upon the other.

ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι, εἴτε κυριότητες, εἴτε
ἀρχαί, εἴτε ἐξουσίαι, τὰ πάντα δι᾽ αὐτοῦ καὶ εἰς αὐτὸν
ἔκτισται· καὶ αὐτός ἐστι πρὸ πάντων, καὶ τὰ πάντα ἐν 17
αὐτῷ συνέστηκε· [g]καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος, 18
τῆς ἐκκλησίας· ὅς ἐστιν ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν,
ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων. [h]ὅτι ἐν αὐτῷ εὐδό- 19
κησε πᾶν τὸ πλήρωμα κατοικῆσαι, [i]καὶ δι᾽ αὐτοῦ ἀποκαταλ- 20
λάξαι τὰ πάντα εἰς αὐτόν, εἰρηνοποιήσας διὰ τοῦ αἵματος
τοῦ σταυροῦ αὐτοῦ, δι᾽ αὐτοῦ, εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε
τὰ ἐν τοῖς οὐρανοῖς· [j]καὶ ὑμᾶς ποτὲ ὄντας ἀπηλλοτριωμέ- 21
νους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς·
νυνὶ δὲ ἀποκατήλλαξεν. [k]ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ, 22
διὰ τοῦ θανάτου, παραστῆσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ
ἀνεγκλήτους κατενώπιον αὐτοῦ· [l]εἴγε ἐπιμένετε τῇ πίστει 23

16. δι᾽ αὐτοῦ—κτ.] were created by God through (διά) him, as instrumental cause. Εἰς αὐτόν 'for him,' as the final cause for the manifestation of his power and wisdom in preserving and governing what he had created. See Prov. viii. 10 sq.

17. πρὸ πάντων] This expression does not superintendence as the maintainer of the order of things created just before are so again emphasized. And as it is the union following, and τὰ πάντα ἐν αὐτῷ συνέστηκε, be taken of the moral preservative and governance of Christ; for of so far a sense there is no example. Whereas of συνεστ. in the physical sense many examples are adduced from Philo, Plutarch, Josephus, Diog. Laert., and Aristotle. So Arist. in a known passage, ἐκ τοῦ ἑνὸς τὰ πάντα, καὶ διὰ τὸν ἕνα ἅπαν συνέστηκε. Kender, not consist, but 'subsist.' It is obvious how moreover, the verse proves the eternal presence, or pre-existence, and divinity of Christ. See John i. 1-3, xvii. 5. 1 Cor. viii. 6, Heb. i. 3.

18. From the cultured the Apostle adverts to the moral or evangelical creation. He accounts, 'he is, moreover, the head of the body, that is, the church.' (See Rom. xii. 5 and Eph. i. 22, iv. 15.) 'He is the origin or author and first cause of all things.' See Heb. ii. 14, he is called ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ (Christ is then ἀρχὴ ὡς πρωτότοκος, ἐκ νεκρῶν, as at 1 Cor. xv. 20 he is called ἀπαρχὴ τῶν κεκοιμημένων. The first who was raised from the dead, never to die again. See Note on 1 Cor. xv. 20. The words ἵνα γένηται ἐν πᾶσιν πρωτεύων and things and denote in all points of comparison. See Eph. i. 19-22, 23.

19. ὅτι ἐν αὐτῷ εὐδόκησε.] There is here thought to be an uncertainty as to the construction, which some suppose with Chrysostom, that it is neither agreeable to the context nor to the honour of Scripture. See Pierce. Others ἐν αὐτῷ ἐν τῷ πλήρωμα, 'in him in the fullness [of the Godhead] was pleased to dwell,' comparing v. 9 ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς. But this seems, however, of no weight to turn back, and the sense is unexceptionable to what follows. It is I think, quite clear that the true meaning are is (as was seen by the Peshito Syr., and the best Commentators are agreed) ὁ πατὴρ, taken from vv. 12 & 13. And indeed vv. 16-18 are exclusive are in some measure parenthetical. The clause ἀ. moreover, required by the construction in the next verse.

It is not so certain what is meant by τὸ πλήρωμα. It may denote the 'fulness of the godhead,' or 'fulness of power and authority.' See Eph. i. 23. The latter sense is more agreeable to what follows. But it may include the former. See Bloomfield.

20. δι᾽ αὐτοῦ κτ. τὰ πάντα εἰς αὐτόν at Eph. i. 10 is one of a mod bination of the sense of ἀποκαταλλάξαι κτ., 'having effected, mutual peace.' See τὸν θάνατον τοῦ σταυ. 'by the burning death on the cross.' See Eph. i. 14. Here τὰ ἐπὶ τ. γῆς—τὰ ἐν τοῖς οὐρ. is to be construed with τὰ πάντα, and denote all intelligent creatures on earth and in heaven, men and angels. We are not, however, to understand any reconciliation of these with God, but only the removing that enmity (ἀπεστρωμένοι) between angels and men, which had been occasioned by the fall of man (as is to be shown by Bower) and which could only be removed by the atonement of man to his offended Maker, so that both might in virtue of that peace, procured by the sufferer of Christ on the cross, worship God as one society under one head. See Eph. i. 10, ii. 11-22. Hence angels are said at Heb. i. 14 to be 'ministering spirits to those who should be heirs of salvation.'

21. ὑμᾶς, 'you for example.' Ἀπηλλ., alienated from God, and consequently alienated or separated from the revel of, the divine promises and blessings. Τῇ διανοίᾳ, 'in your hearts and minds,' meaning that the evil is merely seated in the wicked affections.

22. ἐν τῷ σώματι—θανάτου] i.e. by his flesh, body given up to death, so said as opposed to his mystical body. At παρέστ. supply αὐτὸν (separate, 13-18 and Eph. v. 27.

23. εἴγε κτ.] There is here an ellipsis thus to be supplied: '[And so it will be with you,] if you continue.' On the next words ἐπιμένετε

τεθεμελιωμένοι καὶ ἑδραῖοι, καὶ μὴ μετακινούμενοι ἀπὸ τῆς
ἐλπίδος τοῦ εὐαγγελίου οὗ ἠκούσατε, τοῦ κηρυχθέντος ἐν
πάσῃ τῇ κτίσει τῇ ὑπὸ τὸν οὐρανόν· οὗ ἐγενόμην ἐγὼ
23 Παῦλος διάκονος. Νῦν χαίρω ἐν τοῖς παθήμασί μου ὑπὲρ
ὑμῶν, καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ
Χριστοῦ ἐν τῇ σαρκί μου, ὑπὲρ τοῦ σώματος αὐτοῦ, ὅ
25 ἐστιν ἡ ἐκκλησία· οὗ ἐγενόμην ἐγὼ διάκονος κατὰ τὴν
οἰκονομίαν τοῦ Θεοῦ, τὴν δοθεῖσάν μοι εἰς ὑμᾶς, πληρῶσαι
26 τὸν λόγον τοῦ Θεοῦ, τὸ μυστήριον τὸ ἀπεκρυμμένον
ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, νυνὶ δὲ ἐφανερώθη
27 τοῖς ἁγίοις αὐτοῦ· οἷς ἠθέλησεν ὁ Θεὸς γνωρίσαι, τίς ὁ
πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν,
28 ὅ ἐστι Χριστὸς ἐν ὑμῖν, ἡ ἐλπὶς τῆς δόξης· ὃν ἡμεῖς
καταγγέλλομεν, νουθετοῦντες πάντα ἄνθρωπον, καὶ διδά-
σκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσω-
29 μεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ Ἰησοῦ· εἰς ὃ καὶ
κοπιῶ ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργου-
I μένην ἐν ἐμοὶ ἐν δυνάμει. II Θέλω γὰρ ὑμᾶς εἰδέναι

1 Rom. 19.

τῇ πίστει τεθ. καὶ ἑδραῖοι, see Note on Eph. iii. 17. Μὴ μετακ. This term signifies to make a change of sentiment, compare Sc. In taking up some other hope (Num. ii. 30) it is used of being drawn this way or that by persuasion. By πᾶσα τῇ κτίσει are meant all intelligent creatures both Jews and Gentiles, the expression being equivalent to the οἱ πάντες τῶν ἀνθρώπων v. 6. See also v. 10 and Xen. Anab. iii. 14. and Note.

24. νῦν χαίρω—σαρκί μου.] The sense is, 'Now I rejoice at these afflictions [undergone for you (Gentiles, and) I consider that] I [therefore] fill up in my flesh what remains of the afflictions to be endured by me for Christ's sake.' The sufferings and rejoicing thereon are mentioned to show that his profession is founded on total self-conviction. Compare v. 11. The ἀντ. is not, as it is generally considered, πάσχω ἀντί but has the sense assigned by Rab. and Alp. Νῦν is in the following paraphrase 'I, who formerly persecuted the Church, now in my turn fill up by my bodily sufferings what remains behind in the course of my life of the afflictions allotted to me because of Christ. Νῦν, however, Wilson and Doddr.

25. οἰκονομίαν.] 'dispensation.' See Note on Eph. i. 9. Εἰς ὑμᾶς, 'in order to your benefit.' Πληρ. signifies 'to fully promulgate the Gospel,' 'to you (Gentiles) so as to leave no part unevangelized.'

26. τὸ μυστ.] 'even the mystery.' The apposition seems to denote explanation. See Newc. 'By the word of God I mean the mystery of admitting the Gentiles into the Christian Church, which, to speak comparatively, has been concealed from preceding ages and generations of men.' See Notes on Matt. xiii. 35. and Eph. iii. 1—6.

27. οἷς ἠθέλ. κ.τ.λ.] 'to whom God was pleased to make known what are the glorious riches and preciousness of this mystery among the Gentiles.' Πλ. τῆς δόξ. 'the rich and glorious inheritance.' Ὅ ἐστι Χρ. ἐν ὑμ. κ.τ.λ. This δ refers in sense to the μυστ. (and indeed some Mss. have ὅ, not by attraction, which, however, shows the ancient interpretation). The words may be explained with Newc. and Heinrich 'Which mystery consists in preaching Christ among you as the author of the hope of eternal glory.' Comp. Rom. ix. 23.

28. ἡμεῖς.] i. e. myself and Timothy. The sense seems to be 'Whom (Gospel we preach), admonishing every man [of whatever nation] of the claim to attention, and teaching every man who stands to the admission for which I repeat.' Or we may, with Theophyl., take νουθ. as referring to mere instruction and διδ. to doctrine. The πάντα is repeated for emphasis sake. On παρστ., see Note on 2 Cor. iv. 14. and Eph. v. 27. Ἐν πάσῃ σοφίᾳ most chiefly denotes practical wisdom, but is meant to include, by implication, every sort of knowledge requisite for the purpose.

29. εἰς ὃ καὶ κοπιῶ.] Bengel, 'unto which purpose also I strenuously labour, according to the energy which operates in me powerfully' (see Phil. iv. 13. and compare 1 Cor. xv. 9). Ἐν ἐμοὶ ἐν δυν. is a strong expression, illustrated by what is said at 24 (or, xi. 28), that he has the care of all the churches.

II. 1. Θέλω γὰρ κ.τ.λ.] The Apostle now turns to the Colossians, admonishing them to abide constantly by the pure and genuine Christian instruction which they had received from Epaphras, and not suffer themselves to be led away by any of the devices of false teachers. An admission on account of the many errors of doctrine with which they were current at and long, essentially necessary. (Heinr.)

1. γὰρ] This refers to the ἀγωνιζόμενος, 'I say, I labour earnestly, for' &c. Ἀγῶνα,

ἡλίκον ἀγῶνα ἔχω περὶ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ, καὶ
ὅσοι οὐχ ἑωράκασι τὸ πρόσωπόν μου ἐν σαρκί, 2 ἵνα παρα-
κληθῶσιν αἱ καρδίαι αὐτῶν, συμβιβασθέντων ἐν ἀγάπῃ,
καὶ εἰς πᾶντα πλοῦτον τῆς πληροφορίας τῆς συνέσεως, εἰς
ἐπίγνωσιν τοῦ μυστηρίου τοῦ Θεοῦ καὶ Πατρὸς καὶ τοῦ
Χριστοῦ, 3 ἐν ᾧ εἰσὶ πάντες οἱ θησαυροὶ τῆς σοφίας καὶ
τῆς γνώσεως ἀπόκρυφοι. 4 τοῦτο δὲ λέγω ἵνα μή τις ὑμᾶς
παραλογίζηται ἐν πιθανολογίᾳ· 5 εἰ γὰρ καὶ τῇ σαρκὶ
ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμι, χαίρων καὶ βλέ-
πων ὑμῶν τὴν τάξιν, καὶ τὸ στερέωμα τῆς εἰς Χριστὸν
πίστεως ὑμῶν. 6 ὡς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν
τὸν Κύριον, ἐν αὐτῷ περιπατεῖτε, 7 ἐρριζωμένοι καὶ ἐποικο-
δομούμενοι ἐν αὐτῷ, καὶ βεβαιούμενοι ἐν τῇ πίστει, καθὼς
ἐδιδάχθητε, περισσεύοντες ἐν αὐτῇ ἐν εὐχαριστίᾳ.

1 Ver. 32. 1 Cor. 2. 9. Col. 1. 29. 2 Col. 1. 2. 3 Col. 2. 8. 4 Col. 2. 8. 5 1 Cor. 5. 3. 6 1 Thes. 4. 1. 7 Col. 2. 6. 7 Col. 2. 12. 7 Col. 2. 6.

estude and earnest care.' Προ ὑμῶν, 'on behalf of you.' This was natural, on account of the dangers they were in from the sect of many way and some both Judaizing and Paganizing Christians who had corrupted the simplicity of the Gospel. In κορ. τὸ πρόσωπόν μ. ε. ὁ there is a Hebraism signifying to have personal knowledge of.' It is generally supposed that the words καὶ ὅσοι οὐκ ἑωρ. σαρκ. show that Paul had not been to Colosse and Laodicea. But this we must supply ἄλλοι, which is unnatural. And yet it is highly improbable that he should have gone thither (Acts xix. 6 and xix. 21) without visiting two of its most considerable cities. Indeed, if no emphasis be laid upon the ὅσοι the words will rather prove that the Apostle had been personally conversant with them.

2. συμβιβ.] Here there seems no allusion to deprivation of the comforts of the Gospel, arising from the dangers and fears caused by false teachers. For συμβιβασθέντων many Mss., Versions and Fathers read συμβιβασθέντες, which is edited by Griesb., Ersm. and Ast. Much may be urged on both sides, (see Rec. Syn.) but there is no authority even so to prefer συμβιβ. to the former. The latter refers to the means whereby the schism might be closed, and unity restored. See Note on Eph. iv. 3.

— εἰς πᾶντα κ.τ.λ.] "As remarks Heinr.) the ἐν is again drawn into the construct., so the εἰς here denotes the aim and end to which they were to be united, namely, that their minds might be imbued with knowledge far more elevated than the false teachers knew. And in order to heighten the representation, it, instead of εἰς πᾶντα τὸν πλοῦτον τῆς πληροφορίας τῆς συνέσεως and what is yet more, εἰς πᾶντα πλοῦτον τῆς πληροφορίας τῆς συνέσεως." Upon, by apposition, he at once τοῦ μυστηρίου adds the cause why he mentions πλοῦτ. and πληροφ. to Christian knowledge namely, manifestly to lead us to understand the μυστήριον of the doctrine or blessing given by Christ, hitherto hidden.

ἐν ᾧ κ.τ.λ.] and ἐν ᾧ, or, according to others μυστηρίῳ. Either ver. is a good sense; but much depends upon whether the word is preceding, and πατρὸς καὶ τοῦ Χριστοῦ, etc., or are not, genuine. There is, however, nothing late evidence to authorize any one word to be omitted, though (e. g.) and others have conceived them all. Under, 'in (and even in) Father and of Christ.' See i. 20, 27. The ἐν is better, with most Expositors, or (not as I prefer) referred to Χριστοῦ. See Winer in Rec. Syn. But Ap. may be taken for the Gospel. Hence the sense will come to the same as μυστ. (ii. 2) ὅπερ ἐστὶ Χριστός, the sense is, in whose Gospel are repose the most precious and boundless doctrines of Divine wisdom and knowledge.' I may compare Prop. Ap. 614 ἐν ᾧ κρυφ. ἀπόκρυφα, ἃ πάντ' ἔχουσι σοφίας θησαυ. καὶ Johann., Hymn. n. Sancto 2. πολλοῦ σοφίας θησαυρὸς ἀπόκρυφος. By σοφ. is meant divine wisdom. Compare Eph. i. 8 and 1 Cor. i. 24. ii. 6 & 7. Also it is implied that the Gospel alone but!

4. τοῦτο δὲ λέγω κ.τ.λ.] There is a reference to v. 2, v. 3. being parenthetical. The sense is 'This I say meaning that No. i. e. I mean to say that. Παραλογίζομαι 1. to make a wrong account. 2. to cause a person to reckon or judge wrongly, to deceive. Πιθανὸς signifies a plausible sense, but sophisticated, in presentation. The word is of the same form with χρηστολογία in Rom. xvi. 18. In this sense πιθανὸς is often used by the best Classical writers.

5. εἰ γὰρ καὶ τῇ σαρκ. κ.τ.λ.] See a kindred passage in 1 Cor. v. 3 & 4. Χαίρων καὶ βλ. I by transposing, for χαίρων βλέπων, by the Poets, Ver., 'gaudeo quod videam,' of which all our examples are collected by Wets. The ἐν may be understood of the union enjoyed by Epaphras and others. See 1 Cor. vi. 17. Τάξιν, for ἐστῶσαν, (by a military metaphor) denoting subordination to their spiritual pastors and masters. See 1 Cor. xiv. 40.

6. τὸν Κύρ.] i. e. 'the Christ.' Ἐν αὐτῷ περιπ., 'act conformably to it.' See Eph. iv. 1.

7. ἐρριζ. καὶ ἐποικ.] See i. 23 and Eph. iii. 17. Βεβαιοῦμαι is exercitat. of mind and action. Πίστις denotes more than the simple persuasion, see Heb. xi. 1. Ἐν τῇ πίστει, in faith. 1 Cor. xv. 58. περισ. ἐν τῇ πίστει τοῦ Κυρίου. The ἐν ἐκείνῃ is ἐν αὐτῇ.

8 [a] Βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης, κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου, καὶ οὐ κατὰ Χριστόν·
9 [b] ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σω-
10 ματικῶς· [c] καὶ ἐστὲ ἐν αὐτῷ πεπληρωμένοι, ὅς ἐστιν ἡ κε-
11 φαλὴ πάσης ἀρχῆς καὶ ἐξουσίας· [d] ἐν ᾧ καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ, ἐν τῇ ἀπεκδύσει τοῦ σώματος [τῶν
12 ἁμαρτιῶν] τῆς σαρκὸς, ἐν τῇ περιτομῇ τοῦ Χριστοῦ, [e] συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι· ἐν ᾧ καὶ συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ τοῦ ἐγείραντος

a Matt. 15. 2. [illegible]

e Rom. 6. 3, 4. Eph. 1. 19. & 2. 1. [illegible]

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8. βλέπετε μή τις &c.] The general sense is, 'Beware lest any delude you by means of an empty and deceitful philosophy, which rests merely on what is handed down as wisdom, or what is agreeable only to the imperfect doctrines of the world, and not the Gospel of Christ.' Compare Matt. xv. 4. Συλαγωγεῖν here signifies to lead off captive, make spoil of your Christian liberty. So 2 Tim. iii. 6. αἰχμαλωτεύοντες τὰ γυναικάρια. In διὰ τῆς φιλοσ. καὶ κεν. ἀπ. many recent Commentators recognize a hendiad. for φιλ. ἀπατηλῆς; for the Apostle, they think, does not condemn philosophy by itself, but out of its proper limits, and exercised upon matters beyond its scope. See Schoettg. I should think, however, that the Apostle does mean to condemn and caution them against the Grecian philosophy as sure to deceive them on matters of religion, and which was indeed deceit, by professing to be what it was not, and promising what it did not perform. This view I find supported by the authority of Bp. Warburton Div. Leg. L. ix. § 4., who observes that "the Apostles always speak in terms of contempt or abhorrence of the Grecian philosophy." And he shews at large that they had good reasons for so doing.

The persons in question were of two sorts, Judaizers and Paganizers, of whom the former aimed at blending Judaism with Christianity, and the latter (supposed to be the Gnostics) wished to force the doctrine of the Gospel into a conformity with the philosophical system of the heathens. See Whitby, who thinks it plain from v. 16—23, that the former are chiefly meant. The στοιχεῖα τοῦ κόσμου (on which see Note on Gal. iv. 3.) as well as the παράδ. τῶν ἀνθρώπων may relate to both, referring, in the case of the heathens, to those systems of religion and philosophy handed down from generation to generation, but resting only on the opinions and authority of men. How the Gospel was corrupted by this vain philosophy, has been ably pointed out by Bp. Warburton, Works ix. 195, seqq.

9. ὅτι ἐν αὐτῷ &c.] q. d. Beware of any who would draw you away from Christ; for in Him &c. I have in Rec. Syn. shown at large that the sense of the passage, which is disputed, is, as the antients interpret it, 'For in Him all the complete perfection essential to the Godhead abides corporeally, substantially, and really, [and not in the manner of types and shadows].' The three other senses above assigned to σωμ. have each been adopted by one or other of the Expositors; but it has been shown by Wolf, in an able Note, (which see in Rec. Syn.) that they merge into one another. 'In Christ (says Whitby) the deity dwells in fulness, so nothing could be added to it, and so in him bodily, that is, as the sun dwells in the firmament, where the body of it is. The whole divine nature is not only in part, but fully, without absence of any part of it in Christ; and that not as a species, or image only, but really and substantially; and consequently the will of God must be supposed to be so revealed in Christ, that there can be no need of any additions from the Heathen philosophy, or from the Jewish Law.' The Apostle, I think, thus indirectly expresses the divine nature of Christ, partly to represent to the Jews his dignity, with allusion to the God of Israel dwelling in the temple; partly to oppose him to the πλήρωμα of the Gnostics, which, according to them, was made up of their thirty æones, and to the local and partial deities of the heathens, who of them all made up the pleroma of the Godhead. See also Doddr.

10. πεπλ.] i. e. amply provided by him, or by his doctrine, with whatever is necessary to salvation, without needing any additions from philosophy or from the law of Moses. Ἡ κεφαλὴ—ἐξουσίας, i. e. (as Mr. Holden paraphrases) who is supreme over every order of intelligent beings, who exercise authority and power.

11, 12. The Apostle here discourses against those who endeavoured to bring in circumcision. In the expressions περιτομῇ ἀχειρ. and ἐν τῇ ἀπεκδύσει τοῦ σώματος τῶν ἁμαρτιῶν τῆς σαρκὸς, and ἐν τῇ περιτομῇ τοῦ Χρ., we have the principal traits of the true spiritual circumcision required by Christ; on which see Rom. ii. 29. Philip. iii. 3. and compare Deut. xxx. 6. Jer. iv. 4. The 2d and 3d of the above clauses are exegetical of the first. Thus the sense is, 'By him ye have been circumcised with a circumcision not corporeal but spiritual,' namely, that which consists in putting off the body of the sins of the flesh, (i. e. in renouncing the sins to which the senses and the flesh are prone) even with the circumcision of Christ, i. e. that spiritual circumcision which he requires, as it is typified by Baptism, which corresponds to circumcision. In v. 12 the Apostle illustrates this by a fresh image, though employed at Rom. vi. 3—6. The sense of [illegible] is, 'having engaged at your baptism

αὐτὸν ἐκ [τῶν] νεκρῶν. καὶ ὑμᾶς νεκροὺς ὄντας ἐν τοῖς 13
παραπτώμασι καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν συνεζω-
οποίησεν σὺν αὐτῷ χαρισάμενος ἡμῖν πάντα τὰ παραπτω-
ματα, ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμα- 14
σιν, ὃ ἦν ὑπεναντίον ἡμῖν, καὶ αὐτὸ ἦρκεν ἐκ τοῦ μέσου,
προσηλώσας αὐτὸ τῷ σταυρῷ. ἀπεκδυσάμενος τὰς ἀρχὰς 15
καὶ τὰς ἐξουσίας, ἐδειγμάτισεν ἐν παρρησίᾳ, θριαμβεύσας
αὐτοὺς ἐν αὐτῷ.

Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει ἢ ἐν πόσει, ἢ ἐν 16
μέρει ἑορτῆς ἢ νουμηνίας ἢ σαββάτων· ἃ ἐστι σκιὰ τῶν 17
μελλόντων, τὸ δὲ σῶμα [τοῦ] Χριστοῦ. μηδεὶς ὑμᾶς κα- 18
ταβραβευέτω, θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν

to rendered sin and death in newness of life" (Ob. ii. 9 [sense] the same is as to Eph. v. 5 & 6, where see Note. Διὰ τῆς πίστεως κ.τ.λ. Render, "through faith in and dependence on the power of God who raises from the dead [and can the same raise you]." The τοῦ is wanting in many MSS. and many Editions, and is cancelled by Griesb., Scholz, Lachm., and Tischen., agreeably to the general usage of the N. T.

13. καὶ ὑμᾶς νεκροὺς—σαρκὸς κ.τ.λ.] This moral reformation is here illustrated by another figure, found in a very similar passage of Eph. ii. 1. See the Illustr. vs. 5. Ἐν παραπτώμασι, this is usually explained, your carnal and corrupt state as heathens, as opposed to περιτομῇ ἀκροβυστίᾳ, v. 11. Several MSS. and some Versions, Fathers and early Editions insert ὑμῶν after σαρκός, which is received by Griesb. and others, for ὑμῶν, have ἡμῶν, which is retained by Lachm., Tittm., and Vat. Edit., I think, erroneously, for, as Tittm. justly observes, the ὑμῶν is closely connected with the preceding, q. d. you who were dead in your sins, are quickened, your trespasses notwithstanding. After which at v. 14, the *general* subject is resumed, with the introduction of the first person, of the pronoun possessive.

14. ἐξαλείψας—σταυρῷ.] Compare the parallel passage at Eph. ii. 14. The Apostle here considers the Law as a *note of debt*, or *bond*, given by a debtor to his creditor, and, by way of explanation, he adds τοῖς δόγμασι, where Rip. Magn. thinks there is an elliptic of ὄντα, which is, however, perhaps unnecessary in the N. T., and the sense arising, together with all its correlative, is too feeble for such a writer as St. Paul. It is better to suppose an ellipsis of ἐν, which is supplied in the parallel passage of Eph. ii. 15, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι κατηργήσας. Thus it is for ὑπὲρ ὃ, Rom. viii. 3, consisting of the covenants, namely, contained in the various expositions prescribed by the Levitical law. These ordinances, as a bond, were in full force against them, for that is implied by the sense of καθ' ἡμῶν, notwithstanding that some render "with respect to." The ὑπεναντίον ἡμῖν, which are variously interpreted by the recent Commentators, see Jenn. Sem.) seem to be simply meant to explain *the καθ' ἡμῶν*, as the ἦρκεν to μέσου from *the Law*, ὃ καθ' ἡμῶν ἦν, is exegetical of ἐξαλείψας, in which there is an allusion to blotting and thus annulling, a meaning. In προσηλώσας αὐτὸ τῷ σταυρῷ there is, as the Commentators have pointed out, an allusion to the nailing upon of some of covenants or bonds by driving a nail through them. This sense, however, cannot be, owing to the cross, for that would involve too great a confusion of metaphor. Rather, having driven a nail into it by the cross, (i.e. the accomplishment through the cross) and therefore annulled.

15. ἀπεκδυσάμενος κ.τ.λ.] Here there is a continuation of military metaphors. Ἀπεκδ. alludes to the stripping and plundering of conquered foes, κ.τ.λ., as their being exposed to public view and derision, and θριαμβ. the which term see 2 Cor. ii. 14 and Note, is added to complete the idea. Ἐν παρρ. is equivalent to δημοσίᾳ. By the ἀρχ. καὶ ἐξ. are meant those so called at Ephes. vi. 12, namely, the evil spirits and their agents. See vol. iii. 3. Ἐν αὐτῷ, by it, viz. the cross of our Lord, though some refer it to Χριστῷ.

16. οὖν κ.τ.λ.] The sense is, "Wherefore [such being the case with the ceremonial law] let no one judge you in respect of any rite connected with it." Ἐν μέρει is used, as in τὸ μέρος τ. in 2 Cor. iii. 10, iv. 3. On the thing itself, see Rom. xiv. 2—17, and Notes on 1 Pet. iv. 3.

17. ἃ ἐστι κ.τ.λ.] The sense is, "which things [as compared to the future benefits to be obtained by Christ] are a mere shadow, but the substance is what appertains to Christ and the Gospel." The best Commentators are agreed that the Genit. Χρ. is put for the Dative with ἐν, q. d. the thing (i.e. the truth) is the future blessings themselves secured in Christ, from whom alone they are to be sought. For it is not to be understood that these and all the other institutions of the Law of Moses contained some Christian mystery, but only (as the best Expositors are generally agreed) that they were as mere shadows compared to that solid and substantial truth which Christ, by his Gospel, has diffused to us.

18. καταβραβευέτω.] This word (which is called by Jerome a Gracism, but is found in Demosth., Polyb., and Plutarch) has been variously interpreted, for want of a clear sense of the name of καταβ., which signifies to unlawfully

ἀγγέλων, ἃ μὴ ἑώρακεν ἐμβατεύων, εἰκῆ φυσιούμενος ὑπὸ
19 τοῦ νοὸς τῆς σαρκὸς αὐτοῦ, [l]καὶ οὐ κρατῶν τὴν κεφαλήν, Eph. 4. 15, 16.
ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἁφῶν καὶ συνδέσμων ἐπιχορη-
γούμενον καὶ συμβιβαζόμενον, αὔξει τὴν αὔξησιν τοῦ Θεοῦ. m Rom. 6. 3, 5. [illegible]
20 [m] Εἰ [οὖν] ἀπεθάνετε σὺν τῷ Χριστῷ ἀπὸ τῶν στοιχείων [illegible]
21 τοῦ κόσμου, τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε; "Μὴ [illegible]
22 ἅψῃ, μηδὲ γεύσῃ, μηδὲ θίγῃς·" [n](ἅ ἐστι πάντα εἰς φθο- [illegible]
ρὰν τῇ ἀποχρήσει) κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν [illegible]

ἐμβατεύων are one of the [illegible] he seeks, 2 to [illegible] like παραδειγματίσαι, supra v. 4. And although some recent Commentators take the sense to be [illegible], yet it seems to be [illegible] as given in the Vulgate and our common Version, 'beguile,' namely 'by drawing you off from the true doctrine to a false and fictitious one.' [illegible] by many [illegible] taken with [illegible] and [illegible] it is interpreted 'affecting,' [illegible] by an affected humility and modesty. These two senses merge into each other, and are greatly preferable to the one in our common Version, 'voluntary,' which is very [illegible]. After all, however, I am inclined to [illegible] be taken as it is by some ancients, as the [illegible], and Theophyl. [illegible], though not in the same way. The meaning seems to be, 'Let no one [illegible] will or please himself by beguiling you' &c. [illegible] ταπεινοφροσύνῃ must be taken in [illegible] to denote an affected humility. θρησκείᾳ τῶν ἀγγ. It is not agreed whether this means 'a worshipping of angels,' the [illegible] being considered as [illegible] of object, or 'a worship of angels,' i.e. such as angels render, a sort of [illegible] devotion, called at v. 23, ἐθελοθρησκεία. The latter interpretation, however, is founded on no certain proof, and is liable to many objections; and the former, which is adopted by the ancient and by most modern Expositors, is preferable. The persons in question (supposed to be Essenes), adopting the opinion of the Essenes and Pythagoreans, [illegible], from a sentiment of affected humility, that direct access in prayer to the Deity was presumptuous and [illegible], and that prayers could only be presented [illegible] through the mediation of the angels, to whom, of course, [illegible] at least [illegible] was paid.

The next words ἃ μὴ ἑώρακεν ἐμβατεύων seem meant to censure generally that prying and speculative spirit on points not revealed, which has been [illegible] by the [illegible] converts. The sense, though disputed, seems [illegible] to be 'stepping out of his bounds, and intruding or prying into matters which he cannot know or [illegible], i.e. the state of the invisible world, [illegible] namely [illegible] εἰκῆ φυσιούμενος [illegible]. Compare Matt. vi. 2.

19. καὶ οὐ κρατῶν τὴν κεφ.] These words refer to the [illegible] of the preceding verse, and mean that by such worship of angels and such presumptuous intrusions into the secrets of the Lord, they did not hold fast their allegiance to Christ, [illegible] and sole Mediator between God and man, and Head of what was proper to be known. See Rom. xi. 34. On ἐξ οὗ πᾶν [illegible] the sense appears from the Note on Eph. iv. 16. Αὔξει τὴν αὔξησιν τοῦ Θεοῦ may either mean 'the greatest increase,' τοῦ Θεοῦ being taken [illegible] as imputing the superlative, (see Note on Luke i. 15,) or rather, 'such an increase as God may grant.' See Schleus. on αὔξησις.

20—23. The general sense contained in these verses seems, from the full discussion of the phraseology in Rec. Syn., to be this: 'If ye be [as ye profess yourselves at baptism] dead with Christ from the rudiments of the world, i.e. have renounced both Jewish ordinances and Heathen rites, abolished through Christ, (see Eph. ii. 15,) why, as if living in conformity to the world, do ye subject yourselves to carnal ordinances, such as Touch not this, taste not that kind of meat, [illegible] Handle not that, as unclean, (all which restrictions tend, in use, only to the detriment of those who use them,) inasmuch as they are only founded on the carnal [illegible] and doctrines of men, and not of God; which (ordinances) have indeed a semblance of wisdom (i.e. religion) by an affected devotion, humility, and mortification of the body,—with no regard to the body so as to satisfy its cravings;' meaning, that these and all such things are but [illegible], having no sound or true worship in them. On the τὰ στοιχεῖα, see Note on Gal. iv. 3. Δογματίζεσθε 'submit to ordinances' (namely, of the Jewish law) 'to be imposed on you.' In μὴ ἅψῃ &c. there is a specimen of the δόγματα in question expressed with the brevity suitable to absolute command. Yet the expressions are not, as some consider them, synonymous. The ἅψῃ and θίγῃς may refer to greater or less contact with things ceremonially unclean, though the former may denote the same as γεύσῃ, on which see my Note on Thucyd. ii. 50. The terms are supposed to have reference to certain meats, and indeed animal food in general, forbidden by the Essenes to be eaten. Surely, however, it must also be meant of what was forbidden by the Jewish law.

Of ἅ ἐστι πάντα εἰς φθ. the sense is not a little disputed. See Rec. Syn. It is there [illegible] generally understood in the sense [illegible] assigned by the antient and most eminent modern Expositors, as Grot., Wolf, and [illegible], 'which things are so far from polluting the user, that they either themselves perish by using, and tend only to corruption, i.e. natural consumption,'

ἀνθρώπων· ἅτινά ἐστι λόγον μὲν ἔχοντα σοφίας ἐν ἐθε- 23
λοθρησκείᾳ καὶ ταπεινοφροσύνῃ καὶ ἀφειδίᾳ σώματος, οὐκ ἐν
τιμῇ τινι, πρὸς πλησμονὴν τῆς σαρκός. III. Εἰ οὖν 1
συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε, οὗ ὁ Χριστός
ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ καθήμενος· τὰ ἄνω φρονεῖτε, μὴ 2
τὰ ἐπὶ τῆς γῆς. ἀπεθάνετε γὰρ, καὶ ἡ ζωὴ ὑμῶν κέκρυ- 3
πται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ· ὅταν ὁ Χριστὸς φα- 4
νερωθῇ, ἡ ζωὴ ἡμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθή-
σεσθε ἐν δόξῃ.
Νεκρώσατε οὖν τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς, πορ- 5

conformably to the words of our Lord, Matt. xv. 17 & 8. But may it not refer to the prohibitions, i.e. all which prohibitions tend only, in their use, to the destruction of the flesh? The words ἅτινα τὰ ἐστιν are to be joined with λόγον. The sense is, conformably to the commandments of men.

23. ἄτιμα and συνάλωσιν. On the use of the relative, by which it serves to connect propositions, see and of the demonstrative pronoun, see Matt. i. 1, Gr. § 477 c, and compare Ephes. v. 6, and Col. iii. 6. Λόγον is by many of the fathers from Origen to Dodo explained πρόφασιν, pretence, but it seems best interpreted by the context and most modern commentators. So Chrys., who adds ou δόκησιν ἀλλ' ἀλήθειαν. The opposition is suggested by the μὲν which almost ἀξιοῖ to a δέ. The obvious sense, I may be added, is placed beyond doubt by 1 Cor. iv. 20, οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ Θεοῦ, ἀλλ' ἐν δυνάμει. The ἐν θελ. may be rendered, 'on evinced in an affected humility,' for on that use of the term the best Expositors are not and Heinr. shows how it arises. So Theophyl. καὶ ἀπὸ τῆς ὑποκρίσεως ἐκλαμβάνει τὴν θρησκείαν τὴν ἀνθρωπίνην ὑπόκρισιν. Of the word is used by the early Ecclesiastical writers. As to the θρησκεία, as Epiphanius and by others, we have there, I suspect, two readings called ἀφειδίᾳ and ἀφειδίᾳ. Hendersonian reading. The ταπεινοφ. must, from the context, denote that kind of humility under which lurks spiritual pride. With respect to ἀφειδ. σώμ., it denotes the chastening τοῦ σ. or, as 2 Cor. ix. 27, ὑπωπιάζω τὸ σῶμα, feeling of the comfort of the body as to other things besides food, namely, clothing, warmth, rest, &c. And the whole ἐν τιμῇ ὑπόκρισις πρὸς πλησμονὴν τῆς σαρκός, meant to be expressive of the ἀφειδίᾳ, οὐκ ἐν τιμῇ being ἐν ἀτιμίᾳ, ἀσεμνῶς, as in 1 Cor. xii. 23, 1 Thess. v. 12. And Wahl, 'not in any thing in particular, or not,' but merely in respect to personal gratification. Now all such ascetic severity is very consistent with spiritual pride, since, in the words of an eminent Poet: 'Pride may be pampered while the flesh grows lean.'

III. 1. The 3rd verse contained in this verse *seems to be as follows*: 'If then ye have really risen with Christ unto the observance of Jewish rites (see ii. 20.) and have risen with him to better hopes, are, or (in example, prudence) to pursue better aims, no longer grovel in worldly and fleshly superstition, but seek after and embrace those observances which are spiritual and heavenly, set your affections on heavenly, not earthly objects, minding all those blessings which are secured where your Redeemer will dispense them, who sitteth at the right hand of God now and for ever, to be owned and rewarded hereafter (the ὅταν κ.τ.λ.).' Φρονεῖν is a stronger term than ζητεῖν, and is so used of Rom. viii. 5 (and ii. 14).

3. ἀπεθάνετε &c.] The sense is well expressed by Abp. Newc., in the following paraphrase: 'I say mind not earthly things. For ye have died to the things of this world, &c. and as Christ is invisibly with God, so your life, as Mr. Homer explains, your Future of Glory, in which your life is well concealed with God, consulted, reposited, or treasured up, with him, to be bestowed on you at the proper time.' See v. 3, and 1 John iii. 2.

4. ὅταν &c.] This is closely connected with the preceding verse, and Abp. Newc. well paraphrases, 'The being a certain care that we in Christ &c.' He observes that the ὅταν of v. 4, is opposed to the φανερ. and φανερωθ. of v. 4, and therefore is expressive by them. Ἡ ζωὴ ὑμῶν, i.e. is the portion of our life and happiness, &c. Ch. iii. 3, ἐγὼ εἰμὶ ἡ ἀνάστασις καὶ ἡ ζωή. Chrys. has here a fine comparison derived from the pearl oyster.

5. νεκρώσατε οὖν.] The sense, I conceive, is 'obtain a complete mastery over the earthly and carnal lusts, which war in your members.' To make the meaning clearer, the Apostle subjoins some examples of the vices and virtues which ought to be suppressed. Πόρνεια, however, may include adultery. By πορνεία and πάθος are denoted those enormities mentioned in Rom. i. The latter term is all rendered by Abp. Newc., 'passion,' and our common version 'inordinate affections,' can only be justified by supposing that the Translators, as well as that expression, the sense assigned by Lyndale and others, 'unnatural lust.' And that such is the sense, clear from the only two other passages where it occurs, the word Rom. i. 26, ἀτιμίας παθῶν, and 1 Thess. iv. 5, μὴ ἐν πάθει ἐπιθυμίας καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν Θεόν. Hence the Latin Fathers. And so in

νείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν πλεονε-
6 ξίαν, ἥτις ἐστὶν εἰδωλολατρεία· [1] δι' ἃ ἔρχεται ἡ ὀργὴ τοῦ
7 Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας· [2] ἐν οἷς καὶ ὑμεῖς πο-
8 ρευθήσατέ ποτε, ὅτε ἐζῆτε ἐν αὐτοῖς· [3] νυνὶ δὲ ἀπόθεσθε
καὶ ὑμεῖς τὰ πάντα, ὀργὴν, θυμὸν, κακίαν, βλασφημίαν, αἰ-
9 σχρολογίαν, ἐκ τοῦ στόματος ὑμῶν. [4] Μὴ ψεύδεσθε εἰς
ἀλλήλους, ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς
10 πράξεσιν αὐτοῦ· [5] καὶ ἐνδυσάμενοι τὸν νέον, τὸν ἀνακαινού-
11 μενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν· [6] ὅπου
οὐκ ἔνι Ἕλλην καὶ Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία, Βάρ-
βαρος Σκύθης, δοῦλος ἐλεύθερος· ἀλλὰ τὰ πάντα καὶ ἐν
12 πᾶσι Χριστός. [7] Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ Θεοῦ
ἅγιοι καὶ ἠγαπημένοι, σπλάγχνα [8] οἰκτιρμοῦ, χρηστότητα,
13 ταπεινοφροσύνην, πραότητα, μακροθυμίαν· [9] ἀνεχόμενοι ἀλ-
λήλων, καὶ χαριζόμενοι ἑαυτοῖς, ἐάν τις πρός τινα ἔχῃ μομ-
φήν· καθὼς καὶ ὁ Χριστὸς ἐχαρίσατο ὑμῖν, οὕτω καὶ ὑμεῖς·
14 [10] ἐπὶ πᾶσι δὲ τούτοις τὴν ἀγάπην, ἥτις ἐστὶ σύνδεσμος τῆς
15 τελειότητος. [11] καὶ ἡ εἰρήνη τοῦ Θεοῦ βραβευέτω ἐν ταῖς
καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἑνὶ σώματι· καὶ εὐ-

[1] 1 Cor. 6. 10. Eph. 5. 5. [2] Gal. 5. 19. Apoc. 22. 15. [3] Rom. 6. 19, 20. [4] 1 Cor. 6. 11. Eph. 5. 1. Tit. 3. 3. [5] Rom. 6. 6. Eph. 4. 22. Heb. 12. 1. [6] 1 Pet. 2. 1. Jac. 1. 21. [7] Eph. 4. 24, 25. [8] 1 Gen. 1. 26. Rom. 6. 4. Eph. 5. 14. [9] Rom. 10. 12. [10] 1 Cor. 7. 21, 22. [11] 1 Cor. 12. 13. Gal. 3. 28. [12] 1 Pet. 3. 9. [13] Eph. 4. 32. [14] Gal. 5. 22. [15] 1 Thess. 1. 4. [16] Matt. 6. 14.

Marc. 11. 25. Eph. 4. 32. [4] Joh. 3. 36. [5] 13. 12. Eph. 4. 2. [6] 5. 2. supr. 2. 6. [7] 1 Thess. 4. 2. [8] 1 Joh. 3. 23. [9] 4. 21. Eph. 4. 4. [10] Philipp. 4. 7.

those two passages πάθος is so connected with other words as to show that it must be taken in a bad sense, so here the words following ἐπιθυμίαν κακὴν are used for that purpose alone. So at 2 Pet. ii. 18. to ἐν ἐπιθυμίαις σαρκὸς the Apostle subjoins, for the same purpose, ἐν ἀσελγείαις. Such words are not (as they are by some considered) redundancies.

Τὴν πλεονεξίαν is by most Expositors antient and modern interpreted covetousness. As, however, that cannot well be reckoned among the lusts in the members, it should seem better, with some antients (as Hilary) and moderns, as Est., Hamm., Doddr., Wakef., and others, to understand it of an insatiable desire of lawful sensual gratification. So Wakef. not ill renders, 'inordinate desire.' See Note on Ephes.

6. τοῖς υἱοῖς τῆς ἀπειθ.] i. e. the heathens; as Eph. v. 6.

7. ἐν οἷς] This refers to the ἃ, 'which sins,' at v. 6.: and the ἐν αὐτοῖς, to υἱοῖς τῆς ἀπειθ. On this and the next three verses, see Eph. iv. 22—29. and compare 1 Cor. vi. 11. The ὅτε ἐζῆτε ἐν αὐτοῖς may signify 'when ye were habitually moved by such affections.'

8. On ὀργὴν, θυμὸν, see Rom. ii. 8. And on κακίαν, see Note on Eph. iv. 31.

11. ὅπου οὐκ ἔνι—ἐλεύθερος] 'in which new creation or regeneration it matters not whether Jew or Gentile &c.' See a similar passage in Gal iii. 28. and compare Act x. 30. Of βαρβ. Σκύθης the sense is shown by Heinr. to be, 'Barbarian, nay Scythian;' the two words differing as our *barbarians* and *savages*. The Scythians were the rudest of barbarians even to a proverb. The sense of ἀλλὰ τὰ πάντα καὶ ἐν πᾶσι Χριστός will appear from 1 Cor. xv. 28. and Eph. i. 23., where see Notes.

12. οἱ ἐκλεκτοὶ τοῦ Θεοῦ] Whitby shows that as the exhortation is addressed to the Colossians in general as a Church, the Apostle cannot be understood to speak of any absolute election of particular persons to eternal life; but must mean the election of them as a Church to the privileges and blessings of the Gospel, as Matt xxiv. 22. 1 Pet. i. 2. compared with Rom. viii. 28—30. and Eph. i. 3—5. Indeed, the absence of the Article, and the close connexion of ἐκλ. with the words following, exclude any such application. On the metaphor in ἐνδ. and σπλ. see Rom. xiii. 12. Eph. vi. 11. and the Notes. For the common reading οἰκτιρμῶν many good MSS. and all the early Editions except the Erasmian have οἰκτιρμοῦ, which has been adopted by almost every Editor from Beng. to Vat.; and, I think, rightly: the οἰκτιρμῶν, it should seem, arose from those who wished to accommodate this to the usage of the Apostle elsewhere.

13. On this verse see the Note on Eph. iv. 2 & 32. and compare Gal. v. 22. and Phil. ii. 1.

14. On this verse see Note on Eph. iv. 3. Σύνδ. τῆς τελ., i. e. the most perfect bond, namely, of union, concord, and harmony; so called because, as Newc. says, "it unites Christians together, and makes them perfect, being the fulfilment and perfection of the commandments. See Rom. xiii. 8—10. Eph. iv. 3. and 1 Tim. i. 5."

15. βραβευέτω ἐν ταῖς καρδ.] The sense may be what some assign, 'let that peaceable disposition enjoined by God for all Christians be as it were an umpire to compose all differences between you.' Since, however, Elsn. and Raphel. have shown that the word sometimes signifies

χάριστοι γίνεσθε. [16] ὁ λόγος τοῦ Χριστοῦ ἐνοικείτω ἐν ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ, διδάσκοντες καὶ νουθετοῦντες ἑαυτούς, ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ἐν χάριτι ἄδοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ. [17] καὶ πᾶν ὅ τι ἂν ποιῆτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι Κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ Θεῷ καὶ πατρὶ δι' αὐτοῦ.

[18] Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς [ἰδίοις] ἀνδράσιν, ὡς ἀνῆκεν ἐν Κυρίῳ. [19] Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας, καὶ μὴ πικραίνεσθε πρὸς αὐτάς. [20] Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσι κατὰ πάντα· τοῦτο γὰρ ἐστιν εὐάρεστον ἐν Κυρίῳ. [21] Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμῶσιν. [22] Οἱ δοῦλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν ὀφθαλμοδουλείᾳ ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν ἁπλότητι καρδίας φοβούμενοι τὸν Θεόν. [23] καὶ πᾶν ὅ τι ἐὰν ποιῆτε, ἐκ ψυχῆς ἐργάζεσθε, ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις· [24] εἰδότες ὅτι ἀπὸ Κυρίου ἀπολήψεσθε τὴν ἀντατοδοσίαν τῆς κληρονομίας· τῷ γὰρ Κυρίῳ Χριστῷ δουλεύετε. [25] ὁ γὰρ ἀδικῶν κομιεῖται ὃ ἠδίκησε, καὶ οὐκ ἔστι

[16] Col. 4. 6. Eph. 5. 19.
[17] Heb. 13. 15. 1 Pet. 2. 5.
[18] Col. 3. 18. 1 Pet. 3. 1.
[19] Col. 3. 19.
[20] Eph. 6. 1. 1 Pet. 2. 13.
[21] Eph. 6. 4.
[22] Eph. 6. 5. 1 Pet. 2. 18.
[23] Eph. 6. 7.
[24] Heb. 9. 15. 1 Pet. 1. 4.
[25] Acts 8. 23. Rom. 7. 11. 2 Pet. 2. 13.

'to rule,' in the sense perhaps of 'let it be the director of your feelings.' Εἰς ὃ καὶ ἐκλ., i.e. unto which (peace) also ye were called, i.e. in becoming Christians and being at liberty to his religion who procured peace on earth. Ἓν σῶμα, 'be ye one body,' for without peace and concord, unity is out of the question. See Eph. iv. 3. Εὐχάριστοι is by some ancient and many modern Expositors interpreted most correct ones, correspondent yet fe, *conscious, sensible*. And indeed there is much to countenance this sense. See Schleus. Lex. But more natural is the sense assigned by the Greek Commentators and most modern ones, including Grot., Calvin, and Heinr., 'be ye thankful,' i.e. feel and express thankfulness to God, e.g. for having called you to such privileges and blessings. So supra iv. 7, περισσεύοντες ἐν αὐτῇ (scil. πίστει), ἐν εὐχαριστίᾳ.

16. ὁ λόγος τοῦ Χριστοῦ &c.] I have in Ver. Syn. shown at large that the sense is, 'the doctrine of Christ and the truth of the Gospel be deeply impressed on your hearts, accompanied with all spiritual wisdom.' See Col. iii. 9, and Eph. i. 8. Ἐν ὑμῖν is for ἐν ὑμῖν. Διδάσκ. is, by anacoluthon for διδάσκοντες. Νουθετ., 'by teaching.' The sense of the whole passage will appear from the Note on Eph. v. 18. Compare also Eph. iv. 24.

17. Καὶ πᾶν ὅ τι ἐὰν ποιῆτε] 'quod attinet ad.' Ἐν ὀνόμ. Κ. Ἰησοῦ, 'agreeably to the well and acceptable to his Gospel.' Compare 1 Cor. x. 31. Δι' αὐτοῦ is variously, but in general wrongly, explained by the ancient and modern Expositors. The sense must be that assigned by the ancient Expositors, 'by his assistance.'

18—25. From general, the Apostle proceeds to particular precepts. Compare Eph. v. 22—33, vi. 1—9. Ἐν ἀνῆκε πρὸς is equivalent to the ἀνῆκον of Eph. vi. 1. The here sense is, 'is right and proper, as being agreeable to the commandment of the Lord.' Here (as respond. to the expression of Ephesians) is wise to carry omens (before 1, to indicate a spirit of irritability and exasperation). In this sense the word occurs in Herod., but rarely in the Classical writers, though one example from Demosthenes is adduced by Schleus. The adverb πικρὸς is used in the same sense by the writers. For the common reading τοῖς Κυρίοις many MSS., Versions, Fathers and early Edd. have ἐν Κυρίῳ, which is adopted in almost every Editor from Heng. to Vat., and, it should seem, rightly, since this is the more difficult reading. Ὀφθαλμοδουλεία, I have ventured to text, from internal the most ancient MSS. and Chrys. and Theophyl., as also the parallel passage of Ephesians, ὀφθαλμοδουλεία, which was preferred by Heng. and approved by Griesb. So also Rück. Lexis it to be edition, observing that scribes often commit an error at a final ο. In the present case it is probable that ε was subjoined from the word following. At v. 24, ἀπὸ Κυρ., the a grammatica pointed at a possible objection, viz. 'What do we get by such a duty? The answer to this is,' 'Ye take from your master nothing, but from the Lord ye will receive &c.' In αὐτ. τῆς κλ., the Genit. is explicated, and signifies 'the reward which consists in the inheritance of heaven in return for your obedience.' See Eph. v. 5. Ὁ ἀδικῶν must be interpreted, not with some, to the master, but to the servant, though by the words καὶ οὐκ ἔστι προσωποληψία it is hinted that the master do wrong, he shall be punished. So Theophyl. and Theodoret. To prevent, however, misapprehension, this is fortified with a strong injunction to the masters in the words following, which ought not to have been made the commencement of a new chapter. Τὸ δίκαιον καὶ τὴν ἰσότητα may be rendered 'the just and right thing.' So Ulpian, 'Ἰσότ. ἐστὶ τὸ ἴσον καὶ

1 προσωποληψία. IV. Οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσό-
τητα τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε
Κύριον ἐν οὐρανοῖς.
2 Τῇ προσευχῇ προσκαρτερεῖτε, γρηγορεῖντες ἐν αὐτῇ
3 ἐν εὐχαριστίᾳ· προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ
Θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου, λαλῆσαι τὸ μυστήριον
4 τοῦ Χριστοῦ, δι' ὃ καὶ δέδεμαι· ἵνα φανερώσω αὐτό, ὡς δεῖ
5 με λαλῆσαι. Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω, τὸν
6 καιρὸν ἐξαγοραζόμενοι. Ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι,
ἄλατι ἠρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἑνὶ ἑκάστῳ ἀποκρί-
νεσθαι.
7 Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τυχικὸς ὁ ἀγαπητὸς
8 ἀδελφὸς καὶ πιστὸς διάκονος καὶ σύνδουλος ἐν Κυρίῳ· ὃν
ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῷ τὰ περὶ ὑμῶν,
9 καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν· σὺν Ὀνησίμῳ τῷ πι-
στῷ καὶ ἀγαπητῷ ἀδελφῷ, ὅς ἐστιν ἐξ ὑμῶν· πάντα ὑμῖν
10 γνωριοῦσι τὰ ὧδε. Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ συναι-
χμάλωτός μου, καὶ Μάρκος ὁ ἀνεψιὸς Βαρνάβᾳ, περὶ οὗ
11 ἐλάβετε ἐντολάς, (ἐὰν ἔλθῃ πρὸς ὑμᾶς, δέξασθε αὐτόν) καὶ
Ἰησοῦς ὁ λεγόμενος Ἰοῦστος, οἱ ὄντες ἐκ περιτομῆς, οὗτοι

[1] Ἐφ. 6. 9.
[2] Ἐφ. 6. 18. Ἐφ. 5. 17. Ἐφ. 6. 18. 1 Θεσσ. 5. 17. Ἐφ. 6. 18. 1 Κορ. 16. 13. 1 Θεσσ. 5. 6. 1 Πετρ. 4. 7. Ἐφ. 6. 18. 1 Θεσσ. 5. 25. 2 Θεσσ. 3. 1. Ἐφ. 6. 19. 2 Θεσσ. 3. 2. Ἐφ. 6. 19. 1 Θεσσ. 4. 12. Ἐφ. 6. 19. 2 Θεσσ. 3. 1. 1 Θεσσ. 4. 12. Ἐφ. 6. 19. 2 Θεσσ. 3. 1. 1 Θεσσ. 4. 12. Ἐφ. 6. 19. Ἐφ. 6. 20. Ἐφ. 6. 21. 2 Τιμ. 4. 12. Ἐφ. 6. 21. Πρᾶξ. 20. 4. Πρᾶξ. 13. 13. Πρᾶξ. 24. 23.

ἐστιν & v. 44. οὐ γὰρ οἶόν τε ἴσον τι ἢ ὅμοιον βουλεύεσθαι, κ.τ. Compare also 2 Cor. v. 16, 13.

2. Τῇ προσευχῇ προσκαρτερεῖτε, 'continually persevere in prayer.' The phrase is of frequent occurrence. Προσ- is here added to express watchful diligence in it, as 1 Pet. v. 7 ἐπιρριψαντες πασαν την μεριμναν. The same idea is implied, though more fully expressed, ὀσμαι in Eph. vi. 18 ἐν παντι καιρῳ ἐν πνευματι. See Note supra in 16.

3. προσευχομενοι ἅμα καὶ περὶ ἡμῶν, κ.τ.λ.] See Eph. vi. 19. The Apostle is showing, doubtless, best prayers, partly to suggest the duty of praying for each other. Θυραν, a favourable opportunity. See Note on Acts xiv. 27. Λαλησαι, also in Ἐφεσ. 'see Note on 1 Cor. ii. 7.

4. ὡς δεῖ με λαλ.] There need have been no doubt as to the sense of this passage, of which the best comment is the parallel one of Eph. vi. 19 & 20. Ὡς δεῖ με is meant both of manner and authority, as one authorized to do so from being Apostle of the Gentiles.

5. ἐν σοφίᾳ περ., 'conduct yourselves with prudence,' namely, in avoid giving unnecessary offence. Τοὺς ἔξω, i.e. those who are without the fold of Christ, whether heathens or Jews. See 1 Cor. xiv. 15. Οἱ ἔξω ἀνθρ. the same will fully appear from the Note on Eph. v. 1 to 8 & 16.

6. ἐν χάριτι] The best Expositors are agreed that this is for εὐχαρισ., courteous, agreeable, as opposed to austere austerity, and there are hardly to make him esteemed. This will tend to the the sense of the disputed phrase ἄλατι ἠρτυμένος which must not with Hahn, in consequence of Lange's wish, but have the sense 'seasoned with the favour of a most agreeable be being blended with wisdom or good sense,' of which salt was the symbol, and thus made more palatable in the hearers. The Apostle means, I conceive, that kind of affinity which shows itself in courtesy and readiness of expression. Thus they would be enabled, as the Apostle adds, to give an answer to any one who asked them a reason of the hope that was in them, and would make it more effectual by being suitably pointed and adapted to circumstances.

7. Τὰ κατ' ἐμὲ, 'the portion concerning me to I give ye.' Ὁ ἀγαπ. κ.τ.λ. see Note on Eph. vi. 21 and Eph. v. 21.

8. ἵνα γνῷ &c.] That he may obtain a knowledge of your affairs, and make report to me. It is evident of the Apostle to have that knowledge appears from v. 14. Αὐτὸ τοῦτο πρὸς ὑμᾶς as Thucyd. vii. 75, πρεσβεις ἀγουσα οἴκοθεν τα ὑφ' ἑαυτῇ φρονοῦσα.

9. ὅς ἐστιν ἐξ ὑμῶν] This is generally rendered 'who is of you,' though some assign the sense 'from you.' It should seem as much 'who is your countryman.' See supra v. 12. He was from Phrygia, was thus Onesimus was the runaway slave of Philemon, converted by Paul and concerning whom he wrote his epistle to Philemon. Τὰ ὧδε 'the present state of the affairs,' including whatever would be interesting to them as Christians.

10. ἐντολας 'instructions, whether by letter, or verbal.'

11. οἱ ὄντες ἐκ περιτ., i.e. who are Jewish Christians. [illegible] must be pronounced [illegible], as is done by the Pesh. syr. Translator. [illegible] according to the pronunciation. [illegible] for [illegible]

μόνοι συνεργοὶ εἰς τὴν βασιλείαν τοῦ Θεοῦ, οἵτινες ἐγενήθη-
[1 Rom. 14. 20.] σάν μοι παρηγορία. 12 Ἀσπάζεται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν,
[Ver. 1, 7. Philem. 23.] δοῦλος Χριστοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς
προσευχαῖς, ἵνα στῆτε τέλειοι καὶ πεπληρωμένοι ἐν παντὶ
θελήματι τοῦ Θεοῦ. μαρτυρῶ γὰρ αὐτῷ, ὅτι ἔχει ζῆλον 13
πολὺν ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ τῶν ἐν Ἱεραπό-
[c 2 Tim. 4. 10, 11. Philem. 24.] λει. 14 ᵃ ἀσπάζεται ὑμᾶς Λουκᾶς ὁ ἰατρὸς, ὁ ἀγαπητὸς, καὶ
[e Rom. 16. 21.] Δημᾶς. 15 ᵉ ἀσπάσασθε τοὺς ἐν Λαοδικείᾳ ἀδελφοὺς, καὶ Νυμ-
[f 1 Cor. 16. 19.] φᾶν καὶ τὴν κατ' οἶκον αὐτοῦ ἐκκλησίαν. 16 ᶠ καὶ ὅταν ἀνα-
[g 1 Thess. 5. 27.] γνωσθῇ παρ' ὑμῖν ἡ ἐπιστολὴ, ποιήσατε ἵνα καὶ ἐν τῇ Λαο-
δικέων ἐκκλησίᾳ ἀναγνωσθῇ, καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ
[h Philem. 2.] ὑμεῖς ἀναγνῶτε. 17 ᵍ καὶ εἴπατε Ἀρχίππῳ· ʻʻ Βλέπε τὴν δια-
[i 1 Cor. 16. 21. k 2 Thess. 3. 17. Heb. 13. 3.] κονίαν ἣν παρέλαβες ἐν Κυρίῳ, ἵνα αὐτὴν πληροῖς.ʼʼ 18 ʰ ὁ
ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. μνημονεύετέ μου τῶν δεσ-
μῶν. ἡ χάρις μεθ' ὑμῶν. ἀμήν.

Πρὸς Κολοσσαεῖς ἐγράφη ἀπὸ Ῥώμης διὰ Τυχικοῦ καὶ Ὀνησίμου.

An example of this idiom may be seen in Schleusn. Lex.

12. ἀγωνιζόμενος ὑ. ὑμῶν] 'praying fervently for you.' Ἀγωνι., as Bp. Bloomf., in his Serm., observes, signifies earnestness of contention. And he cites Dan. vi. 11. Sept. 1 Thess. ii. 2. The Apostle, he thinks, may possibly have alluded to Jacob's wrestling with the angel. Ἐν ταῖς προσευχ. seems to signify 'in his prayers.' Στῆτε is not, as Heinr. imagines, for ἦτε. Its force is the same as at Eph. vi. 13. καὶ πάντα κατεργασάμενοι στῆναι, and Phil. i. 27. and Galat. v. 1. On τέλειοι, see 1 Cor. ii. 6. and Eph. iv. 13. Πεπλ., i. e. thoroughly endued with all spiritual gifts and graces. Ἐν παντὶ θελ., for εἰς τὸ πᾶν θέλημα. So Eph. iii. 19. ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ. There is, however, a blending of two modes of expression, and 'complete in all the will of God' sufficiently well represents the sense.

14. Λ. ὁ ἰατρὸς, ὁ ἀγαπ.] So 1 point, with the Pesh. Syr. and a few good Edd. Render, 'Luke the physician, our beloved brother.' See Note on Eph. vi. 21. There is, as I have shown in Rec. Syn., no good reason to doubt whether this was Luke the Evangelist.

16. ἡ ἐπιστ.] 'this Epistle.' See Notes on 2 Cor. x. 10. and Eph. i. 1 & 2.

— τὴν ἐκ Λαοδ.] These words have been thought to refer to a lost Epistle of St. Paul to the Laodiceans. But as no *other* instance is found of a lost Epistle of the Apostles, we may hesitate to admit that to have been the case here. We have only to suppose, with almost all the best Commentators, that the Epistle in question was another copy of that to the Ephesians, that being in some measure a circular one. Dr. Burton thinks it probable that Tychicus landed at Ephesus, and passing through Laodicea on his way to Colosse, left there another copy of the Epistle to the Ephesians: and that the Colossians were ordered to send for this copy, because Laodicea was so much nearer than Ephesus. Ἀρχίππῳ. He is supposed to have been discharging the office of ruling Presbyter, i. e. Bishop at Colosse. From the words of the address βλέπε &c., it has been generally supposed that he had been inattentive to the duties of his station, and that it is intended to convey a reproof. This, however, is so inconsistent with the commendatory manner in which he is mentioned by the Apostle to Philemon, that it surely cannot be admitted. Nor is such a conclusion at all necessary. We might as well suppose the admonition to Timothy, 2 Tim. i. 6. to "stir up the gift of God in him" implies reproof for negligence. Such language as this is only to be understood as exciting *to renewed activity*, for which, considering the then state of the Colossian Church, (beset with false teachers) there would be especial need. Τὴν διακονίαν, 'the office.' Ἐν Κυρίῳ, 'by the authority of the Lord.'

18. τῇ ἐμῇ χειρὶ Π.] See Note on Rom. xvi. 21—23. Μνημ. μου τῶν δ., 'Be mindful of my bonds, and imitate my courage and constancy in the faith.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΘΕΣΣΑΛΟΝΙΚΕΙΣ

ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

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1 I. [a]Παυλος καὶ Σιλουανὸς καὶ Τιμόθεος, τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν Θεῷ πατρὶ καὶ Κυρίῳ Ἰησοῦ Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

2 [f]Εὐχαριστοῦμεν τῷ Θεῷ πάντοτε περὶ πάντων ὑμῶν, μνείαν ὑμῶν ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν

3 [g]ἀδιαλείπτως, μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως,

[a] Rom. 1. 7. 2 Cor. 1. 19. Eph. 1. 2. 1 Pet. 1. 1. et 5. 12.

[f] Rom. 1. 8, 9. Eph. 1. 16. 2 Thess. 1. 3. Philipp. 1. 3.

[g] Joh. 6. 29.

The date of this Epistle, as that of most others, is uncertain. Some, as Dr. Burton, fix it to the year 46., others as high as 52 or 53. It is by all admitted that St. Paul first planted Christianity at Thessalonica, but that in consequence of a persecution from the unbelieving Jews, was obliged to fly from thence, and after residing at Corinth wrote this Epistle from thence. It is almost universally supposed to have been the earliest written of all St. Paul's Epistles; and its genuineness and authenticity have never been doubted. The intent of it was 1. to confirm the Thessalonians in the faith, by evincing its Divine original. 2. To exhort them to a life worthy of their high calling in Christ Jesus. The manner is most affectionate and earnest, and the style clearer than most of the other Epistles of St. Paul.

1. Σιλουανὸς] Silvanus, or Silas, is first mentioned in Acts xv 22. when he accompanied Paul and Barnabas from Jerusalem to Antioch with the decree of the council, A. D. 46. He is called ἀνὴρ ἡγούμενος ἐν τοῖς ἀδελφοῖς, xv. 22. and προφήτης, 32. He accompanied St. Paul on his second apostolic journey, 40. was imprisoned with him at Philippi, xvi. 19, 23. and having gone thence to Thessalonica, xvii. 1. escaped with him by night to Berœa, 10. He staid there with Timothy, when St. Paul went to Athens, 14. and afterwards joined St. Paul at Corinth, xviii. 5. (Dr. Burton.) Τιμόθεος. See Note on Acts xiv. 6. xvi. 1. and Dr. Burton in loc. At ἐν Θεῷ supply οὔσῃ. The sense seems to be, 'joined to God,' viz. as Mr. Holden explains, by that union which subsists between God the Father and the Son, and all true believers. The same expression is found with ἁγίοις or ἡγιασμένοις, or πιστοῖς, at the commencement of other Epistles.

2. εὐχαρ. &c.] Compare a similar passage at Rom. i. 8–10. and Eph. i. 16. where see Notes. The best Commentators are agreed that the ος here is not to be extended to Silvanus and Timothy.

3. ἀδιαλείπτως] for πολλάκις. See Note on Rom. i. 9. Τοῦ ἔργου—ἐλπίδος. This is by many of the more recent Commentators considered, by pleonasm, equivalent to τῆς πίστεως, καὶ ἀγάπης, καὶ ἐλπίδος. The proofs, however, adduced are insufficient. The ἔργου and κόπου must have an intensive effect, and denote, in the former case, zeal and *constancy*; and in the latter, *alacrity* and *activity* in the exercise. With respect to ὑπομονῆς τῆς ἐλπ., it must signify 'your patient persevering hope.' See 2 Thess. i. 4. And, were it not for the κόπου τῆς ἀγάπης and ὑπομ. τῆς ἐλπ., we might, with Anselm, Grot., Bens, and others, suppose τοῦ ἔργου τῆς πίστεως to be for πίστεως ἐνεργουμένης, *effective faith*; though, at the same time, the sentiment here is very similar to that at Gal. v. 6. πίστις δι' ἀγάπης ἐνεργουμένη. So Jerome cited by Pelt, (in a recently published learned Commentary on this Epistle) "Illam fidem, quam et justitiæ labor et charitatis affectus et passionum tolerantia comprobant." Τοῦ Κυρίου is a *Genit. of object*, for εἰς τὸν Κύριον, 'hope reposed in the Lord, as the only bestower of salvation.' Ἔμπροσθεν τοῦ Θεοῦ &c. This form is by some Expositors antient and modern referred to the three nouns πίστ., ἀγ., and ἐλπ., and supposed to denote (by a Hebraism derived from לפני יהוה) the purity and sincerity of those virtues. Others, however, connect the words with μνημ., and understand them of prayers to God. This latter view is supported by the Pesh. Syr., and is, not without reason, preferred by the recent Editors, Flatt and Pelt. Τοῦ Θεοῦ

καὶ τοῦ πόνου τῆς ἀγάπης, καὶ τῆς ὑπομονῆς τῆς ἐλπίδος
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἔμπροσθεν τοῦ Θεοῦ καὶ
πατρὸς ἡμῶν· [b]εἰδότες, ἀδελφοὶ ἠγαπημένοι ὑπὸ Θεοῦ, 4
τὴν ἐκλογὴν ὑμῶν, [1]ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη 5
εἰς ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει καὶ ἐν πνεύ-
ματι ἁγίῳ, καὶ ἐν πληροφορίᾳ πολλῇ· καθὼς οἴδατε οἷοι
ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς. [b]καὶ ὑμεῖς μιμηταὶ ἡμῶν 6

and πατρὸς ἡ. may be rendered, 'our God and Father.'

4. εἰδότες &c.] It is well observed by Pelt, that "this is not to be referred to the μνεῖαν, but to εὐχαριστ. at v. 2. The μνεῖαν, (he adds,) explains the former sentence, and the εἰδότες is a sort of appended expression." To suppose, with some, an anacoluthon for εἰδότες is inadmissible. Τοῦ Θεοῦ, the best Commentators assent and modern are agreed, must be construed with ἐγενήθ., not with τὴν ἐκλ.; as propriety of language almost requires, and the usage of the Apostle elsewhere (as 2 Thess. ii. 15. and Col. iii. 12.) confirms. So also the Peshito Syr. and Vulg. Versions. See Wolf and Pelt. We may compare the Hebrew phrase יהוה יהוה.

The ἐκλογ. is by some, especially the Calvinistic Commentators, understood of the absolute election of the persons as individuals to eternal life. But from iii. 5. v. 14. and 2 Thess. iii. 11. it appears that some were disobedient and in danger of falling away. We may, therefore, with the best Commentators, interpret it of their election to external privileges as a Church. To this, indeed, objections are urged by Mr. Scott, but not, I think, well-founded ones. It should seem quite clear that the Apostle does not mean *eternal*, but (as Zanch., Grot., and others suppose) *temporal* election, i. e. the being called and chosen out of the world by the Word and Spirit, (Joh. xv. 19. ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου.) the being converted to the Christian faith. Indeed the word is, I conceive, used as at 2 Pet. i. 10. σπουδάσατε βεβαίαν ὑμῶν τὴν κλῆσιν καὶ ἐκλογὴν ποιεῖσθαι. There should seem, however, to be a *reference* to that regeneration by the Holy Spirit, which follows effectual calling and true conversion. See Eph. i. 4. and Col. iii. 12. where are described the *fruits* of such an election.

5. Here, Pelt observes, are subjoined the signs by which that election to the Christian religion might be known. Τὸ εὐαγγ. ἡμῶν, the best Commentators are agreed, signifies 'our preaching of the Gospel;' as in ii. 4. Rom. xvi. 25. Gal. ii. 7. 2 Thess. ii. 10. 2 Tim. ii. 8. With ἐγενήθη εἰς ὑμᾶς Pelt compares Gal. iii. 14. Ἵνα εἰς τὰ ἔθνη ἡ εὐλογία γένηται. The words ἐν δυν. καὶ ἐν πν. ἁγ. are by many ancient Expositors understood of the miracles worked and the supernatural gifts imparted by St. Paul. See Rom. xv. 19. 1 Cor. ii. 4. The sense, however, must not be confined to these; but (as the context requires) the words are to be understood chiefly (with Calvin, Beza, and others down to Scott and Pelt) of the internal power of the Gospel on the heart, effected by the Holy Spirit, *and attested* by the fruits of the Spirit. This *then, is plain from the* ἐν πληροφορίᾳ πολλῇ, which, according to the first mentioned sense, would have to be taken (unless a harsh transposition were supposed) of the *Apostle*, namely his πληροφορία. The expression is well rendered by the Peah. Syr. 'cum firmissima persuasione,' a full assurance and complete conviction. Thus it is equivalent to ἐν πληροφορίᾳ πίστεως, i. e. ἐν ᾧ συνεπληροφορούμην, at Heb. x. 22. Whether, as the Commentators suppose, the Apostle by this expression had in view a ship under full sail, may be doubted. Upon the whole, the sense seems to be what Mr. Scott supposes: "The confidence of the Apostle concerning them as to their election was grounded on what he had witnessed; for the Gospel had not been left to its natural efficacy, or merely to the power of argument and persuasion on their minds; but, by the new creating power of the Holy Spirit accompanying the word of God, had produced such a conviction of its nature and importance, and such an assurance of faith and hope, as had induced them decidedly to embrace and profess the Gospel."

The scope of the next words καθὼς—δι' ὑμᾶς seems to be, as Chrys. points out, to propose himself as their example. The comparison is left imperfect, and there is in εἰδότες a reference to the εἰδότες at v. 4. The full meaning is, as Pelt observes, this: 'ut nos scimus, qui mente vos gratam divinitus oblatam accepistis, ita vos scitis, quo animo eandem vobis obtulerimus.' Or, as Dr. Burton explains, 'We know the circumstances under which you received the Gospel, as you also know the manner in which we conducted ourselves in preaching it.' I cannot, however, agree with Dr. Burton that the latter clause means 'what sufferings we underwent for your sakes; though Theodoret and others so take the words, but very harshly. They should either be taken generally (as in the more fully expressed sentiment at ii. 10.) of the whole life and conversation of Paul, (So Theophyl. οἷοι διεστράφημεν) which was distinguished by a variety of moral qualities of the most elevated kind, which, while they attested the sincerity of Paul in preaching the Gospel, must have much tended to produce this πληροφορία. The δι' ὑμᾶς signifies 'for your good' [not for our private interest or in our own gratification].'

6. καὶ ὑμεῖς μιμ. ἡμῶν ἐγενήθ.] There is here not so long an ellipsis as the one supposed by Doer., Benson, and Slackn., but only that of εἶναι, taken from the words left to be supplied in the preceding clause. Thus the words are equivalent to ὥστε γεγένησθε ὑμεῖς μιμηταὶ &c., which St. Paul perhaps would have written, but that the next clause so commences. The imitation here intended is *not*, I conceive, what most Commentators make it, an imitation of Christ and the Apostle in *bearing afflictions*, but (as Zanch., Grot., Doddr., Scott, and Pelt explain)

ἐγενήθητε καὶ τοῦ Κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει
7 πολλῇ μετὰ χαρᾶς πνεύματος ἁγίου· ὥστε γενέσθαι ὑμᾶς
τύπους πᾶσι τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ τῇ
8 Ἀχαΐᾳ. ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ Κυρίου οὐ
μόνον ἐν τῇ Μακεδονίᾳ καὶ Ἀχαΐᾳ, ἀλλὰ καὶ ἐν παντὶ
τόπῳ ἡ πίστις ὑμῶν ἡ πρὸς τὸν Θεὸν ἐξεληλύθεν· ὥστε
9 μὴ χρείαν ἡμᾶς ἔχειν λαλεῖν τι. αὐτοὶ γὰρ περὶ ἡμῶν
ἀπαγγέλλουσιν ὁποίαν εἴσοδον ἔσχομεν πρὸς ὑμᾶς, καὶ πῶς
ἐπεστρέψατε πρὸς τὸν Θεὸν ἀπὸ τῶν εἰδώλων, δουλεύειν
10 Θεῷ ζῶντι καὶ ἀληθινῷ, καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ

1 Rom. 1. 8.
m 1 Cor. 10.
n Rom. 1. 8.
o Luke 1. 11. et 2. 34.
p Rom. 1. 8.
q 1 Thess. 1.
r Acts 1. 7.

in a general way. When the Apostle says that they were imitators of him and the Lord, he, I think, meant, imitators of him, and thereby of the Lord, whom he imitated. This is confirmed by a kindred passage of 1 Cor. xi. 1. μιμηταί μου γινέσθε καθὼς κἀγὼ Χριστοῦ. 'In θλίψει πολλῇ seems to mean, 'though amidst much affliction.' By μετὰ χαρᾶς πνεύμ. ἁγ. is meant a joy inspired by the Holy Spirit, which accompanied and rewarded their alacrity in receiving the word, and their firmness in adhering to it, and "which was (as Benson and Macknight observe) an evidence of their election, and a pledge of their safe to a happy immortality." Compare Rom. xiv. 17. and Acts xv. 41. The Genit. here denotes *author*, or *efficient cause*.

7. ὥστε γενέσθαι] 'insomuch that ye became examples' &c. On the term τύπος, see 1 Cor. x. 6 & 11. Phil. iii. 17. and Notes.

8. Ἀφ' ὑμῶν] This is explained by most of the modern Commentators 'by your instrumentality,' the being taken as a Genit. of cause, as ἀπό is used elsewhere. The *physical* sense, however, adopted by the earlier Expositors, must not be excluded. There is, in fact, a *sense pregnans*. 'From you the sound of the Gospel first issued, and by your means was spread abroad in all Macedonia.' With the *construction*, indeed, of the sentence, owing to the οὐ μόνον—ἀλλὰ καὶ the Commentators are not a little perplexed. They are generally agreed in supposing a transposition of οὐ μόνον, which must be taken, they think, with ἐξήχηται. So Pelt lays down the sense as follows: 'Non in Ach. et Macedonia tantum fides vestra ubique laudatur, sed ipsaque quoque effectus ubique terrarum conspicuntur.' But it should rather seem that the true idea can only be sensed by considering the passage as blending two modes of expression into one, thus: 'For from you went forth the word of the Lord over all Macedonia and Achaia; and not only has your faith in God been well known there, but the report of it has been disseminated every where else,' namely, in most of the countries of the civilized world, with which Macedonia and Achaia had constant commercial communication. In ἐξήχ. there is an allusion to the κήρυγμα of the Gospel, and to that loud and distinct voice with which κήρυκες (like our *criers*) were accustomed to speak. How honourable it was for the Gospel to issue forth any where *first* of all the other places of a country, we may infer from 1 Cor. xiv. 36. ἢ ἀφ' ὑμῶν ὁ λόγος τοῦ Θεοῦ ἐξῆλθ.

Λαλεῖν τι, 'to say any thing,' viz. regarding it, either in commendation, or congratulation.

9, 10. αὐτοὶ γὰρ] i. e., as Grot observes (by a construction per τὸ σημαινόμενον, like that at Acts viii. 8.) οἱ δὲ παντὶ τόπῳ οἱ, τίνες τοῦτοι, those to whom the tidings of your conversion were brought. Ὁποίαν εἴσοδον ἔσχομεν. Of this the sense has been debated (See Rec. Syn.); but it seems to be: 'What a successful entrance we had unto you,' i. e. what a favourable reception at your hands. For that is implied by ἔσχομεν, *gessimus*. The words καὶ πῶς—ἀφ. are explanatory of the ὁποίαν εἴσ. ἔσχ.; where ἐπεστρ. πρὸς τὸν Θ. is a formula occurring also in Acts xi. 21. xxv. 15. and 2 Cor. iii. 16., and which denotes, by a Hebrew and figurative phrase, *conversion* from idolatry and paganism or Judaism, to Christianity. The contrary is spoken of in 2 Cor. iii. 2., namely a going πρὸς τὰ εἴδωλα τὰ ἄφωνα. The words following show the purpose of this turning (ἐπεστρ. or εἰς τὸ) δουλεύειν. So at least Commentators in general supply, though, according to the more enlightened principle of Philology promulgated by Hermann and Matthiæ, the Infinitive is put, like the Latin Gerund, as a complement of the predicate. Now this *worship* implies *obedience*; and the nature of the term suggests the idea of worship the most humble. On Θεῷ ζῶντι καὶ ἀληθ. see Joh. xvii. 1–6.

10. καὶ ἀναμένειν &c.] "Here," Pelt remarks, "we have three points which distinguish the Christian religion from Judaism; and this and the preceding verse contain a brief summary of the most important doctrines of Christianity theoretical and practical." It may be observed that "waiting for Jesus Christ's second advent," is beautifully expressed for receiving him as their Redeemer, implying obedience to his precepts, and faithful profession of his religion. The same metaphor occurs in Rom. viii. 19 & 25. 1 Cor. i. 7. Gal. v. 5. 1 Cor. i. 7. 2 Thess. iii. 5. *Here* the expression has much propriety, being meant, as Pelt suggests, to lead to the principal purpose of the Epistle, which was to correct the errors which had arisen as to Christ's return from heaven. On the whole passage compare a kindred one of Phil. iii. 20. Τὸν ῥυόμενον. Not 'which delivered,' as in our Common Version, but, 'who deliverethⁱ,' as in the Peshi. Syr. 'qui liberat.' And so it is rendered by Tyndale and Abp. Newc. The meaning is, 'who is our deliverer by putting us in the way of salvation.' Thus it is unnecessary to suppose that ῥυόμενος

τοῦ οὐρανοῦ, ὃν ἤγειρεν ἐκ νεκρῶν, Ἰησοῦν, τὸν ῥυόμενον
ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.

II. [a] Αὐτοὶ γὰρ οἴδατε, ἀδελφοί, τὴν εἴσοδον ἡμῶν τὴν 1
[b] πρὸς ὑμᾶς, ὅτι οὐ κενὴ γέγονεν. [c] ἀλλὰ [καὶ] προπαθόντες 2
καὶ ὑβρισθέντες, καθὼς οἴδατε, ἐν Φιλίπποις, ἐπαρρησιασά-
μεθα ἐν τῷ Θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον
[g] τοῦ Θεοῦ ἐν πολλῷ ἀγῶνι. [h] Ἡ γὰρ παράκλησις ἡμῶν οὐκ 3
[i] ἐκ πλάνης, οὐδὲ ἐξ ἀκαθαρσίας, οὔτε ἐν δόλῳ· [k] ἀλλὰ κα- 4
θὼς δεδοκιμάσμεθα ὑπὸ τοῦ Θεοῦ πιστευθῆναι τὸ εὐαγγέ-
λιον, οὕτω λαλοῦμεν· οὐχ ὡς ἀνθρώποις ἀρέσκοντες, ἀλλὰ
τῷ Θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν. [l] Οὔτε γὰρ ποτε 5
ἐν λόγῳ κολακείας ἐγενήθημεν, καθὼς οἴδατε· οὔτε ἐν προ-
φάσει πλεονεξίας, (Θεὸς μάρτυς!) [m] οὔτε ζητοῦντες ἐξ ἀν- 6
θρώπων δόξαν, οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων, δυνάμενοι ἐν

[a] Chap. i. 4, 5. [b] Acts 13. 16, &c. [c] 1 Thess. 2. Philipp. 1. 30. Col. 2. 1. [g] Chap. 7. 2. [i] Col. 1. 10. [k] 2 Tim. 1. 11, 12. Tit. 1. 3. [l] Acts 20. 33. Rom. 1. 9. [m] 2 Cor. 1. 23. [n] 4. 17. [o] 4. 5. [p] 7. 6. [q] 11. 31. [r] 12. 17. Col. 1. 10. Philipp. 1. 8. 1 Thess. 5. 21. 2 Thess. 4. 1. [s] Joh. 5. 41, 44. [t] 12. 43.

put for the future. Ὀργή is admitted by the best Commentators to mean *punishment*.

II. 1. The γάρ here (which is wrongly taken by our Translators) refers, I conceive, to the ἀνοίαν εἰσόδου ἐστί. at i. 9. q. d. "I need scarcely have said what I did; for ye yourselves know." Κενή, i. e. ineffectual.

2. Here, as Pelt remarks, *e contrario idem probat*. Ἀλλὰ imo. Καὶ after ἀλλὰ is not found in very many MSS., Versions, Fathers, and all the early Editions, except the Erasmian, and is cancelled by almost every Editor from Beng. and Wetn. to Vater. It might, indeed, be justified; but it is so weak in external authority that that is unnecessary. It arose, I suspect, from the use *ἀνωμ* of the Latin *glossographers*. The προ in προπαθόντες need not be regarded, as it is by most recent Commentators, as pleonastic. See Acts xvi. 22. xvii. 4. The ὑβρισθέντες refers to his being *scourged*; a great insult to a Roman citizen. Ἐπαρρ. ἐν τῷ Θεῷ &c. i. e. (as in Acts xiv. 3.) we took courage, in dependence on the aid of our God, to speak &c. Ἀγών may be rendered, with many Commentators, 'earnestness and solicitude,' as Col. ii. 1. So the Vulg. *solicitudinem*. And in this sense the word occurs in Thucyd. vii. 71. ὁ δὲ πλεῖστος πόνος τῶν ἀγώνων καὶ ξυντονωτάτη τῆς γνώμης εἶχε. i. e. with earnest and anxious intentness. Or it may mean 'amidst a great struggle' or danger. So Thucyd. ii. 45. ἰδεῖν μέγιστον τῶν ἀγώνων. also Arrian cited by Wolf ὅτι δὲ ἀγῶνα ξυνέστησε τοῖς κατὰ σφᾶς, καὶ βοηθεῖν δεῖ.

3, 4. This is meant in answer to those who accused him of imposture, or of fanaticism. Πλάνη, here (as at Acts xiii. 15. & xv. 31.) denotes religious instruction generally, (thus it is explained by Chrysost. διδαχή) including, of course, the hortatory part. Πλάνος, not *deceit*, but *error*, (or *self-deceit* and fanaticism) or, as others interpret, imposture. Ἐξ ἀκαθαρσ. signifies generally 'proceeding from corrupt motives.' In this sense of *moral* impurity the word occurs in Rom. vi. 19. 1 Thess. iv. 8., the Sept., and Arrian cited by Koppe. Ἐν δόλῳ '[prevailed] with' &c. Koppe observes that in here denotes *manner* of acting. The verb substantive is omitted because the assertion is meant to be general both of past and present.

4. καθὼς δεδοκιμάσμεθα—πιστ. τ. εὐαγγ.] The best Commentators are agreed that this is an irregular construction, to be resolved into δεδοκίμασε ἡμᾶς ὁ Θεὸς, ὥστε πιστευθῆναι ἡμῖν τὸ εὐαγγ. See Win. Gr. Gr. § 38. 1. Note 2. Perhaps, however, there is a blending of two constructions, "as we were approved by God," and, "as we were put in trust with the Gospel." Ἀρέσκοντες, 'endeavouring to please,' as the best Commentators explain. I would compare Ignat. ad Rom. C. 2. οὐ γὰρ θέλω ὑμᾶς (I conjecture ὑμᾶς) ἀνθρωποαρεσκοῦντας, ἀλλὰ Θεῷ ἀρέσκειν. This use of ἀρέσκειν is thought Hellenistic, but I observe it in Soph. Antig 74. which passage suggests why we should serve God in this world: ἐνοῦ πλείω χρόνον δὲ δεῖ μ' ἀρέσκειν τοῖς κάτω, τοῦν ἐνθάδε. The ὁ δοκιμάζων τὰς καρδίας is equivalent to the ὁ ἐρευνῶν τὰς καρδίας, Rom. viii. 27. or ὁ καρδιογνώστης, Acts i. 24.

5, 6. The Apostle now proves this purity of intention by adverting to *three* things which usually affect men, ambition, avarice, and vain glory. At γίνεσθαι ἐν λόγῳ κολακείας we may either, with the ancient and some modern Expositors, take the γιν. ἐν λόγῳ for ἐν λόγῳ εἶναι, i. e. simply to speak, (q. d. we never made use of flattering words) or, with many recent Commentators, take ἐν λόγῳ for κολακείᾳ, *Hebraisti*. Thus γίνεσθαι ἐν answers to the Latin verum in aliqua re, vel incurrere in eam. Compare a kindred sentiment in 2 Cor. ii. 17. The words οὔτε ἐν προφάσει πλεονεξίας are variously explained. Some rank the sense of πρόφ., others think it serves to *limit* the πλεον.; and others assign sense more or less objectionable. The meaning must depend upon the construction, in which the Commentators have almost all failed to perceive that ἐγενήθημεν must be supplied from the corresponding clause preceding. The Peth. Syr. well renders the passage. 'Neque enim unquam ut simus sermone adulatorio, quemadmodum nosti, nec occasione avaritiae.' (rather pretexta). Thus οὐ πρόφασις ἀναιτίας

7 βάρει εἶναι, ὡς Χριστοῦ ἀπόστολοι· ἀλλ' ἐγενήθημεν ἤπιοι
ἐν μέσῳ ὑμῶν. ὡς ἂν τροφὸς θάλπῃ τὰ ἑαυτῆς τέκνα,
8 οὕτως ἱμειρόμενοι ὑμῶν, εὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ
μόνον τὸ εὐαγγέλιον τοῦ Θεοῦ, ἀλλὰ καὶ τὰς ἑαυτῶν ψυ-
9 χάς, διότι ἀγαπητοὶ ἡμῖν γεγένησθε. μνημονεύετε γὰρ
ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν μόχθον· νυκτὸς γὰρ καὶ
ἡμέρας ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν,
10 ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ. ὑμεῖς μάρ-
τυρες καὶ ὁ Θεὸς, ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν
11 τοῖς πιστεύουσιν ἐγενήθημεν· καθάπερ οἴδατε ὡς ἕνα ἕκα-

* 1 Cor. 6.
† 1 & 2 & 3.
‡ 2 Cor. 10. 1.
§ 10. 11.
‖ 12. 2.
¶ 1 Thess. 5.
* 2 Cor. 12.
† 14.
‡ Act. 12.
§ c. 20. 34.
‖ 1 Cor. 4. 12.
¶ 2 Cor. 11. 9.
* c. 12. 13.
† 1 Thess. 5.
‡ 5.

to a popular way of expressing the carrying on any plan of avarice under a fair pretence, as the false teachers did.

In the next words the Apostle adverts to another kind of avarice, the *thirst of fame*, termed by Milton,

"The spur that the clear spirit doth raise
(That last infirmity of noble minds)
To scorn delights and live laborious days."

As ζητοῦντες supply ἡμῶν, from the ἐγενήθημεν of the preceding verse, and that for ἐζητοῦμεν, on which δυνάμενοι is suspended. δυνάμενοι, 'though we might.' With respect to ἐν βάρει εἶναι, the Commentators are not agreed whether it signifies 'to be burdensome to you,' or 'to use authority.' The latter interpretation is adopted by most ancient and many modern Expositors, chiefly because it appears more agreeable to the words preceding. But it should seem that the sentiment, in the clause οὔτε ζητοῦντες—ἄλλοι, is subordinate to that of οὔτε ἐγενήθημεν ἐν τῷ κ. τ. λ. (the three ῥήματα being parenthetical) and that the words ἐν βάρει εἶναι refer to the principal one. This view is confirmed by the language of the Apostle elsewhere. So at ver. 9 πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν, also 2 Thess. iii. 9. ἐπιβαρῆσαι 2 Cor. xi. 9. ἐν παντὶ ἀβαρῆ ὑμῶν ἐμαυτὸν ἐτήρησα. Whereas the other signification of βάρει is no where found in the N. T. Perhaps, however, the Apostle may have here intended both, meaning that he might, in virtue of his authority and privileges as an Apostle, have ruled them authoritatively, and been chargeable to them, by accepting a stipend. To the *former* of these he alludes in the next words, ἀλλ' &c.

7. ἤπιοι] i.e. as it were a mild parent. So the Homeric ἤπιος δ' ὡς ἥτε δόμοις ἔνι. To avoid an unnecessary confusion of metaphor, it is proper, with the best Expositors, to take the next words with what *follows*, not with what *precedes*. And this is confirmed by the Peshi. Syr. Here the Apostle compares himself to a *mild father*; then to a *tender mother*, or *nurse*. In θάλπῃ there is an allusion to the *mode* in which birds take care of their young, though it must here denote every sort of necessary care and sustenance. See Eph. v. 19.

8. Οὕτως ἱμειρόμενοι κ. τ. λ.] 'thus having a strong affection for you.' Instead of ἱμειρ., many MSS. and Fathers and some early Edd. (not however the Ed. Princ.) have ὁμειρ., which has been edited by Matth., Grosb., Kopp, Tittm., and Vater, but, I think, wrongly. External authority, indeed, is perhaps in its favour; but *internal*, I apprehend, is quite contrary. Ὁμειρ. is a word destitute of any authority, being found only (besides the Fathers) in a *few* MSS. (not the best) of Job xx. 21. οἱ ὁμειρόμενοι τοῦ δικαίου. And, notwithstanding what Matthæi urges, it is, as Rinck says, *contrary to all analogy*; and, therefore, the plea that it is the more difficult reading must be overruled, especially since it can easily be accounted for as an error of the scribes. Rinck is of opinion that the scribe fell into the error "ob alliterationem τοῦ ἡμε ad pronomen ομε, quod in eodem verbo legitur." It should seem, however, that the ο arose from the preceding. In the passage of Job it arose plainly from the ο preceding, as the testimony of the Text, almost all the MSS. having ἱμειρ., shows. Matthæi, indeed, says the word occurs in Symmachus's Version of Ps. lxx. 2. But the *Editions* there have ἱμειρ. Indeed, if even ὁμειρ. were found in some MSS., it might be easily accounted for from the ο preceding. The scribes, I suspect, fell into the error because ἱμειρ. which never came into the common dialect, is not used by any but good writers. Thus when an ο or ω preceded, the scribes, thinking of the common word ὁμειρόμεθα, easily manufactured ὁμείρεσθαι; the ει and η being perpetually confounded. I have, therefore, thought proper to follow Wets. and Rinck in retaining the common reading, found in the Ed. Princ. and read, I doubt not, by the Peshi. Syr. Translator.

— εὐδοκοῦμεν] 'we should have been ready, or disposed,' 'we should have thought good.' A sense found in the N. T. and the later Classical writers, but unknown in the best writers. The usual construction with μεταδίδωμι, the Genit. and Dat., is here changed to Accus. and Dat., from the *nature of the thing*.

9. μνημονεύετε γὰρ—Θεοῦ] Compare 2 Thess. iii. 7—9. Μνημ., 'ye, no doubt, remember,' i.e. ye must remember. Κόπον καὶ μόχθον, by hendiad., for 'my toilsome labour,' alluding to the hard labour of his trade. Νυκτὸς καὶ ἡμέρας. This is by most recent Commentators considered as equivalent to ἀδιαλείπτως, assidue. But it should seem to allude to his working much by night, in order to make up for the time occupied by day in preaching the Gospel.

10 ὁσίως] This regards duty towards God, &c., that towards men, and ἀμέμπτως denotes the repute of performing both.

στον ὑμῶν, ὡς πατὴρ τέκνα ἑαυτοῦ. παρακαλοῦντες ὑμᾶς καὶ
παραμυθούμενοι, [b]καὶ [c]μαρτυρόμενοι, εἰς τὸ περιπατῆσαι ὑμᾶς 12
ἀξίως τοῦ Θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασι-
λείαν καὶ δόξαν. [d]Διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ 13
Θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν
τοῦ Θεοῦ, ἐδέξασθε, οὐ λόγον ἀνθρώπων, ἀλλὰ, καθώς ἐστιν
ἀληθῶς, λόγον Θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύ-
ουσιν. [e]ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοὶ, τῶν ἐκκλη- 14
σιῶν τοῦ Θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ,
ὅτι ταὐτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν,
καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων· [f]τῶν καὶ τὸν Κύριον 15
ἀποκτεινάντων Ἰησοῦν καὶ τοὺς [ἰδίους] προφήτας, καὶ ἡμᾶς
ἐκδιωξάντων, καὶ Θεῷ μὴ ἀρεσκόντων, καὶ πᾶσιν ἀνθρώποις
ἐναντίων, [g]κωλυόντων ἡμᾶς τοῖς ἔθνεσι λαλῆσαι ἵνα σωθῶ- 16

a Gen. 12.
b Col. 1. 10. Eph. 4. 1. Philemp. 1. 27.
c Col. 1. 10.
d Matt. 16. 26.
e Col. 4. 14. 2 Pet. 3. 8.
f Act. 17. 5, 13. Heb. 10. 34.
g Matt. 23. 34, 37. Luke 13. 33. Act. 7. 52.
h Matt. 23. 32. Act. 13. 45. ch. 14. 2, 19. ch. 17. 5, 13. ch. 18. 6. ch. 19. 9. ch. 28. 22, 29.

11, 12. Παρακ. παραμ., and μαρτυρ. are not, as Koppe and Rosenm. think, synonymous. Παρακ. and παραμ. differ as our *exhort* and *persuade*. The same sense of παραμ. occurs in Hom. Il. θ. 417 & 600. Xenoph. Venat. vi. 25. Μαρτυρ. is a stronger term than the former, and signifies to solemnly urge, urgently press, as in a hundred passages of Lph. iv. 17., also Thucyd. v. 60. & viii. 53. For μαρτυρόμενοι, I have, with Matth., edited μαρτυρομένοις, from about 30 MSS. of various recensions, and the Ed. Princ. The common reading doubtless arose (as Rinck points out) from an alliteration with the preceding verse. As to the propriety of confining this sense to μαρτύρεσθαι there can be no question. See Note on Acts xxvi. 22. and xxvii. 2. and Poppo on Thucyd. viii. 53, 2. On εἰς τὸ περιπ. &c. compare Col. i. 10. Βασιλ. καὶ δόξαν, for βασιλείαν ἐνδόξον.

13. Here we have, Pelt observes, a completion of what was begun to be said at v. 2. Διὰ τοῦτο, 'wherefore [since we have been thus successful among you].' In παραλαβόντες—Θεοῦ there is a transposition usual in St. Paul, by which the Genitive is separated from the noun which governs it, by intervening words. And so in Thucydides perpetually. Λόγον ἀκοῆς is not (as most recent Commentators imagine) for λόγον, or ἀκοήν. It is well regarded by Theophyl. as equivalent to ἀκοηκότα, or διὰ τοῦ ἀκουσθέντος πιστευόμενον. And so Œcum. explains. See Rom. xi. 16. Joh. xvi. 28. The Apostle had in view Is. liii. τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν. 'Ἐδέξασθε is well rendered by Neure. 'ye embraced it.' So Theophyl. προσείχετε. I would compare Thucyd. i. 95. ἐδέξαντο τοὺς λόγους, καὶ ἐπιστεύετο τῶν γνωμῶν. The term differs from παραλαμβάνειν, as implying more or less of approbation. It may be observed that there is here a brevity of expression for ἐδέξασθε αὐτὸν εἰς οὗ λόγου &c. In ὃς καὶ ἐνεργεῖται the ὃς is by some referred to Θεοῦ but the best Expositors are in general agreed in referring it to the more remote λόγον τ. Θεοῦ.; which, indeed, is required by the words following. Ἐνεργ. signifies 'is powerfully effectual,' or, shows itself in its effects, namely, (as is just afterwards shown) in producing an imitation of the best examples of Christian piety and virtue.

14. ὑμεῖς γὰρ μιμ. &c.] The point of imitation chiefly intended seems, from the context, to be bearing the same troubles and persecutions with the same fortitude. See i. 6. μιμηταὶ ἐγένεσθε καὶ τοῦ Κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ. Or ἐκκλησιῶν—Χρ. Ἰ., see i. 1. and Acts viii. 1—4.

15. ἰδίων] This has been cancelled by Griesb. and others; but rashly. We can hardly suppose that a marginal gloss should have crept into nearly all the MSS. It is far more probable that it was cancelled in a *few* copies, from a groundless fear lest it might countenance the heresy of Marcion, that the Jewish Prophets were not the Prophets of the true God; and, as an excuse for the omission, they would be likely to plead a corruption *of the text*; and to cut that on Marcion himself would clench the argument. Or perhaps it was thrown out by some over nice Critics of Grecism; this one being not very Classical. In the expression ἰδίων there is an emphasis, as in Tit. i. 12. ἴδιος αὐτῶν προφήτης. The full purport of the Apostle's words is well pointed out by Benson. 'Ἐκδιωξ. is more significant than διωξ., denoting 'to chase away and annihilate.' In Θεῷ μὴ ἀρεσκόντων we are not, I apprehend, to take the μὴ ἀρεσκ., as is usually done, in the sense 'do not seek to please God:' but the term is to be taken, with the best Commentators ancient and modern, pro mecum, for 'are in disfavour with God,' δυσαρεστοῦσι, as Josephus himself admits them to have been. In πᾶσιν ἀνθρώποις ἐναντίων there is an allusion to that unsocial, or rather antisocial, spirit towards other nations, called by Tacitus the *adversus omnes alios hostile odium*, and of which the later Greek and the Latin Classical writers furnish striking proofs, some of them here adduced by the Commentators, Dissert. Sec. p. 545.

16. κωλυόντων] Not so much *forbidding*, as *hindering*, as the best Expositors from Theophyl. downward interpret. The signification is not uncommon in the N. T. See Schleus. and Wahl, whereas the other scarcely occurs more than

σιν· εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἁμαρτίας πάντοτε.
ἔφθασε δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος.

17 Ἡμεῖς δέ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς
καιρὸν ὥρας, προσώπῳ οὐ καρδίᾳ, περισσοτέρως ἐσπουδά-
18 σαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ. Διό
ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος, καὶ ἅπαξ
19 καὶ δίς· καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς. Τίς γὰρ ἡμῶν ἐλ-
πὶς ἢ χαρὰ ἢ στέφανος καυχήσεως; ἢ οὐχὶ καὶ ὑμεῖς, ἔμ-
προσθεν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν τῇ αὐτοῦ παρ-
20 ουσίᾳ; ὑμεῖς γάρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά. III. Διὸ
μηκέτι στέγοντες, εὐδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις
2 μόνοι, καὶ ἐπέμψαμεν Τιμόθεον τὸν ἀδελφὸν ἡμῶν καὶ διά-
κονον τοῦ Θεοῦ καὶ συνεργὸν ἡμῶν ἐν τῷ εὐαγγελίῳ τοῦ
Χριστοῦ, εἰς τὸ στηρίξαι ὑμᾶς καὶ παρακαλέσαι ὑμᾶς περὶ

ὀργὴ ἐπὶ τέλος. By ὀργὴ must here be meant generally *overwhelming punishment* (see ver. 16), in order to their being saved [as well as the Jews]. Κ. τ. ἐπ. ἐπ. This is not by any means selected by the Greek Commentators as put for ἐπὶ πάντας, q. d. they act as if they meant to fill up &c. So our Lord Matt. xxiii. 30 f., 32, after showing that they are the sons of their fathers, who slew the prophets, more ironically bids them fill up the measure of the iniquities of their fathers. That passage is cited the best commentary on the present, and was probably in the mind of the Apostle. Compare Gen. xv. 16. Some modern Commentators would render 'so that they thereby fill up;' which sense, however, cannot, I think, be extracted from the words. Προέφθασε, *it is come*, i. e. now as well as formerly. Ἔφθασε δὲ τέλος. The sense is, 'But the punishment due to their offences, and predicted unto by God, is, in a manner, come upon them, and that to terminate in their utter destruction.' So the best Expositors interpret, and modern interpret. The again fulfilment of these words only a few years after is fully testified by Josephus.

17—20. Here the Apostle returns from the Jews to the Thessalonians, and expresses his great desire to again visit them, and the reason why he has not (yet) to them. Ἀπορφ. is a very emphatic term (and rare, though I have in Rec. Syn. adduced one example from Euthyl. Comment. 244), properly denoting separation of children from their parents, but sometimes of parents from their children, as here. The expression is, in the present case, peculiarly apt, seeing, by a continuation of the metaphor ver. 7 & 11, the Apostle is considered as their spiritual father. Πρὸς καιρὸν ὥρας. This is by many eminent Commentators taken for πρὸς καιρὸν or πρὸς ὥραν. But it should rather seem, that we have here a blending of two synonymous expressions, in order to give a sense stronger than either alone (v. Scapula) and Theodoret rightly explain πρὸς ὀλίγον. In πρόσωπον ὁρᾶν there is a delicate turn. Καὶ πρόσω. ἐσπουδ. are εἰς τοῦτο ἐπιθέρον there is a blending of two modes of expression, denoting great desire, and earnest endeavours to satisfy it. Τὸ πρόσωπον ὁρᾶν. A Hebrew or rather Syriac expression for 'to visit you.'

18. ἠθελήσαμεν. Beza, we were about to. Ἐγὼ μὲν Παῦλος κ. τ. λ. Paul at once. This insertion was intended to prevent any mistake as to the use here of the plural for the singular, so often occurring in all the Epistles of St. Paul. Ἅπαξ καὶ δίς. See Phil. i. 19. Ἐνέκοψεν ἡμ. ὁ Σατ., 'Satan thwarted our purpose.' See Gen. xxxi. 3. 1 Cor. v. 5. Thorns are Nets on Gen. v. 7. Dr. Burton thinks this may merely allude to the ordinary attempts of Satan in general, or the Gospel, or it may allude to St. Paul's own frailty.

19. τίς γὰρ ἐλπὶς κ. τ. λ.] The γὰρ refers, I conceive, to a clause omitted, q. d. 'And no wonder we should be thus desirous of seeing you, for what' &c. The sentence following would have been *plainer*, I expressed *dramatically*, but instead of this, the Apostle elegantly employs an interrogation, to which is subjoined the same sentiment expressed declaratively, with a γὰρ referring to the answer supposed to be given, q. d. 'Are not ye such? &c. I may with truth say that ye are, for ye are.' In ἐλπὶς χαρὰ and καύχ. there seems to be a climax. On the force of the expressions, see 1 Cor. i. 14. Phil. iv. 6, 13.

III. 1. μηκέτι στέγοντες] Here, the best Commentators are agreed, must be supplied from the context matter τὸν πόθον ἡμῶν, the desire of seeing you. See Note on 1 Cor. xi. 12, for a reconciliation of a seeming contrariety between what is here said (from v. 1—7, and Acts xvii. 14 sq. xviii. 5. See Paley's Hor. Paul. Pell. in his Prolog.), and that cited by him on Κατελειφθῆναι. Dr. Burton remarks, "When he came to Athens, he had sent to Silas and Timothy to follow him as soon as they could, Acts xvii. 15; he appears afterwards to have countermanded this order, and to have sent to Timothy to go to Thessalonica."

2. παρακαλέσαι. The best Commentators are agreed that παρακ. is used with ἐπερωτ. περὶ τῆς πίστεως, the whole to exhort or admonish, as at Acts xi. 23, where ἐπιμένειν and παρακ. are likewise conjoined.

[b] Act. 14. 22. Eph. 3. 13. Philip. 1. 14. [c] 1 Thes. 2. 18. [d] 1 Pet. 5. 10.

τῇ πίστει ὑμῶν, [b] τῷ μηδένα σαίνεσθαι ἐν ταῖς θλίψεσι 3
ταύταις· αὐτοὶ γὰρ οἴδατε ὅτι εἰς τοῦτο κείμεθα. καὶ γὰρ 4
ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν ὅτι μέλλομεν θλί-
βεσθαι, καθὼς καὶ ἐγένετο καὶ οἴδατε· [c] διὰ τοῦτο κἀγὼ 5
μηκέτι στέγων, ἔπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μή
πως ἐπείρασεν ὑμᾶς ὁ πειράζων, καὶ εἰς κενὸν γένηται ὁ
κόπος ἡμῶν. ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς ἡμᾶς ἀφ' 6
ὑμῶν, καὶ εὐαγγελισαμένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγά-
πην ὑμῶν, καὶ ὅτι ἔχετε μνείαν ἡμῶν ἀγαθὴν πάντοτε, ἐπι-
ποθοῦντες ἡμᾶς ἰδεῖν, καθάπερ καὶ ἡμεῖς ὑμᾶς· διὰ τοῦτο 7
παρεκλήθημεν, ἀδελφοί, ἐφ' ὑμῖν, ἐπὶ πάσῃ τῇ θλίψει καὶ
ἀνάγκῃ ἡμῶν, διὰ τῆς ὑμῶν πίστεως· ὅτι νῦν ζῶμεν, ἐὰν 8
ὑμεῖς στήκητε ἐν Κυρίῳ. τίνα γὰρ εὐχαριστίαν δυνάμεθα 9
τῷ Θεῷ ἀνταποδοῦναι περὶ ὑμῶν, ἐπὶ πάσῃ τῇ χαρᾷ ᾗ χαί-
[b] Rom. 1. 10, 11. [e] 1 Th. 3. 10. ρομεν δι' ὑμᾶς ἔμπροσθεν τοῦ Θεοῦ ἡμῶν; [b] νυκτὸς καὶ ἡμέ- 10
ρας ὑπὲρ ἐκπερισσοῦ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσω-

3. τῷ] This denotes *cause*, like the Hebr. ל put before infinitives; and thus it is equivalent to the εἰς τό at v. 5. As to the reading τοῦ, it is evidently a gloss, or correction; and τό an error of the scribes. Σαίνω is well derived by Pelt from σείω, and that from σύω, to *move* or *stir*. And thus σαίνεσθαι signifies to be *swayed* or moved, and to be troubled; both of which significations may here have place. 'Ἐν ταῖς θλίψεσι ταύταις, 'at these evils [suffered by me and you].' The *reason* for this is assigned in the next words εἰς τοῦτο κείμεθα, which must not be confined to the Apostle and the Thessalonians, but taken *generally*, referring (as is pointed out by Calvin) to the lot or condition of all Christians. Κείμεθα, 'are appointed.' See Lu. ii. 34. Phil. i. 17. also Job. v. 7. 2 Tim. iii. 12. Matt. x. 16.

4. καὶ γάρ] *nae etiam*, for truly. Καθὼς καὶ—οἴδατε. A somewhat harsh construction, it should seem, for καθὼς (put for ὅ) καὶ, *ut* οἴδατε, ἐγένετο, 'which also, as ye know, came to pass.' The Apostle (says Pelagius cited by Pelt) predicted these, lest their strangeness should dismay them; and in order that the prediction, when fulfilled (as in our Lord's prediction of what he should suffer) might confirm them.

5. Here we have a resumption of what was said at v. 1 & 2.; the third and fourth verses being, in some measure, parenthetical. "The Apostle (observes Benson) knew all things respecting Christ's doctrine, but was not inspired with a knowledge of all other things." It may be added, not a *perpetual knowledge*, but only imparted suddenly, as occasion served, like the power of working miracles. Μήτως ἐπείρ. ὑ. ὁ πειρ. Supply φοβούμενος, 'fearing lest the Tempter may by some means have tempted you.' So the Commentators generally interpret. The passage, however, is remarkable in its construction, and has been, I think, best rendered by *Professor* Scholefield ap. Middl. Gr. A. as follows, "*I sent to know your faith, whether the tempter have tempted you by any means, and lest* (in that case) *our labour be in vain.*" "Exactly similar (says he) is Eurip. Phœn. 91—2. μή τις πολιτῶν ἐν τρίβῳ φωνεῖζονται, Κάμοὶ μὲν ὅδ' φαῦλος, εἰ δοῦλος, ἥκω, Εἰ δ', εἰν ἀνάγκῃ. In both cases μή has different senses according to the different modes with which it is connected." The above, it may be added, is supported by Theodoret, who thus paraphrases: ἔπεμψα μαθεῖν, πεθὼν μή τις &c. By ὁ πειρ. is meant *Satan*, mentioned by name at ii. 18. Of course, πειρ. must be understood of *successful* temptation. See Grot.

7, 8. Pelt observes that as at v. 6. there is a *protasis*, so here we have its *apodosis*. The construction is: ἐπὶ πάσῃ τῇ θλίψει καὶ ἀνάγκῃ ἡμῶν παρεκλήθημεν ἐφ' ὑμῖν, διὰ τῆς ὑμῶν πίστεως. With θλ. καὶ ἀνάγκ. compare 2 Cor. vi. 4. ἐν θλίψεσιν, ἐν ἀνάγκαις. The ὅτι in ὅτι νῦν ζῶμ. seems to refer to a clause omitted, q. d. '[We may truly say we were comforted in our distress;] for now, on hearing this good news of you, we do indeed live, i.e. enjoy life,' a sense of ζῆν, and νῦν in Latin, common in the best writers, as in the well known "dum vivimus vivamus." The words following ἐὰν—Κυρίῳ do not correspond in *construction*; but, in fact, there is a blending of two clauses, νῦν ζῶμεν ὅτι διστήκατε, and ζήσομεν ἐὰν στήκητε. On στήκ. in the sense of being stedfast, see Gal. v. 1. Phil. iv. 1.

9. τίνα εὐχαρ.] For τ. ἀξίαν εὐχ., or πῶς δυνάμεθα εὐχαριστεῖν ἀξίως τῷ Θεῷ, as Chrys., Theophyl., and Theod. explain. There is an allusion to Ps. cxvi. 12. 'Ἐπὶ πάσῃ τῇ χαρᾷ, for ἐπὶ τ. χαρᾷ, 'on account of the great joy.' This use of πᾶς seems to be derived from the Hebrew. Ἔμπρ. τοῦ Θεοῦ should be joined with χαρᾷ, and, as Chrys. observes, the words are meant to refer to *God* as the *Author* of that joy, and to hint that it is his *gift*, and not to be ascribed to their own exertions alone.

10. ὑπὲρ ἐκπ. δεόμενοι &c.] The feeling of devout thankfulness to God for them, was natur-

πον, καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν.
11 Αὐτὸς δὲ ὁ Θεὸς καὶ πατὴρ ἡμῶν, καὶ ὁ Κύριος ἡμῶν Ἰη-
12 σοῦς Χριστὸς κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς. Ὑμᾶς
δὲ ὁ Κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλ-
13 λήλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς· εἰς
τὸ στηρίξαι ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἁγιωσύνῃ, ἔμ-
προσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν, ἐν τῇ παρουσίᾳ τοῦ
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων τῶν ἁγίων
αὐτοῦ.

IV. 1 Ὅ τι λοιπὸν οὖν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ πα-
ρακαλοῦμεν ἐν Κυρίῳ Ἰησοῦ, καθὼς παρελάβετε παρ' ἡμῶν
τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν Θεῷ, ἵνα περισ-
2 σεύητε μᾶλλον. οἴδατε γὰρ τίνας παραγγελίας ἐδώκαμεν
3 ὑμῖν διὰ τοῦ Κυρίου Ἰησοῦ. Τοῦτο γάρ ἐστι θέλημα τοῦ
4 Θεοῦ, ὁ ἁγιασμὸς ὑμῶν· ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας·
εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁγιασμῷ

ally accompanied with a desire to revisit them, expressed in prayers to that effect, for in εἰς τὸ ἰδεῖν the εἰς τό denotes end. In κατευθ. τὸ ἀστόχημα, τὰς πλημμελείας ὑμῶν the sense of repairing (i.e. converting) and completing seems to be united, as Gal. vi. 1 and 2 Cor. xiii. 11.

11. δέ] autem, now. Κατευθ. τὴν ὁδόν. This certainly does not mean merely (as some recent Commentators imagine) 'May God grant us to come unto you.' It is, in fact, a sort of prayer. And it need not have been debated by Expositors whether there is an allusion to making a strait road, or to cutting out and levelling a road; (on which see Matt. iii. 3. and Lu. i. 79.) for both may be understood, directing one's steps implying a removal of all impediments. The language (that of humble dependence) is founded on those passages of the O. T., where God is said to direct the ways, or steps, of men, Is. xlv. 13. Im. 6. Jerem. x. 23. Prov. iii. 6. and especially xvi. 9., which the Apostle appears to have had in mind. And what is so often in the N. T. ascribed to *God*, is here ascribed to *Christ* also; and in the next verse there is another ascription of what pertains to Deity. On the whole passage it is well remarked by Mr. Holden: "Here is a direct and immediate address to Jesus Christ, which evinces the propriety and duty of praying to him. This proves his divinity. He is also invoked equally with God the Father; from which we may infer an equality of power; and the matter of this invocation, viz. to guide the Apostle's way to the Thessalonians, and to make them abound in love, &c. supposes omnipotence in Christ, for he who can effect all this must be in power almighty, and in nature God."

12. Here πλεον. and περισσ. are used in an active sense, (see Note on 2 Cor. ix. 8.) as indeed words of this sense are in all languages.

13. τῶν ἁγίων] This is by some understood of the holy angels; by others, of all true Christians. The latter sense must be intended; but the former may be included.

On the remainder of the Chapter compare 2 Cor. xi. 2. Eph. v. 27.

IV. 1. τὸ πῶς] This signifies, I conceive, the *instruction how*. Περιπατεῖν καὶ ἀρέσκειν may be taken for οὕτως περιπατεῖν ὥστε ἀρ.; or there may be an Hendiadys for Θεῷ ἀρεσκόντως περιπατεῖν. Ἵνα περισσ. μᾶλλον, 'that ye may make greater and greater progress.' See the Pash. Syr.

2. παραγγελίας] The term imports an authoritative injunction of a ruler or his legate.

3. τοῦτο γάρ &c.] I would here render γάρ by *now* (as it ought to be taken in 2 Tim. ii. 7. νοεῖ δ' λέγω· δώσει γάρ ὁ Κύριος &c.) or then, as the particle often signifies in the Sept., corresponding to the Hebr. כי. Or it may mean *scilicet*, exempli gratiâ, as introducing a principal instance of the παραγγελίας. The τοῦτο is not pleonastic, but serves to strengthen the expression. And ὁ ἁγιασμὸς is per appositionem exegeticam. This term, like ἁγιωσύνη at iii. 13., denotes universal purity both in actions, and in word and thought. See Scott. The Apostle, however, especially adverts to what, though the lowest branch of it, is yet the most required of Christians. In ἀπέχ. there is an exegetical apposition. By πορνεία is here meant all kinds of lewdness, as the πάσῃ added in many MSS. and the Syr. expresses.

4. τὸ ἑαυτοῦ σκεῦος κτᾶσθαι] The sense of this passage is much controverted, chiefly by the difference of opinion which exists on the sense of σκεῦος, which many eminent Expositors account and modern interpret *wife*, but, as Salmas. has proved, wrongly. For, as Theodoret remarks, the Apostle's injunction ἀπέχεσθαι πορνείας must respect unmarried as well as married persons. And the σκεύει τῷ γυναικείῳ of 1 Pet. iii. 7. will not prove that interpretation, since ἀσθενέστερον is there added; and σκεῦος, as Pott remarks, is only employed ipsi rei circumstantiandae. The true interpretation is ἀκόλουθον

[1 Cor. 14. 40.] καὶ τιμῇ· [5] μὴ ἐν πάθει ἐπιθυμίας, καθάπερ καὶ τὰ ἔθνη τὰ
[Eph. 4. 17. 18.] μὴ εἰδότα τὸν Θεόν. [6] τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν
[1 Cor. 6. 8.] ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ· διότι ἔκδικος ὁ Κύριος
περὶ πάντων τούτων, καθὼς καὶ προείπαμεν ὑμῖν καὶ διεμαρ-
τυράμεθα. [7] οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ Θεὸς ἐπὶ ἀκαθαρσίᾳ,
[a Lev. 11. 44. & 19. 2. Josh. 17. 14. 1 Cor. 1. 2. b Lev. 20. 16.] ἀλλ' ἐν ἁγιασμῷ. [8] τοιγαροῦν ὁ ἀθετῶν, οὐκ ἄνθρωπον ἀθε-
τεῖ, ἀλλὰ τὸν Θεὸν τὸν καὶ δόντα τὸ Πνεῦμα αὐτοῦ τὸ ἅγιον
[1 Cor. 3. 16.] εἰς ἡμᾶς.

that of the Greek Fathers and Commentators from Tertull. and Chrysost. downwards, and by many eminent moderns, as Luther, Calvin, Beza, Grot., and others down to Benson, Rosenm., Schleus., and Pelt, namely, 'his *body*,' of which signification many examples are adduced from the early Ecclesiastical writers, as also from the Philosophers; and some *allusions* to it occur in the N. T. The sense is well expressed by Pelt as follows, 'Quisque corpus suum, quod animi est instrumentum, castum et sanctum habeat.' The εἰδέναι is well explained by Beng. as denoting not *knowledge*, but *possess*, as in Phil. iv. 12. Matt. xxvii. 65. 2 Pet. ii. 9., and sometimes in the Classical writers. The full sense of κτᾶσθαι is well expressed by Turretin. and Pelt thus: "Qui sese affectibus carnalibus dedunt, non possident corpus suum, non sunt ejus Domini, sed sunt ejus servi. Is igitur τὸ ἴδιον σκεῦος κτᾶσθαι dicitur, qui corporis sui est compos, ut ipsum obtemperet voluntati." There is also a reference to abuse and consequent dishonouring of the body by lust. So Rom. i. 26. πάθη ἀτιμίας. The next words μὴ ἐν πάθει ἐπιθυμίας are exegetical of the foregoing, and meant to show the extent of sense intended by πορνείας. The best comment on the passage is Rom. i.

6. τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγ.] There has been much difference of opinion as to the sense of these words. Most modern Expositors understand ὑπερβ. and πλεονεκ. of *overreaching*, or rather *cheating* and *extortion*; and by τῷ πράγμ., *business*, i. e. commercial transactions; or they take the τῷ as put for τινι. That use, however, is contra linguam and τὸ πράγμα in the sense *business* is unprecedented, and is negatived by the use of the Article, which, as Bp. Middl. observes, "limits the sense to the matter in question, namely, the conduct of the incestuous person." And "Why (continues Bp. Middl.) should not the same words in this place be similarly explained? Business or commercial dealing has no relation whatever to the context. Vv. 3, 4, 5 & 7. enforce the obligation to chastity; would it not, then, be extremely unnatural, that the 6th should enjoin honest dealing in affairs of trade? especially when τὸ πράγμα is a known euphemism for impurity." This view is supported by the authority of almost all the Greek Fathers and Commentators, and some eminent Latin ones, as Jerome, Hilary, also by Est., De Dieu, Hamm., Raphel, Heinr., Whitby, West, Macknight, Wakef., Rosenm., Rosenm., and others. Of course, ὑπερβ. and πλεον. must be understood of lewdness; not, however, I think, as referred to the person whose chastity is violated, but to another who is grievously injured in the matter, namely, the *husband* or *father*. Ὑπερβαίνειν, scil. τὸ δίκαιον, signifies to violate the rule of right, being for παραβ., as in 2 Kings xviii. 12. Jer. xxxiv. 18. and often in the Classical writers. The πλεονεκτ. may be rendered, with most of the above Commentators, *injure*. And so the Peshi. Syr. Translator well renders the passage, 'et ne audentia transgredi, et injuriâ afficere quisque fratrem in hoc negotio.' It is rather, however, meant to denote a kind of injury which is done not by force, but by *circumvention*, whereby any one is *overreached* as well as injured; as the word is used in 1 Cor. vi. 1. οὐδέπω ἐκλελοιπότες ἀλλήλους, & xii. 17 & 18. And this is, I think, placed beyond doubt by the manner in which the word is employed in the following profound remark of Thucyd. i. 77. 4. δίκαιοι γε, οἱ ἴσοι, οἱ δεδιότες μᾶλλον ἀγωνίζονται ἢ βιαζόμενοι· τὸ μὲν γὰρ ἀνὰ τὸ ἴσον ἐλπίδας ἔχει πλεονεκτεῖσθαι, τὸ δ' ἀνὰ τὸ ἀφανὲς κινδυνεύειν καταφανῶς ἡττᾶσθαι, where πλ. signifies to be overreached and taken to unfair advantage of. So iv. 86. of the same writer: ἀνὰν εἰκότως πλεονεκτεῖσθαι τινα.

The words following διότι—τούτων should be rendered, 'for the Lord is an avenger of all such [things],' i. e. the vices just mentioned. I would compare Joseph. p. 169. init. πάρεστι κολαστὴν γίνεσθαι τῶν τοιούτων. Comp. Gal. v. 21. and Rom. vi. 9—11.

7. ἐπί] The sense here is 'for the purpose of,' i. e. that we should practice.

8. ὁ ἀθετῶν] scil. τὴν τοῦ ἁγιασμοῦ κλῆσιν, as the Peshi. Syr. Ouc—ἀλλ., non tam—quam. On οὐκ, see Note on Gal. i. 31. By ἀθετ. the Apostle means himself, hinting that any such disregard of him would be, in fact, disregard of God. Indeed, St. Paul seems here to have had in mind Christ's words at Lu. x. 16. ὁ ἐθνῶν ὑμᾶς ἐμὲ ἐθνεῖ &c. For καὶ, many MSS. some Versions, and several Fathers and early Edd. have ἐμε, which is adopted by Wetst., Koppe, Matth., Tittm., and Vat. But I rather agree with Griesb. and Pelt, that the ἐμε (which is found in the Ed. Princ.) should be retained, being far more suitable and natural. And as to the superiority of MS. evidence for ἐμε, it may be observed that the words are so perpetually confounded that such authority is here of little weight. By the Πνεῦμα ἅγιον we not so much mean the supernatural as the ordinary aids of the Spirit, given to every man to profit withal. Now this strongly confirms the reading ἐμέ.

9 Περὶ δὲ τῆς φιλαδελφίας, οὐ χρείαν ἔχετε γράφειν
ὑμῖν· αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοί ἐστε εἰς τὸ ἀγαπᾶν
10 ἀλλήλους. καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελ-
φοὺς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ· παρακαλοῦμεν δὲ ὑμᾶς,
11 ἀδελφοί, περισσεύειν μᾶλλον· καὶ φιλοτιμεῖσθαι ἡσυχα-
ζειν, καὶ πράσσειν τὰ ἴδια, καὶ ἐργάζεσθαι ταῖς ἰδίαις
12 χερσὶν ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν· ἵνα περιπατῆτε
εὐσχημόνως πρὸς τοὺς ἔξω, καὶ μηδενὸς χρείαν ἔχητε.
13 Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν κεκοι-
μημένων, ἵνα μὴ λυπῆσθε, καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχον-

Ἰωαν. ιγ. 34. 1 Ιωαν. ιε. 12.

9. φιλαδ.] From the context it appears, that we are kindly to understand that sort of love to the brethren (i. e. Christians) as is evinced in what is denoted by charity. Θεοδίδακτοι is to be understood not merely as chiefly the teaching of God by the precepts of the Gospel, but of that teaching of God in the Holy Spirit, by which our souls receive the inward enlightenment, as the heart teaches, and the affections swayed. Perhaps the Apostle had here in it ad Is. liv. 13, "for all shall be taught of God." See also Joh. vi. 44.

10. καὶ γὰρ κ. τ. λ.] Besides, indeed you do show it.

11. φιλοτιμ. ἡσυχ.] "that you earnestly strive to be quiet." So φιλ. is used at Rom. xv. 20, 1 Cor. v. 9. Ἡσυχ. is meant to be opposed to that restless, unsettled, and unfortunate spirit, which, we have reason to suppose, was then very prevalent, and which would come from the extreme excitement of a new and most interesting religion. Not to say, that the ὀλιγόστοιοι even of any merely intellectual contemplation in an unfortunately ill-ordered mind (and the early converts were almost entirely of the lower classes) is apt to indispose it to any very occupation, especially manual labour. Τὰ πράσσειν τὰ ἴδια is closely connected with the ἡσυχ. So Πλουτ. Ἀπο-φθεγμ. Λακων. Ἀγησιλ. ἡσυχάζειν, τὰ πολιτικὰ πράττειν. Perhaps the words should be pointed thus: ἡσυχάζειν, τὰ ἴδια πράσσειν. And for Νεῦσαι, see Πλουτ. l. c. 32, in the manner which we have τὸ πολυπραγμονεῖν ἀπαγορεύειν. Instead of using the phrase, elegance of Greek has been sought to keep it entire; but an example of it has been accurately from Euripides. And I would compare Ἰουδαϊκ. α. 11. τὸ ἴδιον πράσσειν. Τὴν ἐργάζεσθαι καὶ ἴδιαις χερσὶ see Eph. iv. 28. Also Νεῦσ. The ἀν is here added to strengthen the sense, and because of the καὶ ἴδιαις.

12. ἵνα περιπατ. κ. τ. λ.] So Eph. iv. 1. ἵνα ἀξίως περιπατήσητε πρὸς τοὺς ἔξω. Ἐκτὸς, however, has acquired a quite special sense, "respecting, which must be understood in the general sense, as applicable to all times and nations. Τοὺς ἔξω, i. e. those out of the pale of the Church, as other. Μηδενὸς χρ. ἔχ. The full sense "that ye may have sufficient for your maintenance, and not be scholars to others." The Apostle goes still further at Eph. iv. 28, ἵνα ἔχῃ μεταδιδόναι τῷ χρείαν ἔχοντι. It is obvious how hard the lives of the Roman Christians would, in her practice, raise up such business of the drones, in our monkish times. Indeed, the expectations of a 1 dispensations might, in the latter, which they make in this respect, profit by the instruction contained in the following observation on an enlightened law. "He who has given himself to the study of the Law is to neglect his own proper business, and live upon alms; extinguishes the light of religion, and brings evil upon himself, and loses of life in a future state." Maimonid. de studio Legum. c. 10.

13—18. The Apostle had intimated that he wished to make the Thessalonians another visit, in order to perfect that which was lacking in their faith. But as what he says here seems to be what he rather wished to teach them. But having heard of their behaviour on the death of their Christian friends, he would not defer giving them this admonition and further instruction till he could go to them in person, but thought it to write what is here contained. Now, as the Christians at Thessalonica kept up various heathenish rites and customs, and sorrowed excessively upon the death of their Christian friends, the Apostle uses these things to stir up their hearts. He briefly repeats what he had already taught them concerning the resurrection of the pious dead to a happy immortality, in consequence of the resurrection of our Lord Jesus Christ, and accounts it, by frequent and express promise. 2. He states this new mysterium that the last generation should not die at all, but be on a sudden, changed into incorruptible. 3. He adds another, viz. that those who are alive at Christ's second coming shall not anticipate the dead, but that when the dead are raised, both shall be taken up together to meet the Lord. (Benson.)

— οὐ θέλω κ. τ. λ.] A frequent form of soliciting earnest attention. Ἀγνοεῖν, ἀγνοία, i. e. are extremely grieved. The οἱ λοιποὶ must have reference to the οἱ ἔξω. Ἕλληνες here means a sure and well founded expectation, for that the Jews had a hope and even a sort of expectation, is proved by the Commentators. Though that was, as Bp. Warburton thinks, taken in the esoteric than. In esoteric doctrines, Benson, indeed, means that difference consist only in the difference of the minions of the vulgar from those of the philosophers, as to the thing, the manner, whence the ideas of both concerning a future state were clouded and gloomy. We even that which remained conversant themselves with so words πιστεύειν and κατα

[1 Cor. 15. 12, 13.] τῆς ἐλπίδος. [14] εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανε καὶ 14
ἀνέστη, οὕτω καὶ ὁ Θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ
[1 Cor. 15. 23, 51.] ἄξει σὺν αὐτῷ. [15] τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ Κυ- 15
ρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρου-
[Matt. 24. 31.] σίαν τοῦ Κυρίου, οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας· [16] ὅτι 16
[1 Cor. 15. 51.] αὐτὸς ὁ Κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου, καὶ
[1 Thess. 1. 10.] ἐν σάλπιγγι Θεοῦ καταβήσεται ἀπ' οὐρανοῦ· καὶ οἱ νεκροὶ
[Job 19. 25, 26. c 14. 5. c 17. 24. Act. 1. 5. Apoc. 11. 15.] ἐν Χριστῷ ἀναστήσονται πρῶτον· [17] ἔπειτα ἡμεῖς οἱ ζῶντες 17
οἱ περιλειπόμενοι, ἅμα σὺν αὐτοῖς ἁρπαγησόμεθα ἐν νεφέ-
λαις εἰς ἀπάντησιν τοῦ Κυρίου εἰς ἀέρα, καὶ οὕτω πάν-
τοτε σὺν Κυρίῳ ἐσόμεθα. [18] ὥστε παρακαλεῖτε ἀλλήλους ἐν 18
τοῖς λόγοις τούτοις.

[Matt. 24. 3, 36.] V. [1] Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ 1

tion as only served to confound the common people, who were ready to fear that death might prove an utter extinction of the man.

14. εἰ γὰρ πιστεύομεν &c.] We must (as I suggested in Rec. Syn.) at οὕτω καὶ supply πιστεύσομεν, taken from πιστεύομεν just before. This, I find, is supported by the authority of Theodoret and some modern Commentators, as Abp. Newc., who paraphrases: 'If we believe, as we do, the death and resurrection of Christ, we have equal reason to believe' &c. The argument is *popular*, as in 1 Cor. xv. Διὰ τοῦ Ἰησοῦ is by some construed with τοὺς κοιμ.; by others with ἄξει. The former method, in whichever way it be turned, rests on precarious grounds: and the latter is decidedly preferable, according to which the ἄξει will have, as Pelt remarks, a *sensus pregnans* for 'will raise them up, and bring them along with Him (i.e. Jesus) into heaven;' so that they may remain with him and partake of his glory. See Job xiv 3. and 1 Cor xv 18 & 23. Flatt (comparing 1 Cor xv. 12, 23. vi 14. 2 Cor. iv. 14. Rom. viii. 11.) observes that the resurrection of Christ confirms the doctrine and especially the prophecies of Christ, and by placing before our eyes a really dead person brought to life, makes us rest assured of our own resurrection.

15. τοῦτο γὰρ—κοιμ.] Render: 'Now this I tell you, on the revelation or authority of the Lord, that those who are alive and shall survive at the coming of the Lord, will by no means anticipate those who are already dead,' namely, in entering into heavenly bliss. Every one, as the Apostle says at 1 Cor. xv. 23. will attain that "in his own order." The words may seem to express, what some suppose them to do, the Apostle's belief that he should survive until the last day. But we may, with many Expositors ancient and modern, take the ἡμεῖς as used per ἀποσιωπ., meaning *we Christians*. (See Chrys., Theodor., and Benson.) And certainly, as there is no proof from any *other* passage, that the Apostle entertained that opinion, so it may very well be doubted whether any such sense is intended here. We may, however, suppose, that though the ἡμεῖς does not imply that the Apostle *thought he should live* certainly till the last day, *yet that he thought it possible* the last day was so near at hand that *some* then living might see it; and that having no certain revelation, he expresses himself indefinitely.

16. Here we have a description of the solemn advent of Christ, expressed by images and types derived from the triumphal entry of an earthly king taking possession of a kingdom with an armed force. (Koppe.) Ἐν κελεύσματι—Omit Koppe and Rosenm. take it put for ἐν κελ. καὶ φωνῇ ἀρχαγγέλου καὶ σάλπ. Θ. The word κέλευσμα, as appears from the examples adduced by Wets., properly signifies the *shout* with which soldiers or sailors rushed to battle, or to boarding enemy's vessels in any common effort of strength. See my Note on Thucyd. ii. 92. ἐφ' ἑνὶ κελ. ἐμβοήσαντες. How far this may be referred to ἄγων, it were difficult to say, and presumptuous to pronounce. See Note on 1 Cor. xv. 51. Certain it is, that by οἱ νεκροὶ ἐν Χ. are meant those who have died faithful Christians; for the best Commentators are agreed, that nothing is said either here or at 1 Cor. xv. of the *wicked*, since when *they* rose could be of no moment to their friends, inasmuch as they would rise to perdition. The πρώτον has reference to the whole clause, not to οἱ νεκροί. The sense is, that the resurrection of the dead shall take place first, and then that of the living, who shall be caught up together with them into the clouds, to meet the Lord in the air. Ἐν νεφέλαις is for εἰς νεφ., as it is taken by the Pesh. Syr. and almost all Expositors; which is better than interpreting, with some Commentators, 'on the clouds,' by an ellipsis of ἐφεστῶτες. Εἰς ἀπάντ. is for ἀντιοῦν, as in Matt. xxv. 1 & 6. Acts xxviii. 15. 1 Sam. ix. 14. Jerem. xli. 6. and sometimes in the later Classical writers. It denotes as it were the being introduced to the Lord, preparatory to their being for ever with the Lord.

18. ὥστε] 'This being the case.' Λόγοις τούτ., 'these assurances.'

V. 1. The Apostle here anticipates the *further* inquiry of curious persons, "when shall these things be?" &c. (see Matt. xxiv. 3.) and endeavours to turn their minds to something of greater importance, even the living such a life as that they shall always be *prepared* for the advent of the Lord, which, come when it might, would

2 χρείαν ἔχετε ὑμῖν γράφεσθαι· αὐτοὶ γὰρ ἀκριβῶς οἴδατε
ὅτι ἡ ἡμέρα Κυρίου ὡς κλέπτης ἐν νυκτὶ οὕτως ἔρχεται.
3 ὅταν γὰρ λέγωσιν· Εἰρήνη καὶ ἀσφάλεια· τότε αἰφνίδιος
αὐτοῖς ἐφίσταται ὄλεθρος, ὥσπερ ἡ ὠδὶν τῇ ἐν γαστρὶ
4 ἐχούσῃ· καὶ οὐ μὴ ἐκφύγωσιν. Ὑμεῖς δέ, ἀδελφοί, οὐκ
ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτης καταλάβῃ·
5 πάντες ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας· οὐκ ἐσμὲν
6 νυκτὸς οὐδὲ σκότους. Ἄρα οὖν μὴ καθεύδωμεν ὡς καὶ οἱ
7 λοιποί, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν. Οἱ γὰρ καθεύ-
δοντες, νυκτὸς καθεύδουσι· καὶ οἱ μεθυσκόμενοι, νυκτὸς με-
8 θύουσιν. Ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν, ἐνδυσάμενοι
θώρακα πίστεως καὶ ἀγάπης, καὶ περικεφαλαίαν ἐλπίδα
9 σωτηρίας. Ὅτι οὐκ ἔθετο ἡμᾶς ὁ Θεὸς εἰς ὀργήν, ἀλλ' εἰς
περιποίησιν σωτηρίας, διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι-
10 στοῦ, τοῦ ἀποθανόντος ὑπὲρ ἡμῶν, ἵνα εἴτε γρηγορῶμεν,
11 εἴτε καθεύδωμεν, ἅμα σὺν αὐτῷ ζήσωμεν. Διὸ παρακαλεῖτε
ἀλλήλους, καὶ οἰκοδομεῖτε εἷς τὸν ἕνα, καθὼς καὶ ποιεῖτε.

2 Matt. 24. 43. Luke 12. 39. Luke 21. 34. 1 Thess. 1. 10. Heb. 1. 2. Rom. 8. 18. 2 Pet. 3. 10. Rev. 16. 15. Rom. 13. 12. Eph. 5. 14. 3 Ezek. 13. 10. Jer. 6. 14. 4 Rom. 2. 19. Eph. 5. 8. 5 Luke 16. 8. Eph. 5. 8. 6 Rom. 13. 13. 7 Acts 2. 15. Rom. 13. 13. 8 Rom. 13. 12. Eph. 6. 14. 9 Rom. 9. 22. 1 Thess. 2. 16. Joel 2. 11. Rom. 5. 9. 10 Rom. 14. 8. 11 Rom. 2. 21. 1 Cor. 14. 26. Heb. 3. 13. 1 Pet. 4. 8. 10. 11.

surprise the wicked world. Κεκλοῦν is more emphatic than χρεῖαν, denoting the exact time. Γράφεσθαι, for example (see note), as supra iv. 9. Though the primary sense may be retained by supposing an ellipsis of τινὰ, thus: "There is no need that any thing be written (to you)."

2. αὐτοὶ &c. According to the saying of our Lord, Matt. xxiv. 32. This is usually interpreted of the advent of our Lord; I suggest it but it may be taken for what is tantamount thereto, the day of death, which is to every one, and the same as the day of judgment. Such is the view adopted by Chrys. and Dp. Jeff. in his serm. p. 30.

3. For greater impressiveness, the Apostle now adverts to the effect which the resurrection will have on the unprepared and wicked. Ἐφίστ. An expressive term, on which see Luke i. 9. & xii. and Notes.

4, 5. Here the Apostle represents the characters of the careless and disobedient, and of the watchful and obedient, under the usual figures of night, and darkness, and the day. In this figure he intends an exhortation, q. d. "Let us then as children of the day, not as children of the night and of darkness, be sleeping at our post, much less by excess, or other pursuits usually thought appropriate to the night, as drunkards." Such is the full sense, which, however, is expressed in an unnatural, but not the less forcible, manner. With respect to the avoiding of darkness, the Commentators have shown by several passages from the classical writers (to which may be added Aeschin. 270 & 449 and Hor. Sat. i. 3. 37. et diversum quod dormiat, obstabilet dum ambulat facinus) that the being drunk in the day time was thought the greatest disgrace. See also 2 Pet. i. 9.

8. The admonition to watchfulness now suggested to the Apostle a figurative comparison of the Christian to the soldier at his post on guard, and the various virtues and graces with which he is to work out his salvation are compared to the various parts of a soldier's dress (as at Eph. vi. 14—17). The application is well supplied by Mr. Holden, as follows: "As those who sleep, or are drunk, act in the night, so the spiritual sloth, and the sensuality of the Heathens are suitable to their spiritual darkness. But we who enjoy the light of the Gospel should be sober, putting on the breast plate &c."

9. The full sense is well expressed by Benson, as follows: "The design of God in sending his son into the world was not to condemn the world, but that the world through him might be saved. He did not send the Gospel unto mankind, that they might be in a state of greater aggravation, and so be the more severely punished. But the motive was love, and the design was mercy. And he hath appointed none to work out such as wilfully and obstinately refuse his gracious offers and persist in vice and wickedness." Περιποίησις, see on τὸ περιποιούμενον, and on ἐκκλησίαν, see on 2 Thess. ii. 14. Heb. x. 39.

10. εἴτε γὰρ εἴτε καθεύδ.] The best Expositors are agreed that this is put for εἴτε ζῶμεν εἴτε ἀποθνήσκομεν. See Benson. The Apostle means to say, that whether we be alive or dead, at that day it matters not; the one will be Christ's, or enjoying real happiness with him, and the other shall be equally our portion.

11. οἰκοδ.] An architectural metaphor, as at 1 Cor. viii. 1. This exhorting was either by increasing one another's knowledge, and strengthening their faith and hope, or promoting their holiness. Εἷς τὸν ἕνα, literally "one or the other for ἀλλήλους." A very rare idiom in the Classical writers, though an example is adduced by Wyttenbach, Diatribe, p. 30. Καθὼς καὶ ποιεῖτε. This praise is said with the exhortation is delicately thrown in, to make the latter more effectual. Of this an example occurs in Xenoph. Cyr. i. 2. 33. 11. ἀγαθὸν δὲ οὐδὲν ἄλλο ἢ [illegible]

[a] Rom. 16. 17. [b] 1 Cor. 6. 11. [c] 16. 15. Gal. 4. 4. Philemon. 8. 9. [d] 1 Tim. 4. 12. [e] Isa. 32. 7. 17. [f] Rom. 14. 1. Gal. 6. 1. 2. [g] 1 Thess. 2. 8. 11. 12. [h] Luke. 18. 1. [i] Prov. 17. 12.

[a] Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς κοπιῶντας 12
ἐν ὑμῖν, καὶ προϊσταμένους ὑμῶν ἐν Κυρίῳ, καὶ νουθετοῦντας
ὑμᾶς· καὶ ἡγεῖσθαι αὐτοὺς ὑπὲρ ἐκπερισσοῦ ἐν ἀγάπῃ, διὰ 13
τὸ ἔργον αὐτῶν. εἰρηνεύετε ἐν ἑαυτοῖς. [b] Παρακαλοῦμεν 14
δὲ ὑμᾶς, ἀδελφοί· νουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε
τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε
πρὸς πάντας. [c] Ὁρᾶτε μή τις κακὸν ἀντὶ κακοῦ τινὶ ἀποδῷ· 15
ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε καὶ εἰς ἀλλήλους καὶ εἰς
πάντας. [d] Πάντοτε χαίρετε· [e] ἀδιαλείπτως προσεύχεσθε· [f] ἐν 16,17

[a] Rom. 16. 17. [b] 1 Cor. 6. 11. [c] 16. 15. Gal. 4. 4. [d] Philippians. 4. 4. [e] Rom. 12. 12. [f] Luke. 18. 1. [g] Rom. 12. 12. [h] Eph. 6. 18. [i] Col. 4. 2. [k] Eph. 5. 20.

παρόντων. See also 2 Thessal. iii. 1. εὐδοκ. καὶ πρόθ. ἔρωτ.

12—14. Having exhorted them to comfort and edify one another, the Apostle adds other such exhortations as he found, from Timothy, were necessary. Lest they should imagine they had no occasion for religious teachers, he enjoins them to show all due respect to their spiritual pastors and masters and to these he bids their reciprocal duties to their people. (Grot. & Benn.) Εἰδέναι seems to include a mixture of respect, obedience, and gratitude shown especially in making due provision for their comfortable maintenance. From this passage some learned Commentators have inferred the existence then at Thessalonica of the three distinct orders of the Ministry. See Macknight. Rec. Syn. Koppe, however, maintains that the terms κοπιῶν. and προϊστάμενοι are not meant of various kinds of Presbyters (some Bishops, and others teachers, see Acts xx. 17. compared with 28. Phil. i. 1. 1 Tim. iii. 2. seq.) but of the same persons comprehended, in this verse, under the more general term νουθετοῦντες. Κοπ. is, indeed, a very general term to denote 'labouring in the promulgation of the Gospel,' as Rom. xvi. 6 & 12. 1 Cor. xv. 10. xvi. 16. Gal. iv. 11. Phil. ii. 16. Col. i. 29. and 1 Tim. iv. 10. v. 17. But, upon the whole, I see not how we can come to any determinate opinion on the nature of the ecclesiastical government of the Thessalonian church, for want of more exact information than we possess. Yet it seems probable that by κοπιῶντες are denoted those who occupied the ordinary offices of teaching, and by the προϊστάμενοι, the rulers of the church, and that νουθετοῦντες is a general term applicable to both.

13. ἡγεῖσθαι αὐτοὺς ὑπὲρ ἐκπ.] This expression ἡγεῖσθαι ὑπὲρ ἐκπ. answers to the frequent Classical phrase περὶ πλείστου ἡγεῖσθαι or ποιεῖσθαι, 'to make very much of, to hold in the highest honour.' Ἐν ἀγάπῃ superadds the idea of loving to that of honouring. Τὸ ἔργον denotes the work of instruction, or government, or both. Εἰρηνεύετε ἐν ἑαυτοῖς must have a general sense, and include the preservation of peace between the rulers and the people. See Eph. iv. 3.

14. The best Expositors are agreed that by ἀμᾶς δέ, are meant those spiritual rulers just before mentioned, and now apostrophized. To these the terms νουθ. and παραμ. are especially suitable: and ἀντέχ. may very well respect the Deacons. Ἀτάκτους. This is properly a military term, but is of general application, and denotes insubordination. Ὀλιγόψυχ., for μικρόψ., often occurs in the Sept., and signifies one who is labouring under such trouble, that his heart sinks within him. It may here, however, mean those who are despairing of working out their salvation. Ἀντέχ. τῶν ἀσθ. must from the context, mean 'support the weak [in faith];' a sense of ἀσθ. occurring in Rom. xiv. 1. τὸν ἀσθ. ἐν πίστει. It denotes those who are weak in their notions of religious liberty. Μακροθ., 'be long suffering and indulgent.' Πάντας, ἐπὶ 'all men, as Benson expains, but all persons of your (human flock, sil, of whatever disposition. Need is there of this μακροθυμία in Pastors, since, as Benson observes, the stupidity of some and the obstinacy of all, call for great patience and indulgence.

15. ὁρᾶτε μή τις κακὸν &c.] This admonition (manifestly intended for all, both rulers and people) is founded on that of Christ, Matt. v. 39 & 44., where see Note. Compare xiii. 14. διώκετε. Not follow, but, earnestly endeavour to do, as Rom. ix. 30. xiv. 13. xv. 19. 1 Cor. xiv. 1. Phil. iii. 12. Τὸ ἀγαθόν, as being in opposition to κακόν, must denote benevolence and beneficence. Εἰς ἀλλήλ. is well rendered by Professor Schoberlein 'towards one another.'

16. πάντ. χαίρετε] It is strange that some eminent Commentators should have explained this as equivalent to a sort of salutation. And Dr. Burton's version, 'be cheerful', is not to be commended, since, connected as this plainly is with the admonition following, it must denote *joy in the Lord*, as most Expositors antient and modern are agreed. Nay in some MSS. is added ἐν Κυρίῳ, though, doubtless, from the margin. Thus it is equivalent to the admonition at Phil. iii. 1.

17. ἀδιαλείπτως] The meaning of this expression, (which is too much pressed on by some, and too much lowered by others) seems to be uninterruptedly, i.e. both at all stated times for public or family prayer, and at all such times as are suitable, or required by circumstances, for private devotion. See Luke xviii. 1. Rom. xiii. 1. (compare Eph. vi. 18. Col. i. 9. ἐν πάντ. Supply χρόνῳ, τόπῳ, πράγματι, i.e. (as Whitby paraphrases) "for sparing and preventing, for common and extraordinary, general and special, past and present, temporal and spiritual mercies, not only for prosperous and grateful, but also for afflicting providences, for chastisements and vouchsafed instructions."

18 παντὶ εὐχαριστεῖτε· τοῦτο γὰρ θέλημα Θεοῦ ἐν Χριστῷ
19,20 Ἰησοῦ εἰς ὑμᾶς. τὸ πνεῦμα μὴ σβέννυτε· προφητείας μὴ
21,22 ἐξουθενεῖτε· πάντα δοκιμάζετε, τὸ καλὸν κατέχετε· ἀπὸ
23 παντὸς εἴδους πονηροῦ ἀπέχεσθε. Αὐτὸς δὲ ὁ Θεὸς τῆς

[illegible] Philip. 4.6. [illegible] 1 Cor. 1.6. 2 Thess. 3.13. [illegible]

18. τοῦτο γὰρ θέλημα] The sense is: 'For this is the will of God (signified by Jesus Christ) respecting you.' This is what God is pleased to order by Jesus Christ to be performed by you.'

19. τὸ πνεῦμα μὴ σβέν.] The ancient Expositors in general, as well the most common modern ones, refer it, as meaning some to the extraordinary spiritual gifts, which that some of the Thess. Christians had in place, from the context. Thus they are not however agreed whether by that is meant the quenching them in others, by discouraging and discrediting them in others, or by neglect among or by them in general. The latter is, I conceive, the sense strictly intended, but the other is to be included. But though we may on textual grounds the ordinary influences of the Holy Spirit, we must [illegible] the ordinary influences and graces, given to every one in proportion and these the admonition will be a kindred one, as but at Ephes. iv. 30. μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ Θεοῦ. And so A. in vi. 61 τὸν πνεῦμα τὸν ἅγιον ἀποστρέφεσθε. In the passage of 2 Tim. i. 6, ἀναζωπυρεῖν τὸ χάρισμα τοῦ Θεοῦ, [illegible] these senses certain are found, and perhaps the second is predominant.

20. προφ. μὴ ἐξ.] As the last admonition was one to quench the Spirit in others, so this I apprehend is not to quench it, but to encourage and [illegible] the revelation of it in others. The same here of προφητεία as in I conceive the very same as in the three Chapters on the πνευματικά of the 1 Cor. xii. & xiv. See also Note on xii. 10. Indeed, those Chapters are the best comment on the present passage. See also Eph. i. 1—3. Eph. iv. 1—11. Rom. xii. 1—3. As to the sense adopted by many foreign Commentators and by Mr. Valpy, 'the facility of interpreting Scripture, it is [illegible], since, as Bengel observes, προφ. is one where so used in the N. T. And indeed the preceding and following vv. are against it. Mr. Holden, with less than his usual discretion and good sense, pronounces that προφ. 'must merely be understood in its most general sense, namely, of uttering future events.' But both this and the foregoing (Grotian) would probably never have been proposed, had the writer remembered a passage, which is a good comment on the present, and was perhaps here had in view by the Apostle, namely, Joh. xv. 1. Μὴ νομίσῃτε ἀκύρωσιν ἀλλὰ ἀναμάρτητον τὴν προφητείαν, εἰ καὶ τοῦ ἔθνους ἐκείνου [illegible] ἐξελήλυθεν ἐν τῷ κόσμῳ. By using the phrase, St. Paul meant the same προφητεία.

21. πάντα δοκιμάζετε, κ.τ.λ. In δοκιμ. there is thought to be a metaphor taken from the examination of metals, or rather the coining of money, by trying it on the touch stone. To this there seems an allusion in the expression. There are here two remarkable diversions of reading. In verse 1 NB have πάντα τὰ ἔθνη, others, πάντα δοκιμάζοντες. The former of which is edited by Griesb., Knapp and Tittm. the latter by Matthæi. But I see no reason to adopt either reading. In A. vom, I conceive meant to point out the connexion of the words with the preceding, and make the same practice and thus have treated no attention, except as serving to show the interpretation of the ancient age. From the context and the parallel passage of 1 John iv. it is plain that the Apostle meant the [illegible] of the χαρισματα προφητειας and the πάντα seems to refer to χαρισματα, inasmuch, however, I apprehend, as the doctrines brought forward by the πνευματικοι, for though only the προφ. be expressed, yet as the Scripture also which contains the doctrines are to be understood. Some, indeed, have supposed I mean general doctrines by an ἐξαιρετικοτερον. But this appears inadmissible. The connexion, together with the expression to the quenching of the Spirit, disapproves this the matter at 1 Cor. xii. & xiv. 23, on the contrary. At the same time, as the admonition regards the doctrines of such by spirits, perhaps, as well as the reality of these gifts, it is very well adapted of being applied, suitable mutatis, to the ministerial functions of the teachers and preachers of the Gospel in every age. The δοκιμασια is shown by Wahly and Pierson to be indispensable to those to whom is the ministry to know that that which is good, and that the other. Tacitus answered this to their hearers, as certain from the citations adduced by Wahly. Wetst. furnishes a passage of Aristotle, where speaking of reason he says: ὁ δοκιμαστικὸς τῶν ἀκουσμάτων, to which I would add the following one from Marc. Aurel. in 6. ἀνθρωπε εἰ ἐν πόλει πολίτης καὶ τοῦτο καὶ τοῦτο καὶ τοῦτον αὐτοχρατής.

22. ἀπὸ παντὸς εἴδους πον. ἀπέχ.] Expositors are not agreed whether εἴδος could be rendered appearance or kind. The former interpretation is adopted by most modern Commentators, the latter by the ancient ones generally, and some think it indicates as Hunter, as Cicero Epist. Wetst., Bengel and almost all recent Expositors including Koppe, Schoettg., and Peil. The former interpretation, I need, yields a good sense, and this use of the word is no where else found in the Scriptures and rarely in the Classical writers. And moreover, it has little or no connexion with the preceding. Whereas, the latter has a very close one, in which and other respects it is greatly preferable. That the word was so taken by N. Pierson appears from an imitation of the present passage in his epistle to the Hesperides, C. x. Κεφ. γοῦν τοῦτο ἐκεῖνο ἐστι. 'For be that o these things cannot concern himself how shall he be able to persuade others to another?' It is plain that he referred the words to the spiritual persons meant in the three preceding verses.

Ep. Mat. [illegible], because there is no Article with πον., will not allow it to be taken as a substantive and renders, 'from every evil appearance.'

εἰρήνης ἁγιάσαι ὑμᾶς ὁλοτελεῖς· καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη. [a] πιστὸς 24
ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.

[a] 1 Cor. 1. 9. & 10. 13. 2 Cor. 1. 18. 2 Thess. 3. 3.

Ἀδελφοί, προσεύχεσθε περὶ ἡμῶν. [b] ἀσπάσασθε τοὺς 25,26
ἀδελφοὺς πάντας ἐν φιλήματι ἁγίῳ. [b] ὁρκίζω ὑμᾶς τὸν 27
Κύριον, ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσι τοῖς ἁγίοις ἀδελφοῖς. ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν. 28
ἀμήν.

[a] Rom. 16. 16. 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Pet. 5. 14.
[b] Col. 4. 16.

Πρὸς Θεσσαλονικεῖς πρώτη ἐγράφη ἀπὸ Ἀθηνῶν.

But it is surely more probable that the Apostle here (as often) neglected a nice propriety of the language, than that he should have used a phrase which has nothing like it in either the Scriptural or Classical writers. And, indeed, we may on such points rather follow Chrys. and the other antient Interpreters than *any* modern scholar, however learned.

23. Here the Apostle, I conceive, speaks with reference to *all* the Church of Thessalonica. Ἁγιάσαι should be rendered, 'may he sanctify.' The expression Θεὸς τῆς εἰρήνης is used with reference to that peace, the cultivation of which was enjoined at v. 13., and the violation of which was contemplated in what was said of the Spiritual gifts. Yet a more general sense (namely, of *favour*) may be included. On the full sense of the term ἁγ., see Notes on Joh. xvii. 17. and 1 Cor. vi. 11. Ὁλοτελεῖς is for ὁλοτελῶς; and ὁλόκλ. is nearly synonymous with ὅλον. Many eminent Commentators maintain that the Apostle, by distinguishing the τὸ πνεῦμα, the ἡ ψυχή, and τὸ σῶμα, meant to advert to the opinion of those Philosophers, who represented man as consisting of three parts, *spirit*, *soul*, and *body*. See Whitby and Benson. And Vitringa shows that the Rabbins held that opinion. It is, however, unlikely that the Apostle should advert to such nice speculations. He may here speak *popularly*, meaning to denote *the whole man* with all his faculties and powers both bodily and mental.

24. ποιήσει] i.e. will do what He has promised. See Whitby. With vv. 24—26. compare 1 Cor. i. 9. Rom. xv. 31. xvi. 16.

27. ὁρκίζω ὑμᾶς] 'I adjure,' i.e. earnestly entreat you. See Note on Matt. xxvi. 63. Mark v. 7. Acts xix. 13. At τὸν K. supply κύ.

28. ἡ χάρις &c.] See Rom. i. 7, and Note.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΘΕΣΣΑΛΟΝΙΚΕΙΣ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

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1 I. [1] Παυλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν Θεῷ πατρὶ ἡμῶν καὶ Κυρίῳ Ἰησοῦ Χριστῷ·
2 [4] χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.
3 [5] Εὐχαριστεῖν ὀφείλομεν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί, καθὼς ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει ἡ πίστις ὑμῶν, καὶ πλεονάζει ἡ ἀγάπη ἑνὸς ἑκάστου πάντων ὑμῶν εἰς ἀλ-
4 λήλους· [6] ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν καυχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ Θεοῦ, ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως,

[1] 1 Thess. 1. 1.
[4] 1 Cor. 1. 3. 1 Thess. 1. 1. 1 Pet. 1. 2. [5] Eph. 1. 16. Philipp. 1. 3. Col. 1. 3. 1 Thess. 1. 3. [6] 2 Cor. 7. 14. ch. 9. 2. 1 Thess. 2. 19.

This Epistle was certainly written not very long after the first, probably as soon after sending the first as the Apostle had had time to learn the situation of the Church of Thessalonica. It was, no doubt, written for the purpose of correcting a mistake, which had arisen from a misunderstanding of certain expressions therein contained; as if the day of judgment were to be in that age; an error which, if not corrected, might have proved very dangerous, and which had already occasioned much evil, by leading some to neglect the business of life. This the Apostle does by showing that the day of judgment will not so speedily arrive as they imagined; but that before it, an awful apostasy would prevail. The Apostle, moreover, takes the opportunity to reprove the disorderly conduct which had been occasioned by the opinion in question.

The Epistle consists of *three* divisions, (corresponding to the three Chapters) of which the 1st is *consolatory*; the 2d partly *prophetic* and partly *didactic*, the 3d *hortatory* and *valedictory*.

C. I. 1, 2. On these verses, see 1 Thess. i. sq. ii. 14, 19 & 20.

3. From hence to v. 12. the Apostle commends them for the steadfastness of their faith, and for their patience under persecution; assuring them that when Christ comes to judgment, they should be rewarded, and their persecutors punished. (Benson.) Εὐχαρ. &c. Compare Rom. i. 8. 1 Cor. i. 4 & 5. Phil. i. 3 & 4. The *we* here and throughout the Epistle is, as the best Expositors are agreed, to be understood of St. Paul only. The ὀφείλ. κτλ. is taken by Koppe as expressed *popularitor* for αἰτίαν ἔχω τοῦ εὐχ. This, however, is paring down the sense, which cannot be *less* than what Abp. Newc. expresses, 'We ought to thank God;' a rendering confirmed by the antient Versions. Ἄξιόν ἐστι, for καθῆκον or δίκαιον, *par est*, of which expression examples are cited by the Commentators. As ὑπεραυξάνει is a stronger term than πλεονάζει, we may infer that their faith had increased in a greater degree than their ἀγάπη, which includes all those kind offices by which Christians might assist Christians, and thereby mutually sweeten the bitterness of that cup of sorrow which their profession of a new religion everywhere spoken against, would be sure to expose them.

4. ὥστε—Θεοῦ] Doctoris summa laus posita est in discentium profectibus, 1 Thess. ii. 19 & 20. (Pelt.) So Turretin. (cited by Pelt) well expresses the sense thus. 'Tanta est fides vestra, ut nobis ipsis gratulemur de talibus discipulis.' "Thus (says Pelt) the praise is ascribed to the power of the Gospel." Καυχ. in this sense occurs in 2 Cor. xii. 5. and often. The ἐν is equivalent to the Hebr. ב, *de*; as in Gal. iv. 20. ἀπορούμαι ἐν ὑμῖν. & i. 24. ἐδόξασαν τὸν Θεὸν ἐν ἐμοί. and sometimes in the Classical writers. In ὑπομονῆς καὶ πίστεως there may be, as most of the later Commentators say, an Hendiad. for ὑπομονὴ τῆς πίστεως, as ὑπομονὴ τῆς ἐλπίδος. But it is better, with the antient and earlier modern Expositors, to keep the terms distinct, the latter being considered as productive of the former; *patience* being, as Calvin says, 'the fruit and testimony of faith.'

ἐν πᾶσι τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν αἷς ἀνέχεσθε,
Phil. i. 1. (Ἔνδειγμα τῆς δικαίας κρίσεως τοῦ Θεοῦ) εἰς τὸ καταξιω- 5
Thess. 5. θῆναι ὑμᾶς τῆς βασιλείας τοῦ Θεοῦ, ὑπὲρ ἧς καὶ πάσχετε.
Gal. 6. Rom. 6. [b]εἴπερ δίκαιον παρὰ Θεῷ ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς 6
Thess. 4. 16. θλῖψιν [i]καὶ ὑμῖν τοῖς θλιβομένοις ἄνεσιν μεθ' ἡμῶν, ἐν τῇ 7
ἀποκαλύψει τοῦ Κυρίου Ἰησοῦ ἀπ' οὐρανοῦ, μετ' ἀγγέλων
Rom. 2. δυνάμεως αὐτοῦ, [k]ἐν πυρὶ φλογὸς, διδόντος ἐκδίκησιν τοῖς 8
Psa. 2. 9. μὴ εἰδόσι Θεὸν καὶ τοῖς μὴ ὑπακούουσι τῷ εὐαγγελίῳ τοῦ
Rev. 1. 10. Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ [l]οἵτινες δίκην τίσουσιν, ὄλε- 9
θρον αἰώνιον, ἀπὸ προσώπου τοῦ Κυρίου καὶ ἀπὸ τῆς δόξης

5. *Ἐνδειγμα—Θεοῦ*] These words plainly refer to the preceding, but by what *connection* they are connected, is not very clear. If *ἐνδ.* be supposed to be a *Nominative*, we may supply *ἐστιν*, if an *Accusative*, we may supply *εἰς*, with the Peshi. Syr. The former seems to deserve the preference; and if the words be (with Zacharias and the Bible Editor) considered as parenthetical, the harshness of the elision will be lessened. Still the reference is the same; though what that is, the Expositors are not agreed. Some refer it to *ἀνεσις* &c. But by the best Commentators (as Chrys., Theophyl., Calvin, Zanch, Wolf, Whitby, Doddr., Benson, Rosenm., Koppe, Jaspis, and Pelt) it seems rightly referred to *διωγμοῖς καὶ θλ.*, q. d. 'Which suffering of persecution and affliction is a proof of the righteous judgment God will exercise at the last day.' Compare 2 Cor. iv. 7. See also Doddr., Koppe, and Benson ap. Rec. Syn. But no one has so well seized the gist of the passage as Calvin, in the following words. "Si tenemus hoc fidei principium, quod Deus ut justus mundi judex, ac nos ejusdem operis sui reponendo hor ejusdem non controversia injuriae, primordium *ἐνδείγματος* esse demonstrabitur judicii, quod nondum apparet." "*Ἐνδειγμα* is a rare word for *ἐνδειξις*. See Phil. i. 27. sq. With respect to *εἰς τὸ καταξ.*, it is by some referred to *ἐνδειγμα* or *δικαίας*, (see Pelt) but better by most recent Expositors to *ἀνεγκλ.* Still the connexion is not very clear. The sense appears to be: '[Which endurance of pains of affliction is permitted] in order that you may be made partakers of the kingdom of God.' *Εἰς τό* is frequently so used in the N. T.; of which examples are adduced by Schleus. and Wahl. And the sense above assigned to *καταξ.* (on which the best Commentators are agreed) is not unfrequent in the N. T., as Lu. xx. 35, 36. This verse serves to introduce the latter portion of the Chapter, which treats of the justice of the divine government.

6—9. *Εἴπερ* is here *confirmatory*, not *dubitative*, and may be rendered '*inasmuch*,' '*if* (as it is the case].' So it is used in Rom. viii. 9. *Παρὰ Θεῷ*, 'judice Deo.' *Ἄνεσις*, is a word of *middle* signification; but it has here more point than a word which had decidedly a bad sense. *Ἄνεσις* is also opposed to *θλῖψις* at 2 Cor. viii. 13. The word properly signifies *relaxed* from labour or affliction, and thus is nearly equivalent to *ἀναπαυσις*. It is figuratively used to denote the felicity promised to God's faithful servants, which usage is finely employed in a passage of exquisite beauty and pathos at Heb. iv. 1—11. *Μετ' ἐμοῦ*, 'together with us.' "Sed (observe Benson) to show the certainty of the thing."

— *ἐν τῇ ἀποκαλ. τοῦ Κυρίου—ἐν πυρὶ φλ.*] Here *ἀποκ.* (on which see Lu. xvii. 30) is nearly synonymous with *φανερωσις* at Col. iii. 4., but is more significant than *παρουσία*. *Δυνάμεως* is not (as some say) for *δυνατοῦ*, but signifies, (as Luther (also, and others explain) 'by whom he exercises his power.' 'Ἐν πυρὶ φλογὸς may be construed either with the preceding, (as it is done by most recent Commentators) or with the following, as it is by the ancients and most moderns. In the former case, it will denote the glory with which the Lord will be clothed at the last day. (See Benson.) In the latter, it will be symbolical of the awful punishment to be inflicted on the wicked, even "the lake of fire," mentioned in Revel. xx. 5. As to the reading *φλογ. πυρὸς*, it is a manifest correction. *Διδόντος ἐκδ.* is for *ποιήσοντος ἐκδ.* By *τοῖς μὴ εἰδ.* are meant those who have not embraced Christianity; implying the possession of the means of knowledge how to worship God aright, but the neglect of them. *Τοῖς ὑπακ.*, i. e. those who, after having embraced the Gospel, have not fulfilled its injunctions.

9 *Ὀλεθρον αἰων.*] This is an exegetical apposition, showing the nature of the punishment, "everlasting perdition." 'Ολ., for *ἀπώλειαν*, implying misery the most extreme (see Matt. vii. 13. 1 Thess. v. 3) and utter and irremediable destruction. The words *ἀπὸ προσ. τοῦ Κυρίου* &c. depend upon *τίσουσιν*, and their sense must be decided by the force ascribed to the *ἀπό*, which many eminent Commentators suppose to be *causal*, explaining, 'punientur a Domino et a majestate ipsius vim suam exserente.' It is, however, more commonly, and perhaps justly, supposed to signify 'far removed from,' 'thrust from,' as often elsewhere. So in Lu. xiii. 28. *ἀπὸ τῆς βασιλείας τοῦ Θεοῦ* is opposed to *ἔξω δὲ βαλλόμενοι* &c. also v. 5. And in the present passage there is supposed to be an allusion to Is. ii. 19 *ἀπὸ προσώπου τοῦ φόβου Κυρίου, καὶ ἀπὸ τῆς δόξης τοῦ ἰσχύος αὐτοῦ*. The *τό πρόσ. τοῦ Κυρίου* is not so much for *τοῦ Κυρίου* as it is a more energetic and graphic term. So our Lord, Matt. xxv. 41., says to the wicked: *πορεύεσθε ἀπ' ἐμοῦ οἱ κατ. εἰς τὸ πῦρ τ. α.*

10 τῆς ἰσχύος αὐτοῦ· ᵐ ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγί- ᵐ Ver. 1.
ois αὐτοῦ, καὶ θαυμασθῆναι ἐν πᾶσι τοῖς πιστεύουσιν (ὅτι 11 Thess. i.
ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς) ἐν τῇ ἡμέρᾳ ἐκείνῃ. 10. Apoc. i. 7.
11 εἰς ὃ καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ
τῆς κλήσεως ὁ Θεὸς ἡμῶν, καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγα-
12 θωσύνης καὶ ἔργον πίστεως ἐν δυνάμει· ὅπως ἐνδοξασθῇ τὸ
ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν ὑμῖν, καὶ ὑμεῖς
ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ Θεοῦ ἡμῶν καὶ Κυρίου Ἰησοῦ
Χριστοῦ.

1 II. ΕΡΩΤΩΜΕΝ δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρου- ᵃ Jer. iii. 6.
σίας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡμῶν ἐπισυναγω- Matt. xxiv. 6. & Rom. x. 6. & Col. iii. 18.
2 γῆς ἐπ' αὐτόν, ᵒ εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ 1 Joh. v. 1.

10. In ἐνδοξ. ἐν τοῖς ἁγ. α. and θαυμ. ἐν πᾶσι τοῖς πιστ. there is a parallelism, of which the two members illustrate each other, and the sense is: 'that God may derive glory from the eternal happiness which he will bestow on all faithful Christians.' The words ἐν τῇ ἡμέρᾳ ἐκ. are (as the best Commentators are agreed) transposed, as in Rom. x. 12. πρόσωπον, to which, after a parenthesis of two verses, corresponds ἐν ἡμέρᾳ at v. 16. So here the words ὅτι—ὑμᾶς are parenthetical; and the sense (which has been variously expressed) seems to be, 'because our testimony among you (inwardly, apud, i.e. coram vos) hath been believed by you.' Now the foregoing sentiment, which has respect to *all* believers, is in this parenthesis indirectly and mentally *applied* to the *Thessalonians* in particular. Thus the full sense is, 'And in you particularly this will be the case, because you *have* believed and obeyed the Gospel.'

11. εἰς ὃ] 'in order to which,' i.e. that he may be thus glorified in *you*. The sense of the next clause ἵνα ἀξιώσῃ—Θεὸς ἡμῶν depends upon that assigned to the word ἀξιώσῃ, which some Interpreters explain 'would make you worthy,' i.e. make you to be worthy; equivalent to the ἱκανοῦν at Col. i. 12. A signification rare in the N. T., but found in the Classical writers, and here adopted by the Peshi. Syr. This interpretation, however, is somewhat precarious; and it seems better, with many eminent Commentators and our English Versions, to render it, 'may account you worthy of,' 'vouchsafe to bestow upon you.' So καταξιοῦσθαι supra v. 5. So the word is used in Lu. vii. 7. and perhaps in Heb. iii. 3., as also in the Classical writers. See Hesych. and Steph. Thes. Κλῆσις the best Expositors are agreed in regarding as put, by metonymy, for the state of blessedness in the Gospel, to which they were called, as Phil. iii. 14. Eph. i. 18. Heb. iii. 1. Compare Eph. iv. 1. The τῆς need not be rendered *this*; rather *his*, i.e. *the* calling to which *he* hath called you. Καὶ πληρώσῃ—δυνάμει. These words are not very perspicuous, and have been variously interpreted. The sense seems to be, 'that he would powerfully and fully accomplish all the benevolent designs of his goodness, and consummate your work of faith.' Εὐδοκία signifies *benepleritum*: and ἀγαθωσύνη is added to strengthen the sense. See i. 15 & 17. Rom. x. 1. By πλήρ. ἔργον πίστεως (which is variously interpreted) seems to be meant, 'make your faith complete in those things which are in proper form.' See 1 Thess. i. 2 & 3. and James i. 3 & 4.

12. ὅπως ἐνδ. τὸ ὄνομα—αὐτῷ] This points to the *effect* of the preceding. Τὸ ὄνομα τοῦ Κ. is not a pleonasm, but a stronger expression, meant, as Beng. suggests, to do the more honour to God in the work of man's salvation. 'Εν ὑμῖν and ἐν αὐτῷ may be rendered, 'by him and by you;' the former relating to this world; the latter, to the world to come. But the ἐν may, as Bern supposes, have been adopted to hint at the union between Christ, the Head, and his members. Now this great work so far exceeds all that could have been imagined, or the greatest human merit have claimed, that it is well said in the words following to be κατὰ τὴν χάριν τοῦ Θεοῦ &c. This passage, Bern remarks, beautifully expresses all those gradations in the salvation of the elect mentioned at Rom. viii. 30.

II. The mention of the coming of the Lord enables the Apostle to introduce that of the end of the world, and to correct the error, encouraged by a misunderstanding of his words, as if it were just at hand.

1. ἐρωτῶμεν] The full sense seems to be, 'we earnestly intreat and exhort you.' The ὑπὲρ must, with almost all the best Commentators, be taken for περί, construing, as often. The early moderns, indeed, took it as put for διά, by, considering it as a particular observantia. But on account of the preceding Chapter, this sense is not as suitable here, "for the Apostle (observes Professor Schoefield) in his 'Hints') is going to speak to them on a subject concerning which they had been troubled."

Καὶ ἡμῶν ἐπισ. ἐφ' αὐτόν. 'our gathering together unto Him.' Ἐπισυναγωγή only occurs once elsewhere in the N. T., namely, at Heb. x. 25., where it is used of a Christian congregation. It is often employed in the Apocrypha to denote the congregation of the Israelites. The term corresponds to the ἐπάθροισις of 1 Thess. iv. 14—27., and is illustrated by Matt. xxiv. 31. συνάξουσι τοὺς ἐκλεκτοὺς αὐτοῦ. It is well observed by Salmas. cited by Pott, that, "the coming of Christ, and our gathering together unto Him, are here united as relatum et correlatum."

τοῦ νοὸς, μήτε θροεῖσθαι, μήτε διὰ πνεύματος, μήτε διὰ
λόγου, μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν
ἡ ἡμέρα τοῦ Χριστοῦ. Μή τις ὑμᾶς ἐξαπατήσῃ κατὰ μη- 3
δένα τρόπον· ὅτι οὐκ μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, καὶ

2. εἰς τὸ μὴ σαλευθῆναι] The dependence upon ἐρωτ. in the preceding verse; εἰς τὸ being for τοῦ. Καὶ θορυβεῖσθαι μᾶλλον translates to be troubled; of which metaphorical sense of the word we have an example at Acts xvii. 13. Compare Eph. iv. 19. James i. 6. So Arrian cited by Wets.: μὴ ἀποκλινόμενοι διὰ τῶν ἐπιφορημάτων. A metaphor taken from a ship torn from its anchorage, and carried out to sea; which, indeed, seems to be what St. Paul had in mind in this passage, ἀπὸ τοῦ νοὸς ('from your mind') being for ἀπὸ τῆς διανοίας v. 5. In what that consists, the passage of Hebrews best shows, namely, basis on the revelation of God by his Apostles. Θροεῖσθαι is exegetical of σαλευθ. See Nonn. on Matt. xxiv. 6. ἀκούσετε δὲ πολέμους καὶ ἀκοὰς πολέμων. Thus the sense is, 'that ye be not hastily shaken from the hitherto settled persuasion of your minds, nor be thrown into unreasonable perturbation.'

The Apostle then adverts to the various modes in which they might be perverted, i. e. διὰ πνεύματος, λόγου, and ἐπιστολῆς, where πνεῦμ. is not to be taken (with some) of a person but simply a pretended revelation of the Spirit. Διὰ λόγου is by some Expositors, from Gens. ἀπὸ στόματος, united (*per hypostigma*) with διὰ πνευμ.; and thus the ὡς δι' ἡμῶν will be referred to both (as λόγου and πνεύματος to Πάντα πν. v. 16.) the former referring to something asserted to have been *said* by St. Paul; the latter, to a letter purporting to have been written by him. Render, 'neither by report nor by letter, as coming from us.

3. κατὰ μηδ. τρόπον] i. e. neither by these nor any other means.

— ὅτι οὐκ μὴ ἔλθῃ ἡ ἀποστασία &c.] There is plainly an omission at the end of the sentence, viz. ὅτι ἐστὶ Θεοῦ, or some words to complete the sense, which, from the extreme length of the inserted portion, were forgotten to be supplied. Now, from the εἰς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ Χριστοῦ in the preceding verse, it is plain that the Apostle meant 'that day will not arrive until' &c.

On the purport of this most difficult portion of Scripture, treating of the 'Man of sin' great difference of opinion exists, and there has been enough written upon it to fill a Volume. The various interpretations may be distributed into two classes, 1. That which supposes the words to have respect to what was *speedily* to happen, and in a comparatively short time did happen, as the *destruction of Jerusalem*, or the *great apostasy* which preceded that event, or the *revolt of the Jews* from the Romans, or the prevalence of the *heresy of the Gnostics*, not to mention other less probable opinions. 2. That which supposes the words to have respect to something which was to happen *long after*; and of the interpretations of this class there are two divisions; 1. of those who think the apostasy and the Man of Sin have already appeared, in *Papery* or *Mahometanism*; 2. *of* those who think they are yet to come.

The generality of Commentators consider the whole portion, v 3—12., as having reference to the great heresy of Papery and the corruptions of the Romish Church; taking the "Man of sin" to denote the series of persons who have filled the Papal Chair, and the apostasy of the characteristic corruptions of the Romish Church. But though this view has been supported by the ability of Mede, Benson, Bp. Newton, Macknight, and others, and is much countenanced by several striking coincidences which exist between the characters of the apostasy, and those of Popery, (not to mention the complete establishment of the figure by which a series of persons filling an office are spoken of as one,) yet it is liable to such serious objections (which will appear from what is said further on), that I cannot venture to adopt it. As to that which refers the passage to *Mahometanism*, it may be considered utterly unfounded. That religion could not be termed an apostasy since Mahomet and the first Mahometans had no connexion with Christianity. As to the interpretations of Class 1., they are all liable to insuperable objections, and deserve little attention. Before I venture to point out where the truth probably lies, it may be proper to premise a few remarks on the nature of the passage; and to consider how far we are warranted in expecting to be enabled clearly to discern its full sense, and explain its complete application. And first, it is evident from the use of the Article with ἀποστασία in every one of the MSS., and the οἶδ. μνημονεύετε &c. of vv. 5 & 6., that the Apostle does not here communicate any new declaration, but that he only repeats one before made, and bids them "remember what he had told them;" which implies that something was *then said* and which is now *omitted*. The Apostle's words are plainly meant for the *Thessalonians* as v., and we may presume that, with the aid of what had been before said, the Thessalonians were enabled to fully comprehend their meaning. But it is very possible that what was well understood by those who were present at the conversation in question may to others be unintelligible, or at least very difficult of comprehension. It was, therefore, not to be expected but that much obscurity must hang over the passage; and, therefore, some harshness may be tolerated in the explication. And may it not be possible that the Apostle himself did not *fully* comprehend the *circumstances*, nor was informed as to the *time* when the events predicted would take place?

To proceed, it is of no small consequence to ascertain what general points, and those unconnected with any particular hypotheses, admit of being laid down as fully ascertained. That the *day of the Lord* here spoken of is not the *destruction of Jerusalem*, as some maintain; but the *day of judgment*, is quite certain. It is scarcely less so (and the ancient Expositors were all of that opinion) that the ὁ ἀνθρωπος τῆς ἀνομίας of St. Paul has reference to the very same character as the ὁ ἀντιχριστος of St. John, (1 Ep.

ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἀνομίας, ὁ υἱὸς τῆς ἀπωλείας,
4 ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον Θεὸν ἢ
σέβασμα· ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ ὡς Θεὸν
5 καθίσαι, ἀποδεικνύντα ἑαυτὸν ὅτι ἔστι Θεός. Οὐ μνημο-
6 νεύετε, ὅτι ἔτι ὢν πρὸς ὑμᾶς, ταῦτα ἔλεγον ὑμῖν; καὶ

in 16 and elsewhere—and who is meant, though not called by that name, in the Apocalypse (ch. xiii.—xix.), the ancients all considered the prophecy as one of distant completion, and not to be understood till its fulfilment. They and the most eminent modern interpreters are agreed, that the prophecy of Daniel (ch. vii.) has reference to the same subject as the words of St. Paul and St. John. Hence it is probable that both St. John and St. Paul had in view the clearer portion of Daniel which manifestly relates to the coming of the Son of Man, and the events which should precede and accompany his advent. But that their descriptions were, as some think, no more than suggested thereon may be doubted. It should seem that something was revealed thereon, and the same highly figurative symbolical and allegorical mode of expression was adopted, but that many other characteristics of the Apostasy and Anti-Christ, or the Man of Sin, were added by St. Paul (whose words in this whole portion, ver. 3—12, may be regarded as a further illustration of what is obscurely and very figuratively spoken of by Daniel) from the inspiration of the Holy Spirit, or from actual, though limited, revelation. Upon this whole, there seems most reason to suppose with many eminent expositors for the last twenty centuries, that what is here spoken of has not yet taken place, though I am inclined, for various reasons, to think that the mystery or secret principle of iniquity and apostasy is now actually working, and that when Almighty Providence shall please that the τὸ κατέχον shall no longer impede the full working of the principle, the mystery, (an double consisting of a series of acts though marked by the Article as one whole) will rapidly display itself, especially when the Man of Sin, or Anti-Christ shall be revealed or known, and who shall be the great Agent of the Evil One in the whole transaction. But to proceed to the verse-wise interpretation of the most important words and phrases contained in this interesting portion.

Ἀποστασία properly denotes a standing off or separation from a person, whom it implies, in the case of a Deity, revolt. In the Scriptures, however, it almost always means *abandonment of a religion*, by passing over to another, or to infidelity; but it is never used of the expression of a religious or personal contempt or profanation of it. The term must be taken, as Calvin says, a very general defection from God by infidelity. And so it was taken by many of the ancient expositors. Ἀποκαλυφθῇ does not, as some suppose, simply denote *appearance*, but has an allusion to those secret machinations of apostasy, which should at various times precede the final and general one. In the expression ὁ ἄνθρ. τῆς ἀνομίας we may, with the ancient and some eminent modern expositors, trace an Hebraism, a parallelism of Satan with Christ.

As the Saviour is styled ὁ ἄνθρωπος, the human nature appointed by the divine decree by God and Christ, so will the power of Hell, introduced in the person of a man, δι' ἀνθρώπου, says Chrys., τὴν ἐνέργειαν τοῦ διαβόλου, appear when the apostasy shall have gone so far as to require his agency. He is here called τὸν τῆς ἀνομίας, as in ch. iv. 3, and in Job xxi. 30, called by a similar appellation, Νὰ ἡμέρᾳ ἀπωλείας ἀγόμενος. Job 4.

4. ὁ ἀντικείμενος—ὑπεραιρόμενος. In these words the Apostle has borrowed from Dan. xi. 36. The verb and compound are so used in order to be construed in one idea, denoting the exalting himself over and opposing himself to God, and putting down all worship of the Deity, in what ever form it may be shown, that necessitates his to the Deity alone so as to be the only object of worship. The more mode of interpretation is also supported by most of the ancient expositors. So Chrys. Οὐ γὰρ εἰς ἀνθρωπίνας τιμὰς ἐκείνος, ἀλλ' οὐδὲ εἰς τὴν ἐμὴν, καὶ ἀφεστὼς ἀπελήλυθε τοῦ Θεοῦ καὶ ἀλλοτριωθεὶς ἐκ τῆς ἐμῆς τοῦ Θεοῦ, οὐ τῆς ἐν Ἰησοῦ Χριστῷ μόνον, ἀλλὰ καὶ ἐκ τῆς πατρικῆς ἀγάπης· ἐκ τῆς ἀφάτου τοῦ προσώπου τῆς Θεότητος ἀπολαμβάνοντος θεραπείας. The expression (on which see 2 Cor. x. 5) is explained, I believe, in the very popular sense. Of τῶν λεγομένων θεῶν on which compare 1 Cor. viii. 5. The above view is supported by Grot., Koppe, and Holt. The word σέβασμα was used both of God and of men, i. e. such as were considered God's representatives on earth, namely, kings and emperors. Σέβασμα signifies "whatever object is worshipped or regarded as God." See Theophy. Jona in Wisd. xiv. 20 and Acts xvii. 23. Lee quotes the case of the heathens "Deos metuo Jovem, Deum metuo Sol." Ita ut ne quidem ab ullo quam sepulcro contineri queat. Remier, "inasmuch that Antichrist is best reckoned, on the authority of the Fathers and several eminent expositors, "not less of the temple of God as God, than in quality of God." I see no reason for giving another sense to it, as Chrys. and Ecumenius, comparing 1 Cor. iii. 9, ναὸς γὰρ ἐκείνοις ἐστὶν ἡ θεότης, i. e. ἀποδείξει θεὸν ἑαυτόν, as I have said of Christ. Considering the highly allegorical or symbolical nature of the whole of this portion, I see no difficulty in supposing that by "the temple of God" is meant (as a most ancient and many eminent modern expositors understand) the Christian Church, see 1 Cor. iii. 16, 17, 2 Cor. vi. 16, 1 Tim. iii. 15.

5. οὐ μνημονεύετε, κ.τ.λ.] It now seems to have occurred to the Apostle that to some at this time he had not, and, I conclude he reminds them that this is no other than he had before told them, having commonly cited 2 Thess. ii. 5 as a proof of some things which he was with them. (Calv.)

[illegible]

νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ. τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς 7 ἀνομίας, μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται. καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ Κύριος ἀναλώσει 8 τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ. οὗ ἐστιν ἡ παρουσία κατ' 9

6. καὶ νῦν τὸ κατέχον οἴδατε &c.] The νῦν seems rightly taken by Koppe, Pott, and Pelt as a particle of transition, Now then. As to what is meant by τὸ κατέχον (well explained by Chrys. τὸ κωλῦον), it is difficult to say, and [illegible] with certainty. And no wonder, since, as the Apostle is speaking of what they knew, his meaning cannot be expected to be very clear; nor can we expect to ascertain it. It may here be proper to notice the candid confession of St. Augustine, in the following pithy remark: "Quoniam dixit scire illos, aperte hoc dicere noluit. Et ideo nos, qui nescimus quod illi sciebant, pervenire cum labore ad id quod sensit Apostolus cupimus, nec valemus.—Ego prorsus quid dixerit, me fateor ignorare." I agree with Pelt, that the most probable opinion is that of Theodoret, who understands it of the decree of God's Providence, which hinders the appearance of the Man of Sin until the fulness of time. [illegible] is emphatic [illegible] καὶ νῦν, and is not put [illegible] for [illegible] ἀποκαλυφθήσεται, but there is a blending of two clauses into one; and the complete [illegible] [illegible] in his own season, [illegible] the [illegible] of the appearance of the [illegible] of Almighty Providence. See ch. viii. 30 [illegible].

7. τὸ γὰρ μυστήριον ἤδη ἐνεργ. τ. ἀ.] The Apostle saw a most pernicious principle of evil [illegible] manifesting itself among Christians, though, from the power which restrained it, not yet [illegible] developed. [illegible] Μυστήριον τῆς ἀν. is [illegible] supposed by Pelt to differ little from the ἀποστασία at v. 3, since the word ἀνομία may, by its etymology, very well signify ἀποστασία ἀπὸ τοῦ νόμου τοῦ Θεοῦ. So in 2 Macc. i. [illegible] those are called ἄνδρες ἄνομοι whose ἀποστασία was mentioned at v. 7. Μυστ. ἀνομ. must, with the [illegible] be taken as κεκρυμμένη ἀνομία, signifying a hidden [illegible], and what consequently works concealment. See Joh. iii. 19-21. Ἐνεργεῖται. The verb, Pelt observes, is here, as always in St. Paul, a middle (not used [illegible]) with a pronoun, per paronomasiam. Render, "exerts its force."

In the next words μόνον—γένηται there is an [illegible] in the [illegible]. And the sense, as was seen by the Syriac and some other [illegible], [illegible] be expressed by [illegible] the words as follows: "Only there is one who now restrains, and who will continue to do so until he be removed." [illegible] of μόνον (which corresponds to that of the Latin modo) is found in [illegible] Acts vi. 12. With respect to the meaning of ὁ κατέχων, this is generally explained according to the hypotheses of the annotator. It seems well observed by Pelt, that ὁ κατέχων may be taken of a [illegible] genus hominum quorundam," a "[illegible] quorundam [illegible] talium." And Calvin (cited by Pelt) well annotates thus: "Hoc mysterium iniquitatis [illegible], [illegible] oppositum [illegible] Satan, ut pateat [illegible] oppressurus, sed cum [illegible], quod aperte suo tempore facturus erat."

8. Here ὁ ἄνομος is, as [illegible] remarks, the author of the [illegible] τῆς ἀνομίας. The words following are, as Chrys. remarks, added for the comfort of the Christians. The first clause ὃν ὁ Κ. ἀναλώσει is formed upon Is. xi. 4, and [illegible]. And ἀναλώσει is used for the ἀνελεῖ of the Sept., as being a stronger term, denoting total destruction. As to the reading ἀνελεῖ here found in some MSS., it evidently came from the Sept.; and the common reading may be supported from [illegible] καὶ ἀνῃλώσω [illegible] αὐτὴν ἄφνω ἀναλώσειν, [illegible].

The πνεύμ. τοῦ στόματος is well explained by [illegible] "verbo [illegible]," which is confirmed by Chrys. [illegible] and [illegible]. The next clause designates the ease and the speed of this destruction, [illegible] expressed by the equivalent term καταργ., to utterly destroy any [illegible], by and at his very presence. [illegible] Chandler, [illegible] entire extermination, comparing Dan. vii. 26 (of the little horn) "they shall take away his dominion, to consume it and to destroy it for ever." Ἐπιφ. τῆς παρουσ. signifies "his glorious presence." Indeed the expression is often both in the Scriptural and Classical writers used to denote a true majesty.

9, 10. Οὗ ἐστιν ἡ παρουσία must, of course, be understood of the ἄνομος. The following description of the working of this power [illegible] only, as being [illegible], but [illegible] other [illegible]. See Matt. xxiv. 24. Rev. xiii. 4. xix. 20. Οὗ ἡ παρουσία ἐστὶ κατ' ἐνεργ. τ. Σ. is (as Pelt remarks) for ἐν παρουσίᾳ [illegible] τοῦ Σ. ἐνεργουμένου ἐν αὐτῷ, "at whose presence Satan will work with great power." [illegible] ἐνεργ. [illegible]. The δυνάμεις καὶ σημ. καὶ τέρ. may be taken, with [illegible] nature, as at Acts ii. 22 δυνάμεσι καὶ τέρασι καὶ σημείοις. As, however, πάσῃ is here added, it should rather seem, that by [illegible] is denoted "great power," and by σημ. καὶ τέρ., the kinds of power. The ψεύδους [illegible] them. The next words καὶ ἐν πάσῃ ἀπάτῃ τ. ἀδ. advert to other means by which Antichrist and his agents and abettors will endeavour to advance their course, by every other unrighteous deceit and fraud as well as that of

ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ
10 τέρασι ψεύδους, καὶ ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας, ἐν τοῖς 1 Cor. 2. 16. 4. 6. 2.
ἀπολλυμένοις· ἀνθ' ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξ-
11 αντο εἰς τὸ σωθῆναι αὐτούς. καὶ διὰ τοῦτο πέμψει 1 Sam. 1. 26. 1 Tim. 4. 1.
αὐτοῖς ὁ Θεὸς ἐνέργειαν πλάνης, εἰς τὸ πιστεῦσαι αὐτοὺς
12 τῷ ψεύδει· ἵνα κριθῶσι πάντες οἱ μὴ πιστεύσαντες τῇ
ἀληθείᾳ, ἀλλ' εὐδοκήσαντες ἐν τῇ ἀδικίᾳ.
13 Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ Θεῷ πάντοτε περὶ 1 Thess. 1. 4. Eph. 1. 3.
ὑμῶν, ἀδελφοὶ ἠγαπημένοι ὑπὸ Κυρίου, ὅτι εἵλετο ὑμᾶς ὁ
Θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν ἐν ἁγιασμῷ πνεύματος καὶ
14 πίστει ἀληθείας, εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου
ἡμῶν, εἰς περιποίησιν δόξης τοῦ Κυρίου ἡμῶν Ἰησοῦ
15 Χριστοῦ. Ἄρα οὖν, ἀδελφοί, στήκετε, καὶ κρατεῖτε τὰς 1 Cor. 2. 6.
παραδόσεις, ἃς ἐδιδάχθητε, εἴτε διὰ λόγου εἴτε δι' ἐπιστο-
16 λῆς ἡμῶν. αὐτὸς δὲ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς, καὶ

pretended miracles. Ἐν τοῖς ἀπολλυμένοις must, as Pelt says, be joined with ἐνεργεῖται, quod latet in παρουσία κατ' ἐνέργειαν. Now this implies a *yielding* to the arts of the Seducer, and therefore τοῖς ἀπολλ. may be rendered 'among those who are sure to perish,' or 'among the wretched victims of their deceit.' The next words show *why* they are thus devoted to perdition, and may be rendered, 'inasmuch as they have not admitted the love or care of the truth, in order to their being saved.' The sense, indeed, is disputed; but the best way of settling it is to suppose, as I have done in Rec. Syn., that we have here a blending of two modes of expression, 'They did not love or care for the truth,' and, 'they would not receive or admit it.'

11. διὰ τοῦτο] i.e. because they have had no love of or care for the truth. "For (observes Benson) there is no effectual preservative from fatal error but the sincere love of truth and virtue." The best Commentators are agreed, that we are here to suppose that whom by which God is figuratively said to *do* a thing which he only permits to be done. Τῷ ψεύδει, 'what is false.'

12. ἵνα κριθ.] Here the best Expositors are agreed that ἵνα denotes, as often, just *end*, but *effect*. See Lu. xi. 50. Κριθ., for κατακρ. The εὐδοκ. ἐν τῇ ἀδ. signifies, 'willingly indulging themselves in false, and therefore wicked doctrines.'

13. ἡμεῖς δὲ—ὑμῶν] A repetition of what was said at i. 3. Render 'We are bound to give perpetual thanks to God for you, [namely, that it is not the case with *you*, but] that God hath, from the beginning, chosen *you* to *salvation*.' 'Απ' ἀρχῆς signifies 'from eternity,' (as at 1 Joh. i. 1. ὃ ἦν ἀπ' ἀρχῆς) alluding to the eternal purposes of God in calling the Thessalonians to the Christian faith. See Chrys. and Benson. Εἰς σωτηρίαν, for εἰς τὸ σωθῆναι, or ἵνα σωθῶν. In ἐν ἁγιασμῷ πν. is denoted the *means*, or the *mode* of the salvation, i.e. 'by the sanctification of the Spirit,' or, as Pelt explains, 'on condition of sanctification of spirit.' So at Eph. i. 4. to election is added the end and condition of it, εἶναι ἡμᾶς ἁγίους &c. And at 1 Pet. i. 1 & 2. Christians are termed ἐκλεκτοὶ κατὰ προγνῶσιν Θεοῦ πατρὸς ἐν ἁγιασμῷ πνεύματος. By πίστει ἀλήθ. is meant 'faith in, behalf of the truth,' i.e. the Gospel.

14. εἰς ὃ] 'unto which,' namely election and sanctification. Εὐαγγ. ἡμῶν, i.e. the gospel preached by me; as 1 Thess. i. 5. Περιπ. δόξης, like περιπ. σωτηρίας at 1 Thess. v. 9.

15. στήκετε] See Gal. v. 1. 1 Cor. xvi. 3. and Notes. Κρατεῖτε τὰς παραδόσεις, for κατέχ., as 1 Cor. xi. 2. τὰς παραδόσεις κατέχετε. By the παραδ. the best Expositors (except those of the Romanist persuasion) are agreed in understanding, 'the doctrines and precepts delivered to the world by the Apostles,' either in writing, or by word of mouth, as a revelation from God. And so παράδοσις is used at 1 Cor. xv. 3. See the able Notes of Calvin and Benson cited in Rec. Syn., and Dr. Miller's Plea of Tradition as maintained in the Church of Rome. The above view, it may be observed, is further supported by the authority of Theodor., who explains: Ἔχετε κανόνα διδασκαλίας τοῦς παρ' ἡμῶν ὑμῖν παραδοθέντας λόγους, οἷς καὶ παρόντες ὑμῖν διηρμόσαμεν, καὶ ἀπόντες ἐγράψαμεν. In εἴτε δι'—ἡμῶν, the ἡμῶν belongs to both λόγου and ἐπιστολῆς; and the sense is, 'whether by our word or epistle.' The εἴτε, as Gomar and Pelt remark, is (as is 1 Cor. xiii. 8. and xv. 11.) not *disjunctive*, but *conjunctive*, as frequently the Latin *seu*.

16. 17. This passage is very similar to those at 1 Thess. iii. 11–13. and v. 23. Ὁ Θεὸς καὶ πατὴρ ἡμῶν. Render, with Newc. 'our God and Father,' as at Col. iii. 3. Παράκλησιν αἰωνίαν καὶ ἐλπ. ἀγ., i.e. the consolations arising from the well-founded hope of everlasting life and salvation. So at 1 Cor. i. 3. God is called the God of all consolation. The ἐλπὶς ἀγαθὴ here is equivalent to the μακαρία ἐλπὶς at Tit. ii. 11. Ἐν χάριτι must be construed with δοὺς, and signifies, 'through [His] grace [alone],' without any merit of ours. Παράκλησιν is by the best Expositors understood of that kind of com-

ὁ Θεὸς καὶ πατὴρ ἡμῶν ὁ ἀγαπήσας ἡμᾶς καὶ δοὺς παρά-
[1] Thess. 5. 23. κλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι, [17] παρακαλέσαι
ἡμῶν τὰς καρδίας καὶ στηρίξαι ὑμᾶς ἐν παντὶ λόγῳ καὶ
[2] Mat. 6. 33. ἔργῳ ἀγαθῷ.

[a] Eph. 6. 18. Col. 4. 3. [b] Joh. 6. 44. Rom. 15. 31. [c] Joh. 17. 15. [1] Cor. 1. 8. c. 16. 13. [1] Thess. 5. 25. [d] 2 Cor. 7. 16.

III. [a]ΤΟ λοιπόν, προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα 1
ὁ λόγος τοῦ Κυρίου τρέχῃ καὶ δοξάζηται, καθὼς καὶ πρὸς
ὑμᾶς. [b]καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν 2
ἀνθρώπων· οὐ γὰρ πάντων ἡ πίστις. [c]πιστὸς δέ ἐστιν ὁ 3
Κύριος, ὃς στηρίξει ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ πονηροῦ.
[d]πεποίθαμεν δὲ ἐν Κυρίῳ ἐφ' ὑμᾶς, ὅτι ἃ παραγγέλλομεν 4

forting, which consists in quieting the mind, when troubled by anxious doubts and fears as to their salvation. See supra v. 2. Though merely the comforting them under affliction or persecution must be included. In στηρίξαι—ἀγαθῷ we must not, with some Expositors, take the λόγος of exhortation, or, with others, of consolation, but, as the ancients and best moderns are agreed, doctrine. Thus the sense of the passage is "may he support and confirm you in sound doctrine and virtuous practice, or in the words of Calvin, "et det illis perseverare tam in pro et constanter vitae cursu, quam in recta doctrina."

III. 1. προσεύχεσθε περὶ ἡμῶν, ἵνα &c.] The Apostle here, as occasionally elsewhere, desires the prayers of his converts, to set them an example of humility, and, as in the case of praying for them, to hint to them their duty of praying for each other. He, however, does not ask their prayers generally, or for any temporal good, but for what would be to him the greatest blessing—that the Gospel may, through his means, make its way rapidly, and be successful; for that, as the best Expositors are agreed, is the sense of τρέχῃ καὶ δοξάζηται. In the former of these terms there is the same metaphor (taken from a race-course) as in Ps. cxlii. 15. (where the LXX. render, ἕως τάχους δραμεῖται ὁ λόγος αὐτοῦ) which passage was probably in the mind of the Apostle. I would here compare Eurip. Ion 841 τρέχων ὁ θεὸς δὲ σοι τάδε σημήνειεν ἄν. The δοξάζ. has reference not so much to the Gospel being embraced by many, as its being glorified in itself by a faithful fulfilment of its requisitions, and recommended to others by its producing the fruits of righteousness. Compare supra i. 10 & 12. The words καθὼς καὶ πρὸς ὑμᾶς seem contain a delicate commendation of those whom he is addressing.

2. καὶ ἵνα ῥυσθῶμεν &c.] These words must be connected with ἵνα τρέχῃ &c. Render "And (in order thereto) that we (meaning himself, Silvanus, and Timothy) may be delivered from [the opposition and persecution of] &c." In τῶν ἀτόπων καὶ πονηρῶν ἀν. the ἄτοπ. is by most recent Expositors regarded as synonymous with πον. And as the word is used at Lu. xxiii. 41. But, from the words following some more special meaning seems intended, and the term appears to include the notions of unreasonable, and perverse (the latter of which meaning is assigned by the Peshito Syr.) the former regarding the heathens, the latter, the Jews or Judaizing Christian teachers, described in 2 Tim. iii. 8. as ἀνθρώποι κατεφθαρμένοι τὸν νοῦν, and, by an emphasis of the foregoing, ἀδικοῦμεν περὶ τῶν πίστεων. The ancient Expositors, indeed, confined it to the latter.

— οὐ γὰρ πάντων ἡ πίστις) The sense here is certainly not what many Expositors assign, "There are few men of integrity," or persons whom we can trust," for that interpretation is neither permitted by the use of the Article, nor is it suitable to the context. And the sense assigned by Benson and others, "for all men do not embrace the Christian faith," is very frigid and inappositc. The true interpretation is, I apprehend, that of the ancient and many eminent modern Expositors, especially Crell., Wolf, Le Clerc, Turretin., Wolle, and Pelt, "all have not the dispositions of mind to permit them to receive the truth," i. e. the Gospel; but only the lovers of truth and virtue. Nay even admitting the Calvinistic interpretation, "for faith is not in the power of all men," yet that is susceptible of a satisfactory explanation, consistent with free-will, such as is introduced in the masterly Notes of Grot. and Crell. See Rec. Syn. The true reason in such a case is that suggested by the Apostle at 2 Cor. iv. 3 & 4.

3. πιστὸς δὲ ὁ Κύριος &c.] This is by the best Expositors supposed to have been suggested by the πίστις of the preceding verse. The connexion is ably traced by Pelt as follows: "Those bad men who oppose the truth do, indeed, lie in wait for us; but we may hope God will rescue us from their evil designs, who of his faithfulness and truth will never forsake us." "Thus (continues he) as in a similar passage of 1 Cor. x. 13. in temptations proceeding from men, is opposed the faithfulness of God in performing his promises. See also 1 Cor. i. 8 & 9 and 1 Thess. v. 24. Ἀπὸ τοῦ πονηροῦ. Expositors are not agreed whether this means "evil," or "the Evil one," i. e. Satan. The latter interpretation is adopted by almost all ancients and many moderns, and, among them, by Bp. Middl., who urges the use of the Article. That, however, will only show that the interpretation may, not that it must be, adopted. The other, which is adopted in our common version, and also by most of the later Commentators and Translators, is supported by the authority of the Peshito Syr. That τοῦ πον. may mean "evil," is clear from Rom. xii. 9. συναγωνιστὴς τοῦ πονηροῦ.

4. πεποίθ. &c.] Compare Gal. v. 10. Pelt observes, that it is the Apostle's manner to couch exhortation under exhortation. The ἡμᾶς is opposed to πάντων at v. 2. "Ἐν Κυρίῳ, i. e. says Chrys., 'in his benevolence, implying the

5 ὑμῖν, καὶ ποιεῖτε καὶ ποιήσετε. ὁ δὲ Κύριος κατευθύναι
ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ Θεοῦ, καὶ εἰς τὴν
ὑπομονὴν τοῦ Χριστοῦ.
6 Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ Κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ, στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελ-
φοῦ ἀτάκτως περιπατοῦντος, καὶ μὴ κατὰ τὴν παράδοσιν
7 ἣν παρέλαβε παρ' ἡμῶν. αὐτοὶ γὰρ οἴδατε πῶς δεῖ μιμεῖ-
8 σθαι ἡμᾶς. ὅτι οὐκ ἠτακτήσαμεν ἐν ὑμῖν, οὐδὲ δωρεὰν
ἄρτον ἐφάγομεν παρά τινος· ἀλλ' ἐν κόπῳ καὶ μόχθῳ νύκτα
καὶ ἡμέραν ἐργαζόμενοι, πρὸς τὸ μή ἐπιβαρῆσαί τινα ὑμῶν
9 οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν· ἀλλ' ἵνα ἑαυτοὺς τύπον δῶμεν
10 ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς. καὶ γὰρ ὅτε ἦμεν πρὸς ὑμᾶς,
τοῦτο παρηγγέλλομεν ὑμῖν· ὅτι, εἴ τις οὐ θέλει ἐργάζεσθαι,
11 μηδὲ ἐσθιέτω. ἀκούομεν γὰρ τινας περιπατοῦντας ἐν ὑμῖν
12 ἀτάκτως, μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους. τοῖς

[a] Rom. 16. 17. [b] Cor. 4. 11. 12. [c] Thess. 4. 11. [d] 2. 14. [e] Acts. [f] Tit. 2. 10. [g] Joh. 10. [h] 1 Cor. 4. 14. [i] 1 Thess. 1. 6. [k] 2. 10. [l] 4. 11. [m] Acts 18. 3. [n] 20. 34. [o] 1 Cor. 4. 12. [p] Cor. 11. 9. [q] 12. 13. [r] 1 Thess. 2. 5. [s] Matt. 10. 10. [t] 1 Cor. 4. 16. [u] 9. 3, 6. [v] 11. 1.

necessity for the Divine assistance cooperating with our own earnest endeavours. See Chrys. and Theophyl. To trust, indeed, in the assistance of God, that they are doing what he enjoins, seems to involve something of incongruity. Nor is the difficulty removed by taking the words, as Pelt does, thus: 'Confidemus autem, Domino ipso confirmante spem nostram, fore, ut quæ' &c. The most effectual method of solution seems to be to regard the sentence as containing two members blended into one. Thus the sense will be, 'Now we hope and trust that [upon the whole] ye are doing the things which we command you, and we trust in the Lord's assistance that ye will be enabled to continue to do them.' It is well observed that the Apostle everywhere urges the *necessity of divine grace*, and yet, on the other hand, admits free-will, or human liberty of action. See Phil. ii. 12. sq. 2 Cor. iii. 5. Rom. vii. 18.

5. ὁ δὲ Κύριος κατευθύναι—Θεοῦ] Notwithstanding the attempts here made to establish a sense very different from the one commonly assigned, the latter is doubtless alone the true one. See Rec. Syn. and Pelt. The words (which are quite in the Apostle's manner) may be rendered, 'And now [in order thereto] may the Lord [by his Holy Spirit] direct your hearts unto the love of God.' On κατευθ. see Note on 1 Thess. iii. 11. Any seeming incongruity is removed by supposing Κύρ. to mean 'the Lord working by the *Holy Spirit*.' Τὴν ὑπομ. τ. Χρ. is by most recent Commentators explained, such patience as Christ displayed in his sufferings.' But there seems no reason to abandon the view taken by the ancient and most modern Expositors, 'the patient endurance of tribulations such as Christ suffered, and which Christians must be prepared to endure in his cause.'

6-16. We may observe the address with which the Apostle first makes use of soothing language to show his affection for them, and to make palatable the reproofs he was about to introduce, such as were meant to correct a spirit which, while he was at Thessalonica, the Apostle had remarked among some Christians; namely, a disposition to be idle, and throw themselves on the bounty of their richer or more industrious brethren for maintenance. These he had before enjoined to "quietly work, and eat their own meat." As, however, his injunctions had been little attended to, he repeats them with greater authority and earnestness, strictly commanding the other Christians to break off all familiar intercourse with such, in order thereby to bring them to shame and repentance. Στέλλ. ἑαυτ. 'that ye withdrew yourselves from,' ἀφίστασθαι, χωρίζεσθαι ἀπό, as the ancient Commentators explain. See Note on 2 Cor. viii. 18-21. Ἀτάκτως περιπ. must here denote an idle life, removed from that regular *industry* which the great Legislator enjoined on man at the fall. See 1 Thess. v. 14. By the παρά, are meant those spoken of at v. 15.

7. The Apostle here calls in his own example in aid of his precepts. Αὐτοὶ γὰρ &c. The sense seems to be that assigned by Beng. and Pelt, 'For you yourselves know what manner of living ye ought to practise, in order to imitate us.' Ὅτι οὐκ ἠτακτ. &c. There seems to be a clause omitted, q. d. '[Only, I say, imitate us;] for' &c.

8. δωρεὰν] i. e. without working for it, as it were a free gift. On the rest of the verse see 1 Cor. iv. 12. Acts xx. 34. 1 Thess. i. 5. ii. 9.

9. ἐξουσίαν] scil. τοῦ δωρεὰν ἄρτον φαγεῖν παρ' ὑμῶν. On which see 1 Cor. ix. 6. Six reasons are assigned by Benson, why the Apostle showed this forbearance, which see in Rec. Syn.

10. εἴ τις οὐ θέλει—ἐσθιέτω] A sort of proverb, of which many examples are adduced.

11. ἀκούομεν γάρ] The γάρ has reference to a clause omitted, q. d. '[I am induced to give this injunction] for I have' &c. At ἐργαζ. and περιεργ. there is a paronomasia; as 1 Tim. v. 13. οὐ μόνον ἀργαί, ἀλλὰ καὶ περίεργοι. Περιεργάζεσθαι signifies properly to *labour exceedingly*; 2. to devote superfluous labour (the περί answering to *over*, as in *over-work*); 3. to labour or give one's attention to things which have no relation to one's own proper business; which is usually the case with meddling persons.

δὲ τοιούτοις παραγγέλλομεν καὶ παρακαλοῦμεν διὰ τοῦ
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα μετὰ ἡσυχίας ἐργαζόμενοι,
1 Gal. 6. 9. τὸν ἑαυτῶν ἄρτον ἐσθίωσιν. [13] Ὑμεῖς δέ, ἀδελφοί, μὴ ἐκκακή- 13
m Matt. 18. 17. σητε καλοποιοῦντες. [14] Εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ 14
1 Cor. 5. 9. 11. supr. ver. 6. ἡμῶν, διὰ τῆς ἐπιστολῆς, τοῦτον σημειοῦσθε· καὶ μὴ συναναμίγνυσθε αὐτῷ, ἵνα ἐντραπῇ· καὶ μὴ ὡς ἐχθρὸν ἡγεῖσθε, 15
n Rom. 14. 33. or 16. 20. 1 Cor. 14. 33. 2 Cor. 13. 11. Philipp. 4. 9. 1 Thess. 5. 23. ἀλλὰ νουθετεῖτε ὡς ἀδελφόν. [16] Αὐτὸς δὲ ὁ Κύριος τῆς 16
εἰρήνης δώη ὑμῖν τὴν εἰρήνην διὰ παντὸς ἐν παντὶ τρόπῳ.
ὁ Κύριος μετὰ πάντων ὑμῶν.
o 1 Cor. 16. 21. Col. 4. 18. [17] Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὅ ἐστι σημεῖον ἐν 17
πάσῃ ἐπιστολῇ· οὕτω γράφω· [18] ἡ χάρις τοῦ Κυρίου ἡμῶν 18
Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν.

Πρὸς Θεσσαλονικεῖς δευτέρα ἐγράφη ἀπὸ Ἀθηνῶν.

12. μετὰ ἡσυχ.] Namely, as opposed to that unsettled spirit which indisposed them for work, and set them on a disorderly life. The phrase τὸν ἑαυτῶν ἄρτον ἐσθιεῖν seems to be adagial. Many similar expressions are cited from the Classical writers, descriptive of the contrary. So the parasite is said ἀλλοτριοφαγεῖν to eat *cibum alienum, alienam quadram.*

13. μὴ ἐκκακήσητε καλοπ.] This is certainly similar to the injunction at Gal. vi. 9. τὸ καλὸν ποιοῦντες μὴ ἐκκακῶμεν, 'let us not be weary of doing good' by the exercise of charity; which passage, together with the connexion with the preceding (indicated by the δὲ) must determine the sense here to the subject of Christian charity; though most Expositors extend it to that of virtue in general. And as to καλοποιεῖν occurring in that sense at Levit. v. 4., these the context and opposition with κακοποιεῖν require *that* sense, as the context here does the *other*. The δὲ shows that the admonition was intended for those above the working classes, being meant to repress that disinclination to relieve and assist even the industrious and deserving, which was apt to be engendered by the idleness, or unworthiness of some individuals.

14. διὰ τῆς ἐπιστ.] Some Expositors antient and modern connect this with σημειοῦσθε, placing a comma after ἡμῶν, in the sense, 'inform me of the delinquent by letter.' That, however, is negatived by the use of the *Article*; for, as Bp. Middl. has shown, if such had been the meaning, there would have been none. And σημειοῦσθε cannot well admit of that sense. Τῆς ἐπιστολῆς may be rendered (with Bp. Middl.) 'our Epistle,' literally, the Epistle which we wrote you. The sense of σημ. required by this interpretation is, indeed, not very frequent, but it is sufficiently supported by authority, and is confirmed both by the context here, and the etymology of the word. On μὴ συναναμίγ. see 1 Cor. v. 9 & 11. The expression is equivalent to the συγχρᾶσθαι of Joh. iv. 9. Thus it was a sort of excommunication, such as was in use among the Jews. See Schoettg. on Matt. xviii. 17. Ἵνα ἐντραπῇ, i.e. 'that the shame thereof may bring him to repentance.' Compare Tit. ii. 8. and 1 Cor. iv. 14. and Notes.

15. καὶ μὴ ὡς ἐχθρὸν ἡγ.] 'and yet regard him not as an enemy.' These words are meant to show the *nature* of this sort of punishment, and how far it should extend. It was to be considered as a νουθεσία, having in view not so much the punishment, as the reformation of the offender. And the conduct adopted with regard to him was not to be so far removed from friendliness as to approach to hostility. The term νουθ. is to be taken as at 1 Thess. v. 14. Compare Levit. xix. 17.

16. See Matt. xxviii. 20. and compare Rom. xv. 33.

17, 18. See Note on Rom. xvi. 21–23. 1 Cor. xvi. 24.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΤΙΜΟΘΕΟΝ

ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

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1 I. [a] Παυλος ἀπόστολος Ἰησοῦ Χριστοῦ, κατ' ἐπι-
ταγὴν Θεοῦ σωτῆρος ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ
2 τῆς ἐλπίδος ἡμῶν, [b] Τιμοθέῳ γνησίῳ τέκνῳ ἐν πίστει·
χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Χριστοῦ
3 Ἰησοῦ τοῦ Κυρίου ἡμῶν. [c] Καθὼς παρεκάλεσά σε προσ-
μεῖναι ἐν Ἐφέσῳ, πορευόμενος εἰς Μακεδονίαν, ἵνα παραγ-

[a] Act. 9. 15. Col. 1. 27. Gal. 1. 1.
[b] Act. 16. 1. 1 Cor. 4. 17. 1 Thess. 3. 2. Gal. 1. 3. 1 Pet. 1. 2.
[c] Act. 20. 1, 2. Gal. 1. 6, 7.

On the authenticity, and consequently canonical authority, of this and the second Epistle to Timothy, there has never been a doubt: but on the time when they were written much difference of opinion subsists. *Most* of the learned fix this first Epistle to A. D. 64, while Dr. Burton assigns it to 52, soon after St. Paul left Ephesus, and he thinks it might be written from Troas. "At the beginning of the year (continues Dr. Burton) he had sent Timothy to Corinth, intending him to return before his own departure (Acts xix. 22. 1 Cor. iv. 17. xvi. 10, 11.) but Timothy reached Ephesus either after St. Paul had left it, or but a short time before: and since St. Paul committed the church at Ephesus to Timothy, he sent this letter with instructions."

On the parentage of Timothy see Acts xvi. 1–3. and 2 Tim. i. 5. He was, as we find by the Acts and Epistles, frequently employed by St. Paul in going about to settle the state of things in various Churches. At the time when this Epistle was addressed to him, he was Bishop of the Ephesian Church. And it was written to instruct him as to the discharge of his important duties, and probably, through him, others similarly circumstanced. Certainly the instruction contained in this and the second Epistle, and that to Titus, as to the character of persons to be appointed to the sacred offices, must be of perpetual use; and even those parts which have reference only to the state of things in the primitive Church are nevertheless calculated to be profitable in all ages, and under all circumstances. The design of the Epistle was not only to remind Timothy of the sacred obligations he had undertaken, and give him directions for his conduct, both in a public and private capacity; but also to admonish and edify the church at Ephesus, which had been disturbed by the arts of false teachers.

C. 1. This first Chapter is a sort of preface to the whole Epistle.

1. κατ' ἐπιταγὴν Θεοῦ] If this be rendered, with most Translators and Expositors, 'by the *command* of God,' the meaning will be, that the Epistle is written by the commandment of God; a sense not supported by any other passage in St. Paul's Epistles. It should, however, seem that κατ' ἐπιταγὴν signifies, 'by the appointment of God,' as Doddr., Benson, Wakef., and Newc. render, following Montan., Erasmus, and others. And so most recent Expositors, who regard it as nearly equivalent to κατὰ τὸ θέλημα Θεοῦ, comparing 2 Cor. i. 1. Gal. i. 1. Σωτῆρος ἡμῶν, i. e. the author of our salvation, as iv. 10. Tit. ii. 10. &c. He is with reason so called, since, as Benson observes, "the original of our redemption through Jesus Christ was the love and goodness of the Father, who planned, as well as the Son, who effected it." Τῆς ἐλπίδος, i. e., by metonymy, 'the cause of our hope.'

2. γνησίῳ τέκ.] Render, 'my genuine, or true son;' (as the Pesh. Syr. 'vero.') called *son* as being converted by St. Paul, (1 Cor. iv. 14 & 15. Gal. iv. 19.) and *genuine* son, as, from his zeal in propagating the faith and other dispositions, bearing that likeness to him, which true sons may be supposed to do to their parents.

3. καθὼς παρεκάλεσά—Μακεδ.] The construction here is transposed and elliptical. Παρ. εἰς Μακεδ. must be construed between καθὼς and παρεκ. The protasis εἰ καθὼς is without its apodosis οὕτως, which must be supplied. The simplest and most natural method is to understand οὕτω καὶ νῦν παρακαλῶ. To seek the apodosis, with some, at v. 18. is harsh. Παραγγείλῃς, 'strictly charge.' Μὴ ἑτεροδ. should be rendered, 'not to teach any other doctrine [than such as the Apostles teach]' καθ. as is said at vi. 3., contrary to "sound words." Τοῖς

γεῦμα τινὶ μὴ ἑτεροδιδασκαλεῖν, 4 μηδὲ προσέχειν μύθοις
καὶ γενεαλογίαις ἀπεράντοις, αἵτινες ζητήσεις παρέχουσι
μᾶλλον ἢ οἰκονομίαν Θεοῦ τὴν ἐν πίστει. τὸ δὲ τέλος 5
τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συν-
ειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου· ὧν τινὲς 6
ἀστοχήσαντες, ἐξετράπησαν εἰς ματαιολογίαν, θέλοντες εἶναι 7

are supposed to have been the doctrines of the Judaizers.

4. προσέχειν] Sub. νοῦν, 'give attention to.' By the μύθ. are denoted the traditions and interpretations of the Rabbins. So Tit. i. 14. μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις. And this may serve to determine what is meant by the γενεαλογίαι ἀπεράντου, which words are by some referred to the Æons of the Gnostics; but, as the extent and some eminent modern Expositors have seen, the expression most chiefly relate to that attachment to genealogical study which ever distinguished the Jews. The μύθ. may relate to the stories connected with the genealogies. So Polyb. xi. 2. cited by the Commentators: ἐξεφαίνοντο τὰς περὶ τῶν γενεαλογιῶν καὶ μύθων. Some Expositors (almost and modern take the ἀπερ. in equally unprofitable. But of this sense they adduce no example; nor is any one furnished among all the numerous passages here cited by the Commentators and Lexicographers. I cannot find that the word ever signifies any thing but endless, though occasionally in Æschyl. and Aristoph. it is used for ἀνήρατος; unless, which I suspect, that be, in fact, the true reading. The word is often used with λόγοι, or some term implying that sense. The common interpretation, then, confirmed by the ancient Versions, must be retained. The most opposite Classical citations are Simpl. p. 94. τῷ ἀπεράντῳ τῶν γενεσεων ἀπολ. Plutarch i. p. 256. λόγοις περὶ ἀπεράντων διατριβαῖς ἐκφέρεσθαι. So Milton: "And found no end, in wandering mazes lost."

The next words αἵτινες ζητήσεις &c. give another reason why they are not to be attended to, namely, inasmuch as they were useless, only affording matter for discussion and controversy. The μᾶλλον may be, as the Commentators say, for καὶ οὐ. The sense of the words following depends upon the reading which is adopted. For οἰκονομίαν, almost all the MSS., some Versions, and most early Edd. and Fathers have οἰκοδομήν, which is preferred by Grot., Hamm., and Mill, and adopted by almost every Editor from Wets. to Vater. The question is one of no easy determination; for while critical reasons are in favour of οἰκοδομήν, yet it yields, turn it how we will, (whether understanding it of the Gospel dispensation or ministry) so inept a sense that I cannot venture to edit it. It may be observed that the rule of preferring the more difficult reading, has an exception in the case of readings which violate the propriety of language and yield no tolerable sense. As to the preponderance of MSS. in favour of οἰκοδ. it is not (and it cannot, since in words very similar, likely to be confounded, manuscript authority cannot determine a reading. How perpetually Δ and Λ were confounded, may well be imagined. Examples in abundance may be seen in Schaefer's Palaeographical Notes on Greg. Corinth. de Dialecto. However, though οἰκοδ. be the more difficult reading yet οἰκοδομία is so rare, and οἰκονομία so frequent a word, that, by another critical canon, we are bound to prefer οἰκον., since the scribes perpetually mistake rare words for other and common ones, very similar in appearance. The οἰκοδομία of one very ancient MS. was, doubtless, an emendation of the Critics. Finally, the common reading is supported by the authority of the Peshi. Syr., the Vulg., and other ancient Versions, and is required by what precedes, (for St Paul would naturally say they were unprofitable and contrary; which, on the new reading he does not,) as also by what follows, τέλος, ἀγάπη, being more suitable to οἰκον. than οἰκοδ. Θεοῦ. A Genitive of subjective for the regimen adjective, as δικαιοσύνη Θεοῦ in Rom. i. 16. 17 (or i. 18. Τὸν δὲ σωτῆρα, καὶ οἰκον., 'which is found in the Gospel. So at vi. 20. the contrary are called κενοφωνίαι βεβήλοι.

5. τὸ τέλος] 'the scope, end, and object.' Τῆς παραγγελίας is commonly rendered precept, commandment; meaning the revelation of God in the Gospel. But it is better taken, with Crell., of the system or body of commandments (παραγγελμάτων) which we are to observe. Many Expositors, however, from Benson downwards, understand it of the charge which Timothy was to deliver; which last view seems to deserve the preference, and is confirmed by v. 18. ταύτην τὴν παραγγελίαν. See Scott. The interpretation of ἀγάπη will depend on the view adopted of παραγγ. According to the former, it will denote love to God and man: according to the latter, the one ἀγάπη at Col. iii. 14. ἥτις ἐστὶν σύνδεσμος τῆς τελειότητος. The words following show the kind of charity. It is to be sincere (not founded on interested motives) and resulting from motives of conscience, and undissembled conversion of Gospel truth.

6. ὧν] 'from which [virtues]' In ἀστοχ. and ἐξετρ. there are two metaphors, (such very opposite) one of missing a mark (and suggested by the value just before) the other is wandering from a road. So Joseph Antiq. L. xiii. 18. ἐξετρ. τῶν ἐθῶν ἀπόστασις. See note 2 Pet. ii. 15. Mov. has a reference to the vain speculations, or endless and unprofitable ζητήσεις mentioned at v. 4., and called κενοφωνίαι at vi. 20.

7. θέλοντες] i. e., as many eminent Expositors take it, desiring to be [thought], affecting to be, as Col. ii. 18. Based, i. e. desirous of teachers of the [Christian] law. The term, indeed, properly signifies a Doctor of the Jewish law, but the term is here used, because the persons in question were Judaizing Christians, and therefore likely to cling to the old term, rather than adopt the κυβερνήτης or other terms gradually used among Christians. Yet contrary

νομοδιδάσκαλοι, μὴ νοοῦντες μήτε ἃ λέγουσι, μήτε περὶ
8 τίνων διαβεβαιοῦνται. Οἴδαμεν δὲ ὅτι καλὸς ὁ νόμος, ἐὰν
9 τις αὐτῷ νομίμως χρῆται, εἰδὼς τοῦτο, ὅτι δικαίῳ νόμος
οὐ κεῖται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ ἁμαρ-
τωλοῖς, ἀνοσίοις καὶ βεβήλοις, πατραλῴαις καὶ μητραλῴαις,
10 ἀνδροφόνοις, πόρνοις, ἀρσενοκοίταις, ἀνδραποδισταῖς, ψευ-
σταῖς, ἐπιόρκοις, καὶ εἴ τι ἕτερον τῇ ὑγιαινούσῃ διδασκαλίᾳ

Rom. 7. 12.

should be rendered, 'though understanding not what they say,' a popular phrase, to which is subjoined the recondite one μήτε περὶ τίνων διαβεβαιοῦνται, where περὶ is used, as often in the best writers, of strongly affirming or strenuously maintaining any thing. The sense is best expressed by Benson: 'nor those things about which they affirm so positively and confidently.' [illegible], the grand design, or true nature of the law, and the real intent of the Gospel, to which the Apostle in the next words asserts, in order to make his meaning the clearer, and also to show that he does not despise the Law.

8. οἴδαμεν] 'we know [and admit].' Καλὸς 'excellent,' both in nature and intent, especially the moral law, though the ceremonial was excellent in its true intent. Νόμοις χρῆται, 'the law is put actually to its design, which was to restrain and check, by the fear of its moral precepts, vicious and evil habits, and, by its ceremonial ones, to lead them to that better law revealed in Christ.

9. εἰδὼς τοῦτο, ὅτι κ.τ.λ.] 'Be aware beforehand.' Expositors understand the immediately and merely expositorily of the Mosaic law and Christian law of righteousness, are of force only against such as contrain and violate the law. See Luke, Bloomfield, and Conder. I am, however, inclined to prefer the interpretation of Benson and Rip. Morell, the latter of whom thus paraphrases: 'I acknowledge that neither the Mosaic nor any other law, is directed against the just and good, but only against the lawless and disorderly.' So also [illegible] Rip. [illegible] at Gal. v. 23. St. Paul, having enumerated the fruits of the Spirit, love, joy, peace, &c., subjoins, κατὰ τῶν τοιούτων οὐκ ἔστι νόμος, which appears to be exactly equivalent to the sense of δίκαιοι in the present verse. "I do not say," says Grotius, "that the Mosaic law is comprehended in πόρνοις. I contend only, that ἀνόμοις in this place is not limited to that Law, but that it comprehends every law written and unwritten, human and Divine, and that the argument of the Apostle be stated with greater force, than by interpreting what was primarily intent of the Law of Moses to Law universally, the Mosaic law, says St. Paul, was intended to restrain the wicked, against the just, neither it nor any other law was ever promulged. [So Aristotle cited by Benson] says: "The law is not against the righteous, because the righteous are a law unto themselves." [illegible]. As to the following crimes being violations of the Decalogue, that will not be conclusive against this interpretation, since, even supposing St. Paul to have alluded more immediately to the Decalogue, this allusion will not be inconsistent with the supposition, that νόμος was meant of law universally. And in speaking of the vices which all laws are designed to restrain, a Jew would naturally specify those which the Mosaic Law had particularly prohibited.

In the succeeding enumeration of vices, the general terms ἀνόμοις and ἀνυποτάκτοις, lawless and unruly, are, as was of exemplification, followed up by special ones. These, however, are introduced by the connecting link of some which are partly general, and partly special, as ἀσεβέσι and ἁμαρτωλοῖς, ἀνοσίοις, and βεβήλοις, the which rather consists in precepts than in practice. Ἀνόσιος may be taken, with some, to mean wicked; but, in fact, it is synonymous with the ἀσεβὴς, with which term it is often connected, both in the New and Old Testament. Ἀνόσιος and βεβήλος are also nearly synonymous, and may be rendered, 'impious and heathenish.' Next come the special terms, commencing with πατραλῴαις both of the worst and the less criminal, and probably including homicide. By πόρνοις must be denoted adulterers as well as fornicators. Ἀρσενοκοῖται seems here to denote sodomites of both kinds, namely, both the unnatural and the abuse mentioned at 1 Cor. vi. 9. To murder and sins of uncleanness of the worst sort, the Apostle, in his portrait, assigns robbers of the worst kind, for Expositors are agreed that it denotes kidnapping free persons to be sold as slaves, see Schol. on Aristoph. Plut. Gal. a crime universally regarded as of the deepest dye, and always punished with death. By the ψευσταὶ and ἐπίορκοι are denoted different modifications of the same crime, the Rom. [illegible] ἀνθρωποκτόνοι, ἀνθρωποκτόνοι, the latter being beyond the former as perjury exceeds perjury. For ψευστὴς does not, I conceive, simply mean as Grotius, followed by other, but decidedly after Fritzsche, as in Hom. iii. 4. Eph. iv. 4 & 24. So Thucyd. in his matchless description of the state of society in Greece at the time of the Peloponnesian war, I. iii. 83, he joins together these two vices, namely, ψευστὴς and ἐπίορκος, thus: ἀντὶ δὲ λόγου ἔργου εἶναι ὁ φανεὶς, which passage is exactly parallel to that of St. Paul and the best commentator upon it. The [illegible] for [illegible] whoever else, as Wakefield, reports. At ἕτερον supply ἔθνος or such like. By ὑγιαίνουσα διδ. is meant, by metonymy, 'what sound doctrine or moral teaching ought to.' By τῇ denotes what is both true in itself and salutary in its effects. So ὑγιαίνοντες λόγοι at 1 Tim. i. 13, and Philo cited by Benson. Also Plutarch cited by Wetst. has λόγοι ὑγιεῖς ἔργοις ἀνόσοις καὶ ἀνίατοι. The Attics say in ordinary language, 'ὑγιαίνω τῇ γνώμῃ,' 'I am of a healthy mind.'

αντιλεγεται, κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου 11
Θεοῦ, ὃ ἐπιστεύθην ἐγώ· καὶ χάριν ἔχω τῷ ἐνδυναμώσαντί 12
με Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ὅτι πιστόν με ἡγήσατο
θέμενος εἰς διακονίαν, τὸν πρότερον ὄντα βλάσφημον καὶ 13
διώκτην καὶ ὑβριστήν· ἀλλ' ἠλεήθην, ὅτι ἀγνοῶν ἐποίησα
ἐν ἀπιστίᾳ· ὑπερεπλεόνασε δὲ ἡ χάρις τοῦ Κυρίου ἡμῶν 14
μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ. πιστὸς 15
ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς ἦλ-
θεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι· ὧν πρῶτός εἰμι ἐγώ·
ἀλλὰ διὰ τοῦτο ἠλεήθην, ἵνα ἐν ἐμοὶ πρώτῳ ἐνδείξηται 16
Ἰησοῦς Χριστὸς τὴν πᾶσαν μακροθυμίαν, πρὸς ὑποτύπωσιν
τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον. τῷ δὲ 17
βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ, ἀοράτῳ, μόνῳ [σοφῷ]

11. κατὰ τὸ εὐαγγ. &c.] These words are closely connected with the preceding, and accord to show that there is not even to the Christian law, as well as the moral part of the Mosaic law, which Benson says has in the same as savage, that the law of nature, or the moral law, is incorporated into the Christian system. Κατὰ τὸ ε. signifies, 'which is agreeable to, or equivalent to τὸ εὐαγγέλιον.' So the Peshito Syr. Immediately well renders, 'et omnis ea quæ est secundum doctrinam nostræ Evangelii &c.' Μακαρίου is an epithet applied to God at vi. 15, and also by Philo, who calls God μόνον μακάριον. It is meant to convey to every mind a sort of beyond comparison.

12. τῷ ἐνδυν.] literally 'who gave me the ability and qualification (for discharging this trust)' of course, implying and that Divine communication and supernatural power (called δύναμις Acts i. 8) by which he was enabled to fulfil exemplarily and effectually preach the Gospel. Both these he constantly ascribes to Christ or God. See Acts ix. 17. Rom. xv. 19. 2 Cor. i. 5. Col. i. 11. ὅτι πιστ. με ἡγ. θεμ. εἰς διακ.] for ὅτι ἐθέτο με, πιστὸν ἡγησάμενος, &c. Comp.

13. ὑβριστ., ὕβρις, and ὑβρ. There is a climax: the spirit of the Jew is in the second and third terms carried into greater and greater effect. On βλάσφ., see Acts xxvi. 11. on διωκ., Gal. i. 13, and on ὑβρ., Acts xvii. 3 & 11, xx. 3. ἀγνοῶν ἐποίησα, there is an obscurity and seeming inconsistency, arising from brevity of expression, two sentiments being blended into one. The fault lies in because I did what I did in simple ignorance (of the nature of my conduct) and in an ear [hence unfounded] disbelief (of the truth of the Gospel). It is justly observed by Benson, that "we use the word *ignorant* in two senses, 1. For a man's carelessly inquiring into the nature and extent of his duty, and habitually acting accordingly. 2. For a man's acting according to his present sentiments (though he has not formerly inquired into the nature and extent of his duty) with the case which he might, and ought to have used." He then shows that in the *former* of these senses Paul was not sincere before his conversion to Christianity, but that in the latter he was.

14. ὑπερεπλεόνασε ἀγάπης] This too, is, from brevity, obscure. The sense when fully expressed is as follows: 'And not only was I pardoned, but the grace of our Lord so exceeded (beyond my desert) that I was also taught, (by the ear and heart) to love Jesus (instead of my hatred and blasphemy).' See Acts ix. 3. xxvi. 9. 1 Cor. xv. 9. "The πίστις (says Newcome) is opposed to the ἀπιστία, and the ἀγάπη to the βλάσφ.'

15. πιστὸς—εἰς] The sense is, 'A sure and true and worthy of entire acceptance is the assertion that &c.' Ἀποδοχὴ ἄξιος is often found in the other classical writers and Philo. Some denote not only the mode of salvation, but also to furnish with such aids of Divine grace as will enable them to carry it out as are consistent with the free will of man as moral agents. Τῶν πρωτος εἰμι ἐγώ. At this strong expression of the Christian interpreters seem to be to remove the difficulty from an explanation the first was from a Hebrew persecutor have become a Christian. That error, however, would require the Article, and perhaps the verb of the second clause should be present, as Newc. and Valpy render 'I chief of the chief.' But whether πρωτος ever has not article may be questioned (see Matt. xx. 27 where see Note). Nor will the absence of the Article counteract it, since, as Bp. Middl., Gr. Art. p. 3 shows, ordinarily I appear in the Article. Besides, from the very position of the word and the air of the clause, it is manifest that a superlative sense is here intended. The common interpretation must therefore be retained, and the words regarded as expressive of deep modesty and humility, like 1 Cor. xv. 9 ἐγὼ εἰμὶ ὁ ἐλάχιστος τῶν ἀποστόλων.

16. ἀλλὰ διὰ τοῦτο ἠλ. &c.] The sense seems to be 'I hoped for this reason [also, was I &c.] that I was the first and chief of sinners, and therefore in me (of a) I was (and so sinned) did Christ shew mercy.' Τὴν πᾶσαν μακρ. The greatest long suffering. Πρὸς ὑποτύπ. Τ. πιστ., is variously explained by Dr. Burton, "a sketch, or by impression, and generally an exemplar. 'Now an example (observes Mr. Holden) could be first intended to show the mercy of God in pardoning sin through Christ, and to encourage sinners to repent and believe, than he pattern granted by Christ to so great a transgressor as St. Paul had been."

17. Here the Apostle's gratitude for the mercy

Θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων! ἀμήν.

18 Ταύτην τὴν παραγγελίαν παρατίθεμαί σοι, τέκνον Τιμόθεε, κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν, 19 ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν, ἣν τινὲς ἀπωσάμενοι, περὶ τὴν πίστιν ἐναυάγησαν· 20 ὧν ἐστιν Ὑμέναιος καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ Σατανᾷ, ἵνα παιδευθῶσι μὴ βλασφημεῖν.

1 II ΠΑΡΑΚΑΛΩ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις, προσευχάς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων.

[18] 1 Τιμ. 4. 14. 2 Τιμ. 4. 7. [19] 1 Τιμ. 1. 5. [20] 1 Κορ. 5. 5. 1 Τιμ. 5. 14. 17 κεφ. 14.

of God breaks out as often into an expression of praise and adoration. Βασιλεύς. The word is often applied to God as being sovereign of the Universe, King of kings. ἀφθάρτῳ, as distinguished from earthly monarchs. ἀόρατος, as God is not seen by mortal eyes. ὁρᾶται, as in Col. iii. 4. On ἀόρατος see Rom. xi. 33. I have here followed the Text, because it has been claimed by Ellicott, that καὶ and οὐ agree not with βασιλεῖ, but with θεῷ, and the true construction is 'To the eternal King, the immortal, invisible, only wise God.' The Article before ἀφθάρτῳ is as frequently omitted before a Proper name. The σοφῷ is not found in some critics, Mss., Versions and Fathers, and is rejected by Griesb. and others. It formed a strong argument against, and it may have been introduced by the scribes from Rom. xvi. 27. It could not be rejected by the Arians, since it does not occur in the Peshito Syr. Version made before their time.

18 The Apostle here resumes what he had said at v. 3. Ὁ παραγγ. see Note on 1 Ep. v. 4. There is a remarkable transposition in the words following. The construction is τὴν παραγγ. παρατίθεμαί σοι, ἵνα στρατεύῃ ἐν αὐταῖς κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας. Some critics have much perplexed, and propose various emendations which however are open to considerable objections, see Bec. and Ellicott, and the only one appears to be that of the ancient and most modern Expositors, by which the τὰς προαγ. προφ. respecting Timothy are understood of the oracle spoken by the Spirit to Apostles or persons possessing the Spiritual gift called the προφητεία, of the existence of which we have indubitable evidence in the N. T. See Irenæus, Theodor., and Clement. Thus the words stand here, but it would be a perversion which should teach that the Church and the very prophet is entrusted with great benefit to it. See Wordsw. Ἵνα, 'concerning' a signification not very frequent, but which is found in Mark xi. 12. γενομένων ἐπὶ τοῦ τοιούτου τ. Heb. vii. 13. ἐφ' ᾧ λέγεται ταῦτα. 2 Cor. i. 3. 2 Thess. ii. 4. Ἔνεκα may be rendered 'antecedent of preceding' as Heb. vii. 18, namely, which preceded its appointment to the ministerial office. Στρατεύῃ. Not warfare, but military war. The μετ. εἰς metaphor is employed in a form to the ἐπὶ ἀρχὴν and ἐξάλειψον τὴν ἐπὶ τὴν ἀρχὴν. Such phrases are employed for the Christian warfare with reference to any other, yet it is even peculiar, representing the as a war and not as a soldier. The Article τὴν is not prohibitive, the same being 'the good warfare, namely of faith, as in 13 ἀγ. τοῦ καλοῦ ἀγῶνος τῆς πίστεως. For these is, as Theophyl. remarks, a kind of antithesis, the link is not in one's own unbelief and ungodliness. So in Psalm lv. 19, 'even him hate he not.' There is the same ἀντ. of πίστις at 2 Ep. iii. 5, τὸν ἀγῶνα τὸν καλὸν ἠγωνισμαι. The ἐν αὐταῖς seems to mean, 'by and through them,' i.e. by the attitude proceeding from those revelations even the worse not to be found unworthy of them. So ἐν is used at 2 Ep. iv. 6.

19 ἔχων, 'ever keeping,' 'having keeping.' Πίστιν καὶ ἀγ. συνείδ. Mentioned separately, and forming the principal virtues of the Christian warrior. Ἣν τινὲς ἀπωσ. κ.τ.λ. Ἀπωσ. γ. τ. teaching of Heb. x. 29, 'have cast off.' In περὶ τὴν πίστιν ἐναυάγ. there is a mixed metaphor somewhat found in the later writers. The most apposite example occurred in Philo i. 678, ναυαγ. τοῦ ἀγαθοῦ ἡ ἀγαθοποιΐα διέλυσεν. The reason, I conceive, adopted with reference to the nautical phrase alluded to, πεπηρωκότες ἢ ἐκ τοῦ προσέχειν, or περὶ περὶ ἐστε ἐν τῇ Ἐκκλησίᾳ, vii. 24.

20 ὧν ἐστιν καὶ Ὑμ. κ.τ.λ. See Note on 1 Ep. i. 5. Ἵνα παιδ. μὴ βλασφ. The law not to an end, but to the intent, 'the intent found some blasphemers which would make what they called a worse expression and more so the phrase was only added to that feeling of the truth to which error in heed is learn. He would not have him led to passage in the mistake, not to say error, because he has done, had he possessed the good name to discover, that there is a kind of proverbial expression, as in a limited passage of Sophocl. Αἰαν. 1164 ἐν γὰρ τοιοῦτον τὴν γλῶσσαν φυγεῖν κρεῖσσον, that he may learn to keep a shorter tongue.

1 The Apostle now proceeds to particulars, and to give directions for the regulation of the Church, and first as to its external state, commencing with the most important of external observances, public worship.

Δεήσεις, προσευχ., ἐντ., εὐχ.] By the first of these terms which, however, are regarded by some ancient and modern Expositors as synonymous, may be meant deprecations of evil, by the second, supplications for good, by the third, intercessions for others, by the fourth, good and evil and concrete to the first as positive by their preservation, or prevention. By πάντων, who are meant all, both Christians and Gentiles.

ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα 2
ἤρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ 3
σεμνότητι. τοῦτο γὰρ καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ
σωτῆρος ἡμῶν Θεοῦ, ὃς πάντας ἀνθρώπους θέλει σωθῆναι 4
καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν. εἷς γὰρ Θεός, εἷς καὶ 5
μεσίτης Θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς,

[illegible], [illegible] thinks, to the narrow bigotry of the Jews.

2. [illegible] equivalent to the [illegible] of the Classical writers, 'those who hold any office in the State,' the [illegible] of Tit. iii. 1. [illegible] does not mean, as some imagine, 'Let us do this, that we may live free from persecution.' It is, I conceive, meant that the prayers are to be offered up chiefly, and in a religious view, with reference to the world at large, by whom the powers that be are ordained. But partly, and in a political one, in regard for that quietness, which can no otherwise be attained than by good government; and without which godliness and decorous propriety could be ill [illegible]. The latter of these reasons is referred to in the [illegible] of the next verse; the former, in the [illegible] upon Θεοῦ of v. 4.

3. ἀπόδ.] for [illegible] in Heb. xii. 2.

On σωτῆρος see Note on i. 1.

4. πάντας] 'all men,' both Christians and non-Christians. This seems suggested by the reference [illegible] of the former verse. Σωθῆναι, i. e. 'to be put into the way of salvation and finally obtain it.' The words following [illegible] advert to the means, namely, by coming to a full knowledge and recognition of the truth (of the Gospel). The Commentators seem not to have perceived the whole pregnancy in ἐπίγ., which word always in the N. T. denotes full and exact knowledge. And so ἐπιγινώσκω often. The cognate and [illegible] sense [illegible] is found in the verb at Matt. [illegible] 13. Mark vi. 54. Lu. xxiv. 16. Acts iii. 10, xii. 14.

5. εἷς γὰρ Θεὸς — Ἰησοῦς] This seems to have reference, not as Benson and [illegible] assume, to the praying for all, but to what immediately precedes (q. d. 'God our Saviour will have all men to be saved and come to the knowledge of the truth, for He is the God alike of all, and the Man Christ Jesus is the Mediator between God and man (i. e. all men) who gave himself a ransom for all.' Here it is implied that only by a recognition of the truth, as regards God and the Mediator between God and man, can we be saved. As to the Socinian gloss on μεσ., by which it is taken as merely meaning one who makes known the mind of two parties to each other, and concludes an agreement or covenant between them; that is destroyed by the words of the next verse, ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, from which it plainly appears that the principal notion of μεσ. as applied to Christ is that of atonement. This is [illegible] proved by Whitby and Abp. Magee, the latter of whom shows the true doctrine of Atonement is interwoven with the whole texture of the N. T. [illegible] words, as Macknight observes, here [illegible] Christ's mediation is founded on the atonement which he made for our sins in the human nature, and [illegible] [illegible] human nature we are to consider him as discharging it. On the whole subject of mediation see some masterly illustrations in Bp. Warburton's Div. Leg. ix. ch. 2, who there shows at large that mediation, to be effectual, must be [illegible] by some satisfaction, and that, as the mode of this mediation might have been either by interceding for the remission of the offender, or by satisfying for the debt, so we find by Scripture, that both were employed; the intercession being by way of satisfaction for the debt. The price paid was the death of the Son of God. And as to the nature of that death, which had the efficacy of redemption, he shows that it must be (as it was) both voluntary, and offered up as a sacrifice. And thus the expiatory sacrifice of Christ on the cross operated for our Redemption. See the note [illegible] of Whitby.

As to the other Socinian perversion of the passage, which represents Christ as here called a mere man, it has been abundantly refuted by [illegible], and Warburton and Dr. Macknight. If he was a mere man, how could he mediate between God and man? He would himself need a mediation. See Bp. [illegible] Deity and Man. Assuredly this passage cannot contravene the doctrine that Christ was both God and man. "Had he not been (says Mr. [illegible]) more than man, there would have been no occasion for μεσίτης, which word is never found so applied to any other person, as Moses or [illegible]. And though in Numb. xii. 3, we have ὁ ἄνθρωπος Μωυσῆς πραΰς, yet there it must be observed the Article is found (which it is not here, in any MS.) [illegible] it is there expressed, where it should have been rendered *this man*, for there is surely no reason why ἄνθρ. should not be so translated in that passage, as in [illegible] ix. 4, [illegible] 'this man Mordecai.' And here it may be remarked, that our common Version throws a needless stumbling block in the way of the ignorant by rendering the [illegible], αὐτός, and ὅδε in Heb. iii. 3, [illegible] 4 & 24, [illegible] 3 and x. 12, by '*this man*.' It ought surely to be '*this person*.' But to proceed, in the present passage the Article is unnecessary, since, as Bp. Middleton has shown, Jesus Christ could not be called the man κατ' ἐξοχήν, since he did not possess the human nature in a pre-eminent degree. The learned Prelate rightly regards ἄνθρ. as used as a Title in the same way as [illegible]. Thus we may safely assert with Mr. [illegible], that "Christ is here named man (as he is Mediator) by the rule termed [illegible] or human nature, [illegible] that is attributed to one of his natures, which properly belongs to the compound nature of Christ: for as a mediator [illegible] as he is man, but as he is θεάνθρωπος." This does not exclude the [illegible] of the Godhead, but [illegible] his mediatorial office, to which on many accounts the divine nature was [illegible]

6 ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων· τὸ μαρτύριον καιροῖς
7 ἰδίοις. εἰς ὃ ἐτέθην ἐγὼ κῆρυξ καὶ ἀπόστολος, (ἀλήθειαν
λέγω ἐν Χριστῷ, οὐ ψεύδομαι,) διδάσκαλος ἐθνῶν ἐν πί-
8 στει καὶ ἀλήθειᾳ. Βούλομαι οὖν προσεύχεσθαι τοὺς ἄν-
δρας ἐν παντὶ τόπῳ, ἐπαίροντας ὁσίους χεῖρας χωρὶς ὀργῆς
9 καὶ διαλογισμοῦ. Ὡσαύτως καὶ τὰς γυναῖκας ἐν καταστολῇ
κοσμίῳ μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς, μὴ ἐν

6 Ἐν τῷ τῶν ἀνθρ. ὀνόματι ἐν τῷ τῶν ἀνθρ. ὀνόματι. See Matt. xx. 28, and Note, and Eph. v. 2. Κατὰ τὴν ἐπιταγὴν τοῦ θεοῦ τοῦ σωτ. ἡμ. Titus i. 3. The death of this passage is so much more than the Note of Matthew and so well was noted by Hesychius, supposing the tribal sense of one person for another. See 1 Cor. xv. 3. 2 Cor. v. 21. Rom. iv. 4. Heb. ix. 26. The next words τὸ μαρτύριον καιροῖς ἰδίοις, from their abruptness, involve somewhat of difficulty, and have occasioned a variety of opinions with the commentators. As to the various readings, they seem only to attest the perplexity of the ancient critics, and are of no value except to show what the authorities supposed to be the sense. As to the interpretations of the moderns, Alp. Newcome renders, 'a witness to be testified of in its proper time.' This, however, is passing no distinction to the Article which clearly marks the definiteness of the sense. Although, however, a literal rendering of the Article, as Dean Alford does, will at any thing correspondent in the English cannot be admitted. It is far better, with Bp. Wordsw., to put the clause into a parenthesis, and render, 'the proof of it in due time.' And though it is rare to meet with the sense of proof, three or four examples might be adduced even from the Classics. I need not, may remark, 'or testimony' or proof, to be taken in this sense, which is confirmed by Heb. x. 7, where also it is used in the same sense as in 1 Tim. v. 15. Ἐν τῷ ἰδίῳ καιρῷ, 'at the times of time.'

7 ἀνάγκαιον—ἀναγκαῖον. This emphatic and very common form of asseveration occurs also at Rom. ix. 1. See also John i. 13. 1 Cor. xv. 31, and Note. Ἐν πίστει καὶ ἀλ. 'in the faith of Christ and the truth of the Gospel,' as Newcome renders.

8 The ὁν is resumptive and refers to the directions at v. 1. Βούλομαι here and at 1 Tim. ii. 14. Εὐχ. ἐν παντὶ τόπῳ, 'it is my wish.' Τοὺς ἄνδρας, 'the men,' as having supposed to it, not as let vas γυναῖκας. Ἐν παντὶ τόπῳ, 'in every place,' or, 'in every place appropriated to public prayer.' Here, I believe, a reference to the superstitious attachment to certain places in Jerusalem supposed to be more than ordinarily holy, which the Jaddaizers fostered. See Benson. Ἐπαίροντας ὁσίους χεῖρας, 'lifting up holy hands,' as a special prayer. See Ps. cxl. 2. ἐπαίρειν τὰς χεῖρας. Through much labor, one of the best classical writers. The use with an adjective is very rare. Though I have in Ken. Syn. adduced one example from Thucyd., yet in subsequent the expression is the ordinary one, which means 'uplifted by prayer,' as opposed to the earnestly uplifted hands of the Jews and Idolaters. The ὀργὴ καὶ διαλογισμὸς may be understood with many eminent modern Expositors of anonymity, disputing and hesitation. See Heb. x. 26, and Heb. iii. 8, the view is supported by the authority of the Peshito, the Vulg., and other ancient Versions. The common interpretation 'doubting' yields indeed, and the plain sense, but is little to objection. The ὀργὴ seems to be, disputing about matters of doubt and scruple.

9 Ὡσαύτως καὶ γυναῖκας &c.] Here almost all modern expositors take the verb to be, 'And in like manner I wish the women to adorn themselves &c.' But there seems to be no correspondence so high as is suggested in the Note. Now, as it is likely the Apostle would allow something to the women as well as the men on the subject of prayer, I agree with the ancient and a few eminent modern Expositors, as Grot., that we must repeat not only βούλομαι, from the preceding, but also προσεύχεσθαι. Grotius, indeed, repeats the whole sentence. But that is harsh and unnecessary, for ὡσαύτως may be taken to mean in same sense, διαλογισμοῦ. There seems to be here, as often, a blending of two sentences into one, and there can be no repetition with propriety. See a sentence in Eur. Ion 5 and 1 Cor. x. 27. Ἐν παντὶ τόπῳ must be repeated from the preceding, and so 1 Tim. ii. 8. Ἐν ἱμ. κ. αἰδοῦς is to be repeated from the preceding. In the present passage, however, the Apostle blends the two sentences, as meaning to say, 'I wish them to attend to a proper manner of apparel.' Thus adverting to two points in which both sexes might well be tempted to act in an improper manner, the latter was vanity and the former an exterior adornment.

In verse 10 the Apostle here further describes the manner, ὡ. 4. And yet this adornment be rather with modesty than with dress, the ὡ. and σωφ. answering to what Pericles in Thucyd. ii. 45 calls 'more than of their sex and in greatest glory,' and who carries the ὡ. ἀρετῇ even farther, by saying that it is their greatest praise to be as little as possible the theme of conversation among the other sex whether for praise or censure. It may be observed the ἀρετ. in the Greek ch. ever

πλέγμασιν, ἢ χρυσῷ, ἢ μαργαρίταις, ἢ ἱματισμῷ πολυτε-
λεῖ· ἀλλ', ὃ πρέπει γυναιξὶν ἐπαγγελλομέναις θεοσέβειαν, 10
δι' ἔργων ἀγαθῶν. [o] Γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν πάσῃ 11
ὑποταγῇ· γυναικὶ δὲ διδάσκειν οὐκ ἐπιτρέπω, οὐδὲ αὐθεν- 12
τεῖν ἀνδρός, ἀλλ' εἶναι ἐν ἡσυχίᾳ. [q] Ἀδὰμ γὰρ πρῶτος 13
ἐπλάσθη, εἶτα Εὔα. [r] καὶ Ἀδὰμ οὐκ ἠπατήθη· ἡ δὲ γυνὴ 14
ἀπατηθεῖσα ἐν παραβάσει γέγονε. σωθήσεται δὲ διὰ τῆς 15
τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἁγιασμῷ
μετὰ σωφροσύνης.

o 1 Cor. 14. 34. [illegible]

[illegible] construction [illegible] for [illegible] [illegible] a kindred passage of 1 Pet. iii. 3, where see Note, as also my Note on Thucyd. i. 6. The πλέγματα of St. Paul corresponds to the [illegible] of St. Peter and the [illegible] of Thucydides, both meaning a braiding of plaited hair. By the χρυσῷ are denoted the golden head bands, bracelets, armlets, anklets, ear rings. By the μαργ. ornaments made of precious stones. [illegible] used for ornaments of gold [illegible]. In illustration of the sentiment, Wets. cites Menand. [illegible] To which I would add a passage still more apposite from Plutarch, [illegible] which the sentiment [illegible] is qualified and explained by the following [illegible].

10. ἐπαγγ.] The use of the word, by which it denotes the following a course of life or adopting a set of opinions, is found also in the best Classical writers. Θεοσ. denotes the worship of God, and is exemplified in its purest form. Thus it had been used of Judaism, but was now transferred to Christianity.

11. γυνὴ ἐν ἡσυχ. μανθ. &c.] The best Expositors are agreed that this injunction relates, like the foregoing, to public worship. And by the next verse the Apostle intended to make his meaning the clearer. Women are, at divine worship, to keep that silence which is suitable to subjection, not only not to pray, but not to instruct; to learn, and not to teach, nor in any way assume authority over the other sex, but be quiet. It is the injunction [illegible] the same as that at 1 Cor. xiv. 34. Αὐθέντης signifies properly to slay with one's own hand, [illegible] own hand, [illegible]. Hence it comes to mean ἐξουσιάζειν. At εἶναι ἐν ἡσυχίᾳ [illegible] I should [illegible] from the preceding. Ἡσυχ. here cannot, as [illegible] denote the not [illegible] a public [illegible] the women [illegible] the Deacons [illegible] but that [illegible] of 1 Pet. iii. 4, which is the very opposite to a spirit of turbulence or disorder.

13, 14. He here adduced two powerful reasons for the foregoing injunction, showing why the female sex is in subjection to the male. As to the first, it is supposed to be founded on the Jewish notion by which (as we find from the Rabbinical writers) priority of creation was [illegible] thought to carry with it precedence. There is, however, no necessity to resort to that principle. We may regard the words as [illegible] which is more fully [illegible] in a kindred passage of [illegible] 1 Cor. xi. 8 & 9, [illegible] which passage is the best comment on the present [illegible] as being created [illegible] to man [illegible].

With respect to the second argument, [illegible] see the ancient and most eminent Expositors [illegible] preceding [illegible]. This, however, is not [illegible]. The Apostle [illegible] merely means to say, that the fault of [illegible] lies [illegible] on the woman. [illegible] "It was not Adam that was deceived by the serpent, but the woman, who [illegible] was especially in fault;" and therefore, that [illegible] was very properly subjected to the man, and must not usurp authority over him. The phrase ἐν παραβ. γέγονε corresponds to the [illegible].

15. σωθήσεται δὲ [illegible] σωφροσύνης.] This passage has occasioned great perplexity to Expositors; and all the interpretations proposed are more or less objectionable. The difficulty centres in [illegible]; and has been attempted to be removed by [illegible] or offspring, the [illegible] being taken for [illegible] but [illegible] the latter part of the verse [illegible] should [illegible] the former. And, indeed, both [illegible] of any authority, and [illegible] forced and frigid sense. To take the expression [illegible] of the bearing [illegible] Redeemer, would suppose [illegible] unnatural mode of speaking [illegible] the Apostle should adopt. The difficulty has, further, been attempted to be removed by [illegible] of σωθ., which may [illegible] temporal [illegible]. So Abp. Newc. renders, "Notwithstanding, she shall be preserved in child bearing, if [illegible]." This, however, lies open to the serious objection, that the [illegible] has not been [illegible] to Christian [illegible] women [illegible]

1 III. Ἴδιος ὁ λόγος· εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ. 2 Δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίληπτον εἶναι, μιᾶς γυναικὸς ἄνδρα, νηφάλιον, σώφρονα, κόσμιον, 3 φιλόξενον, διδακτικόν· μὴ πάροινον, μὴ πλήκτην, μὴ αἰσ-

1 Ἴδιος ὁ λόγος] Many commentators, ancient and modern, thinking that what follows would scarcely require so serious an introduction, refer the words to the preceding assurance, ἀληθινοὶ &c. But though the formula is used of what goes before at c. 9, yet it has a wide range, being used of what follows. And certainly the character of the bishop is far more emphatic than the deacon's. Besides, it is not merely, but emphatically that characteristics it, quod. It has been said, and is a true saying, and worthy of more than Ac. I have fully shown in the Notes on Acts xi. 19 xii. 17, and Heb. i. 1, that ὁ λόγος, the terms ὁ λόγος and ἴδιος denoted the same office of the Church, and I pointed out also the effect of Bishop Ellicott's view, which we now use the word was introduced. It is not clear whether St. Paul here means to denote a measure of the second or of the first rank of the hierarchical offices, but probably by the former is intended. The question however is (as Mr. Holden also says) more fitted to the question for both the superior offices to be the same, or nearly the same. By καλὸν ἔργον an honourable work the Apostle means to suggest that it is worthy deeds are to be considered rather than the honour, which was the enticement of L. See the example in Matt.

2 ἀνεπίληπτον is properly an agonistical term, signifying one who gives a wrestler no hold to take upon him, but it is often here applied, metaphorically, to one who gives others no occasion to justly accuse him. So Thucyd. i. 7. τὸν ἐλθόντα ἀνεπίληπτον εἶναι. Of the words next following ἄνδρα the sense has been disputed. That the Apostle forbids polygamy, cannot be doubted, but the only question is whether he means to forbid more than one wife at a time, or more than one wife at all, and the candidate might not have married a second wife. Antiquity seems most in favour of the former interpretation, but as in a kindred passage of v. 9, where it is expressly of a widow to be chosen to be put on the list for support by the Church, to have been ἑνὸς ἀνδρὸς γυνή, the expression could not refer to polygamy, and as it seems, as a term, save to have been the usual phrase of the Apostle, so in the same way it may be supposed that he intends second marriage in a bishop, or, as an opinion from Greek was so prevalent, ministers might be induced to practise divorce, and thus not expose themselves to scandal, as it actually happened in later times.

νηφάλιον, the reading of many cursives and MSS. and all the early Lat. version, was introduced by Pisa, but without authority, and the former has been again restored by Wetst., Griesb., Matth., Tischn., and Vat. Tischendorf vigilant or circumspect, a sense occurring in the later writers. So the Peshito, 'mente et vigilante.' And, indeed, the expression is so interpreted by all the ancient as well as the most eminent modern Expositors. Σώφρ. κόσμ. I think, be rendered sober minded. Κόσμ., orderly. Κόσμος corresponds to Θεοῦ of explains (since these terms form a set of cognate virtues). No wonder the Apostle should require this quality from Christian Ministers, since as much was expected of the heathen Priests. St. Justin (Ap. i. 66), Angustus is commended as being a model for priests thus. Ὅτινες ἐν ἀκμῇ σωφρόνων, ὁσίων, ἀγαθῶν ἐνεργῶν, ἀνδρῶν, μεγάλων προφητῶν. On φιλόξενος, see Rom. xii. 13 and compare Heb. xiii. 2. Διδακτ., fit to teach, as possessing the knowledge and talents necessary, (see 1 Tim. iii. 2), which were the qualities here required, as it were that of δεκτικός (see infra).

3 μὴ πάροινον] Some Expositors, ancient and modern, take this to be equivalent to intemperate or addicted, which is, indeed, such construed by Chrys. since on the other standing opposed to the virtues in the next. But the expression μὴ πάροινον seems rather used of the Deacons at v. 8, requires the primary sense to be retained, and according to every principle of correct exegesis, it must stand here. The πλήκτης is commonly rendered 'striker.' But, as the expression is opposed to the ἄμαχος in the next clause, it is better as pointed with the most eminent Commentators ancient and modern, quarrelsome, litigious. Or it may denote, as Thucyd. and other authorities, violent, impetuous, and hence in excess, the contrary of ἥσυχος (Horat.). 32 Of this metaphorical sense, see Xen. Cyropaed. [illegible] Chrys. p. 75., ἄφρων τε καὶ πλήκτης καὶ [illegible]

χρεοπερδῆ· ἀλλ' ἐπιεικῆ, ἄμαχον, ἀφιλάργυρον· τοῦ ἰδίου 4
οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ
πάσης σεμνότητος· (εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ 5
οἶδε, πῶς ἐκκλησίας Θεοῦ ἐπιμελήσεται;) μὴ νεόφυτον, ἵνα 6
μὴ τυφωθεὶς εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου. Δεῖ δὲ αὐ- 7
τὸν καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν· ἵνα μὴ εἰς
ὀνειδισμὸν ἐμπέσῃ καὶ παγίδα τοῦ διαβόλου. Διακόνους 8
ὡσαύτως σεμνούς, μὴ διλόγους, μὴ οἴνῳ πολλῷ προσέχον-
τας, μὴ αἰσχροκερδεῖς, ἔχοντας τὸ μυστήριον τῆς πίστεως 9
ἐν καθαρᾷ συνειδήσει. καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, 10
εἶτα διακονείτωσαν, ἀνέγκλητοι ὄντες. γυναῖκας ὡσαύτως 11

ῥέφωνα πλήρωνα κ.τ.λ. And Pollux vi. 120. reckons among the disturbers of the state τοὺς πλήρωνας.

Μὴ αἰσχροκερδεῖ is in many MSS., Versions, and Fathers not found; and is rejected by several Critics and cancelled by Griesb. The words may be an interpolation from 1 Tim.; for as to the argument of Wets., that to three vices are opposed in the following clause three virtues, that cuts two ways; for it may be urged that the words were introduced to complete the sense, and mour the very correspondence in question. And certainly the style of St. Paul, like that of Thucydides, is characterised by energy, not affecting the exactness of Isocrates. With respect to the word itself, it is used by the best writers to denote one who will gain money by methods, though not dishonest, yet base. Here it, no doubt, means 'fond of lucre,' even though derived from mean sources, which implies covetousness, or a desire to retain it. On this subject see the admirable sketch of Theophrastus. Thus these terms correspond to the preceding.

4. καλῶς προϊστ.] 'well or creditably regulating.' Of the citations in Wets. the most apt is Diog. Laert. i. 70. τῶν οἰκεῖα οἴκου καλῶς προεστώτων. To which may be added the following from Dionys. Hal. i. p. 178. ἐμέμφετο δὲ τοὺς οὐκ καλῶς προϊστημένους τῶν ἰδίων. The words μετὰ πάσης σεμν. are to be construed with τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, denoting the demeanour to be adopted. And the τέκνα ἔχοντα ἐν ὑποταγῇ adverts to the case wherein the καλῶς προϊστ. is most requisite.

5. εἰ δὲ τις—ἐπιμελήσεται] Founded on a sort of proverb, that he who cannot manage his private affairs, is not fit to be intrusted with those of the public.

6. μὴ νεόφυτον] literally not 'one newly planted or grafted into the Church,' but a new convert, by a metaphor like that in 1 Cor. iii. 6. ἄρτι ἐφύτευσα. There is also implied a notion of the recent and imperfect acquaintance with the doctrines of Christianity that would be found in a new convert, which seems referred to in the τυφωθεὶς just after; since imperfect knowledge generates conceit. See vi. 9. The words εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου are by most Expositors intent and modern understood of falling into the same condemnation and punishment which the Devil fell into, through pride, which is supported by the authority of the Pesh. Syr. And then this passage will be (as Dr Burton says) "one of the few places in the Bible, which speak of pride as the cause of the angels having been punished." Several eminent Expositors, however, from Luther and Erasm. downwards, take τοῦ διαβ. to mean the calumniator or slanderous enemy of the Gospel; the same being, they say, used generically of those who seek on occasion to calumniate the Christians. But the former interpretation is greatly preferable.

7. μαρτυρίαν] This may be best rendered reputation, or character. Τῶν ἔξωθεν, 'non-Christians.' Εἰς ὀνειδ. scil. τῶν ἔξωθεν. By παγίδα τοῦ διαβόλου some modern Expositors understand 'the snares of the calumniators.' That sense, however, is frigid. Τοῦ διαβ. is best taken, with the most eminent Interpreters, from the Pesh. Syr. downwards, to mean the 'Devil.' Παγ. may denote, in a generic sense, the various snares which, as we learn from Scripture, the Tempter is ever laying to entrap our virtue. But probably one temptation may here be particularly meant, namely, as Theophyl. and Doddr. think, that of not being scandalized for nothing.

8—10. The qualifications for Deacons are comparatively few, such being omitted as have reference to government or teaching. Διλόγους, 'double-tongued,' or double dealers, deceitfully saying one thing to one party, and another thing to another, one thing to the Minister, and another to the people. Μὴ οἴνῳ πολλῷ προσέχ. On the propensity or habit of excess in wine, I have noted a fine remark occurs in Philostr. V. Ap. v. 8. καὶ τὸν οἶνον ἐκκοπτόμενοι τῇ τοῦ σώματος, διαβλαπτόντα τὸν ἐν τῇ ψυχῇ αἰθέρα.

9. ἔχοντας—συνειδήσει] These words are variously interpreted. The meaning seems simply to be, 'holding the doctrines of the faith sincerely and even conscientiously.' So i. 19. ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν. On μυστ. see πίστις in the sense, see Eph. i. 9. & vi. 19. Col. iv. 3. and compare 1 Cor. ii. 7.

10. καὶ οὗτοι] 'these too, viz. as well as the Presbyters; for examination as to character and qualifications was to precede election.

11. γυναῖκας] Most modern Commentators understand 'the Deacon's wives;' but the ancient ones interpret 'Deaconesses,' to whom certainly the qualifications mentioned are more suitable than to the former; and the voice of antiquity ought not lightly to be overruled. As the

12 σεμνάς, μὴ διαβόλους, νηφαλίους, πιστὰς ἐν πᾶσι. διάκονοι ἔστωσαν μιᾶς γυναικὸς ἄνδρες, τέκνων καλῶς προιστά-
13 μενοι καὶ τῶν ἰδίων οἴκων. οἱ γὰρ καλῶς διακονήσαντες, βαθμὸν ἑαυτοῖς καλὸν περποιοῦνται, καὶ πολλὴν παῤῥησίαν
14 ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ. Ταῦτά σοι γράφω, ἐλπι-
15 ζων ἐλθεῖν πρός σε τάχιον· ἐὰν δὲ βραδύνω, ἵνα εἰδῆς πῶς δεῖ ἐν οἴκῳ Θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία Θεοῦ
16 ζῶντος, στῦλος καὶ ἑδραίωμα τῆς ἀληθείας. καὶ ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον—Θεὸς ἐφα-

[a] Matt. 23. 11.
[b] 2 Tim. 2. 21.
[c] Matt. 16. 18.
[d] Luke 1. 31. Eph. 3. 9.
[e] 1 Cor. 1. 1. Rom. 1. 16.

same time, it is probable that the same persons might often be here.

12. See supra vv. 2 & 4.

13. βαθμὸν καλὸν περπ. Literally, obtain an honourable post and step, i. e. a higher degree (viz. a Presbyter, or Bishop). Πολλὴν παῤῥησίαν. Supply πεσεῖν. The sense seems to be, they obtain the privilege of speaking with freedom on matters of faith, i. e. beyond that of private Christians.

15. ἵνα εἰδῆς πῶς δεῖ κ. τ. λ.] The best mode of removing the difficulty here seems to be to repeat ταῦτα γράφω from the preceding verse, q. d. "And I write these things to you, not as if I should never come again, but that, if I should be delayed, thou," &c. In the words following the Church is represented as (often) under the figure of a great edifice, the last of a succession, to which "and now may now," in the words of Isaiah.

The words στῦλος καὶ ἑδρ. τῆς ἀλη. have been variously interpreted. See Poole's Synops., West's Curæ, and especially Dougtæi Obss. Sacr. Vol. 1. Diss. xxx., and Webster's Dissertation in the Critici Sacri. The question is not so much what is the sense as what is referred to in the words, and whether they should be taken with the preceding, or the following. Almost all Expositors have refer them to what goes before, either to ἀνέστραπται, or to ἐστὶν, understanding it of Timothy. Others connect them with what follows, referring them to the everlasting μυστήριον. Of these modes the second and third are (as I have shown in Hor. Syn.) liable to much objection. The former breaks up the construction, and is inadmissible, since, setting this aside, it might be asked, Is Timothy, or the Church, or the truth, as Tittm., Pierce, and Heb. Grot. [illegible] 9, yet he could not be called a foundation of the Church or the truth, much less the foundation, for the Article (though omitted) is implied in the very nature of the thing. Besides, the words have no connexion by which they can be joined with any part of the preceding context. But if we have this sense, ἐστὶ must also have it. As to the latter mode, it overcomes the difficulty of καὶ ὁμολογουμένως μεγ. μυστήριον, has a very good air, and would suppose an anti-climax, no where else. I prefer (with St. Paul). And, moreover, though the sense (viewed apart) is a good one, it involves an incongruity, for the great mystery of God manifested in the flesh, is an essential part of the Truth of which the Church is the pillar and foundation. The true interpretation is, I doubt not, that of the antient and most modern Expositors, in which the words are applied to Christ's holy Catholic Church, administered under an external form of government, which by maintaining and recommending the Revelation of God and his religion, upholds it as the foundation, just as pillars support an edifice. In στῦλ., there is, as Cotheriot observes, an allusion to the magnificent columns of the heathen temples, supporting only themselves, as compared with the buttresses of the Church of God, supporting truth. Compare Epist. c. 20—22. The design of the Apostle was to give weight to his preceding instructions on the regulation of the Church, by suggesting the important purpose for which it was instituted.

16. καὶ ὁμολογουμένως μεγ. μυστήριον] This is closely connected with the preceding. The sense may be thus expressed: "And indeed, vast is the importance of the mystery of godliness contained in the long concealed, but now revealed, truths of the Gospel, which that Church is to promulgate and support, and of which the sum is that God was manifest in the flesh." There may indeed, seem an abruptness, by a sort of hiatus, in the sense between μεγ. and ἐφα. But that is not uncommon in the writings of St. Paul, and especially in passages, like the present, of great pathos, where he seems to have been hurried away by his feelings. See Rom. vi. 23—25. In these cases, I have, after many other Critics, placed a mark denoting the aposiopesis. The term μυστήριον is often used of the doctrines of the Gospel in general, but was here, I conceive, adopted chiefly with reference to that great mystery of "God manifested in the flesh," on which all the others depend, and which Timothy was especially to urge, v. 15.

It is true that the sense, as above, and down, depends upon the reading, which is the case of Dean is disputed. Griesb. has for Θεὸς edited ὅς, but very rashly, for the external evidence is favour of it is next to nothing, only three MSS. having ο and ου, and those all of the Western recension, and probably arising from the Vulgate. As to Versions, though most of them favour the ου, yet they cannot be hoisted against the great bulk of the MSS. The Latin Fathers indeed, support the ο, as might be expected from its being the reading followed in the Vulgate. But as to the Greek Fathers, they are by no means so clear, although, in reviewing too, but it has been strongly proved by Matthæi. Dr Burton, in his Testim. p. 141, seqq., and Bentl., on Cod. Testimony, is upon the whole decidedly in favour of Θεὸς. The final reasonings of Griesb. and Newcome have seem forcibly expressed by Dr Burton, and the Notes.

νερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις,
a Matt. 24. 23. 2 Thess. 2. 3. [illegible] ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήφθη ἐν δόξῃ.
IV. a Τὸ δὲ Πνεῦμα ῥητῶς λέγει, ὅτι ἐν ὑστέροις καιροῖς 1
ἀποστήσονταί τινες τῆς πίστεως, προσέχοντες πνεύμασι
πλάνοις καὶ διδασκαλίαις δαιμονίων, ἐν ὑποκρίσει ψευδολόγων, 2

Crit. ii. 292: the former adducing evidence of the mode in which the passage was understood by the Ante-Nicene fathers, by citations from Barnabas, Clem. Alex., Hippolytus, and Dionys. Alex.; to which others are added by [illegible] from Ignat. Ep. to the Ephesians § 19, Θεοῦ ἀνθρωπίνως φανερουμένου. Bengel and Rinck are decidedly of opinion that the reading ΟΣ arose from ΘΣ, and not ΘΣ from ΟΣ. Matthæi, too, has shown, that in the uncial MSS. the sign in ΘΣ is not unfrequently omitted by scribes, as, for instance, in the next word ἐφανερώθη. Now in a question of this nature like this it may be admitted to prove that external evidence is decidedly in favour of Θεός. But we may as confidently refer to the internal, which is not less so. It has been shown by Bp. Bull, Abp. Magee, Mr. Nolan, Dr. Burton, the British Critic, and Rinck, that the ὃς is liable to almost every objection in interpretation, and violates all the rules of construction. It cannot legitimately have any antecedent but θεοῦ ζῶντος. This, however, is rejected by the Socinians, since it equally establishes the doctrine of the Deity of Christ, which they are resolved, at all events, to set aside. As to the sense thus produced, it has been shown by Mr. Nolan and the British Critic to be quite inadmissible. No one, however, has exposed this more ably than Rinck in the following pithy annotation: "[illegible] Neque vero est [illegible] atque [illegible]."

In short (to use the words of Bp. Pearson on the Creed), "St. Paul, speaking of the mystery of godliness, has here connected six propositions together, and the subject of all and each of them is God. And this God, who is the subject of all these propositions, must be understood of Christ, because of Him each one is true, and all are so of none but Him. He was the Word, which was God, and was made flesh, and consequently 'God manifested in the flesh.' Upon him the Spirit descended at his baptism, and after His ascension was poured upon the Apostles, ratifying His commission and confirming the doctrine which they received from Him; wherefore He was 'justified in the Spirit.' At His nativity the angels celebrated, in the discharge of His office they ministered unto Him, at His resurrection and ascension they were present, always ready to confess and adore Him: He was therefore 'seen of angels.'" The rest of the propositions need no proof or illustration. It may be observed that ὤφθη seems to be taken in an emphatic sense, for 'was beheld with wonder and admiration.' Ἐν ἔθνεσι, 'to the Gentile nations, as well as Judæa.'

IV. 1. τὸ δὲ Πνεῦμα ῥητῶς λέγει.] The connexion with the preceding may be thus traced: '[Of such vast importance then are] the doctrines concerning the mystery of godliness ever to be carefully adhered to, especially since the Spirit expressly assures us that,' &c. By τὸ Πν. some eminent Expositors understand that portion of the Spirit vouchsafed to the Prophets of the Old Test., for instance, Dan. xi. 30—39. By most, however, it seems more properly referred to the Apostle himself; and it need not be doubted it was vouchsafed to the other Apostles also. Be that as it may, the expression has the air of a direct revelation, as Acts xx. 23, & xxi. 11. Revel. ii. 7. [illegible] τάδε λέγει τὸ Πνεῦμα τὸ ἅγιον. By ὑστέροις καιροῖς are meant, as in Acts ii. 17, Heb. i. 1, 1 Pet. i. 20, the times of the last or Christian dispensation. Compare also similar expressions in the kindred passages of 2 Tim. iii. 1, James v. 3, 2 Pet. iii. 3, Jude v. 18. Ἀποστήσονται, 'shall fall away from the faith.' This has no doubt the same reference as the ἀποστασία in a parallel passage at 2 Thess. ii. 3—12, where see Notes. [illegible] these terms equally denote apostasy from the religion, and may also take a falling away from the true faith. And how the latter tends to the former, it is easy to see, as the course of things at the present day evinces. [illegible] πνεύμασι, by which we have meant, [illegible] persons who profess to speak by the Spirit, but in reality are impostors. The πλάνοις serves to decide the sense, which otherwise would only be 'those professing a certain revelation,' as 1 John iv. 1. [illegible] With respect to διδασκ. δαιμ. it is not agreed whether it means doctrines suggested by demons, or concerning demons. The former interpretation is preferable, especially as it may include the sense of demoniacal, i.e. diabolical. So in James iii. 15, we have σοφία δαιμονιώδης.

2. ἐν ὑποκρίσει ψευδ.] The construction here is somewhat perplexed; but as to the [illegible] supposed by some, it is utterly inadmissible; as is also the fictitious mode of construction proposed by Heinr., who would [illegible] ψευδολόγων. The words may, however, upon consideration, and that in accord with many eminent Expositors, be taken for διὰ ὑποκρίσεως, or through. The ὑπόκρισις is their pretence to extraordinary sanctity, such, however, as is mentioned 2 Tim. iii. 5, ἔχοντες μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἠρνημένοι. In the figurative expression κεκαυτηριασμένων, Commentators are not agreed whether the metaphor is taken from the branding of persons for crimes, or from the cauterizing of [illegible] seared by surgeons with hot iron, flesh which is, as such, insensible to all feeling. The latter view, which is supported by the authority of

3 κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν, ᵃ κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, ἃ ὁ Θεὸς ἔκτισεν εἰς μετάληψιν μετὰ
4 εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν. ᵇ ὅτι πᾶν κτίσμα Θεοῦ καλὸν, καὶ οὐδὲν ἀπόβλητον, μετὰ εὐχα-
5 ριστίας λαμβανόμενον· ἁγιάζεται γὰρ διὰ λόγου Θεοῦ καὶ
6 ἐντεύξεως. Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς, καλὸς ἔσῃ διάκονος Ἰησοῦ Χριστοῦ, ἐντρεφόμενος τοῖς λόγοις τῆς πί-
7 στεως, καὶ τῆς καλῆς διδασκαλίας ᾗ παρηκολούθηκας. ᵇ Τοὺς δὲ βεβήλους καὶ γραώδεις μύθους παραιτοῦ· γύμναζε δὲ
8 σεαυτὸν πρὸς εὐσέβειαν. ᵇ ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος· ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμος,

Theodoret. ii, on account of the adversities [illegible] preferable. So Epiph. ii. 12 [illegible] Ac.

3. πολλ. χρόνον.] Here Expositors in general are agreed that ἀπέχεσθαι is to be supplied, taken from κωλ., before, comparing 1 Cor. xiv. 34. But it may better be paralleled with the [illegible] idiom, by which in the best Greek [illegible] a verb in the imperat. with a negative, and in the second, he tells it to be repeated, [illegible] the second. Now here the authors [illegible] death, yet in the second clause a certain imperative is to be repeated, as in the first case. Thus, see Note on Acts x. 44. [illegible] 'to be partakers.' Μετὰ εὐχ. See Note on Eph. v. 4. [illegible], for ὧν ἐστ. πιστοῖς.

4. ἐπεγνωκ.] This means 'any thing provided he lived in the creation.' [illegible], for ἐστὶν ἄξιον. Compare Hom. xiv. 14. [illegible].

5. ἁγιάζεται—ἐντεύξ.] These words do not so much give a reason for the preceding as unite the two [illegible], and show that every creature that may become καλὸν (for that is what is meant by ἁγιάζεται, namely, 'it be partaken and enjoyed') [illegible] ἐντεύξεως, in conjunction with, preceded by the use of λόγου Θεοῦ, signifies 'by the word of God uttered in honour of God.'

6. ταῦτα.] This must denote all the admonitions that have been before given. [illegible] signifies 'to lay any thing before another,' as in [illegible]. Ἐντρεφόμενος &c. '[thou wilt be] one nourished up in the doctrine of faith.' The words following apply what was said generally of a καλὸς διάκονος to Timothy, and the [illegible] refers to the Apostle's own instruction. The passage is well paraphrased by Macknight. [illegible] are often used with [illegible] denoting instruction. Παρηκολ., have attended to, followed up, and earnt.

7. βεβήλους—παραιτοῦ.] The mention of βέβηλοι [illegible] the Apostle of a kind of instruction and teaching to which Jewish youths particularly addicted, namely, that of the Rabbinical traditions and speculations, such as we find in the [illegible], namely, the [illegible] γενεαλ. [illegible], of i. 4. To these the epithets here are I are quite applicable, and should, may refer to something akin to the Pagan superstitions. Γραώδεις, silly, absurd, like old women. So Strabo cited by Wetst. calls poetry γραώδη μυθολογίαν. To which may be added here [illegible] Polit. γραώδεσι [illegible] and, on the contrary, Plut. Jun. 12. [illegible] 'have to do with,' as [illegible] i. 11. 4.

The sense which seems meant to anticipate a plea for the end of least, or not condemnable, namely, that it [illegible] the understanding. The Apostle directs Timothy to rather exercise himself in acquiring by diligent study the most extensive knowledge of the religion he has to teach. See v. 15. Εὐσέβεια is here used as at v. 10, though it may also be meant to include exercise in the practical part of the religion by studying to lead a holy life.

8. In γὰρ σωματικὴ there is an epanalepsis of the author, from which the Apostle seems to have taken occasion to show the high importance of this γυμνασία by contrasting it with the other resulting from the εὐσέβεια to which young men so devoted themselves either by way of preparation for the games, or for honourable display in general, the advantages of the former being only temporal and imperfect, those of the latter permanent, and extending to a future life. The argument is the same as in a kindred passage of 1 Cor. xi. 26, [illegible] ἀνθρώπων λόγοις, [illegible] 'I do above seem to be the most natural and consistent view of the whole, though many Expositors understand the γυμν. of what we call 'bodily exercise.' But that is too limited a sense, and inevitably was not the intention of the Apostle, as Ecumen. imagines, to inculcate the advantages of mental over bodily exercise. Still less must it be taken, with some, of the mortifying of the body practised even in Jewish and Pythagorean schools. For though there is something to countenance this interpretation in the context, there is more which is contradictory to it. And indeed such a use of γυμνάζειν, or even of γυμνάζειν, is destitute of authority. Χρήσιμος is for [illegible] (see [illegible] ix. 9), and means the exercising or training of the body. The γυμνασία must, however, not only be referred to the literal exercises of the athletes, but to a kind of other parts of what we call training, as applied to pugilists, and expressed by the term ἀγωνιστικὴ in 1 Cor. ix. 25. The whole was denoted by the term γυμνασία.

Πρὸς ὀλίγον may be understood both of du-

ἐστιν, ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης.
πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος. εἰς τοῦτο γὰρ 9
καὶ κοπιῶμεν καὶ ὀνειδιζόμεθα, ὅτι ἠλπίκαμεν ἐπὶ Θεῷ ζῶντι, 10
ὅς ἐστι σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν. Παράγ- 11
γελλε ταῦτα καὶ δίδασκε. μηδείς σου τῆς νεότητος κατα- 12
φρονείτω· ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀνα-
στροφῇ· ἐν ἀγάπῃ, ἐν πνεύματι, ἐν πίστει, ἐν ἁγνείᾳ. ἕως 13
ἔρχομαι πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδα-
σκαλίᾳ. μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι 14

ness and salvation. Πρὸς πάντα, 'in every way.' The ἐπαγγελία as regards this world must be understood of that state of peace which passeth all understanding; not to say that virtue and temperance preserve the health, and foster habits of industry, which must be productive of many temporal blessings. See Jens., Newc., and Scott.

9 πιστὸς ὁ λόγος, i.e., as the best Expositors are agreed, the above, namely, ἐὰν ἀποθνήσκωμεν κ.τ.λ. The words πιστὸς ἄξιος are indeed in some measure parenthetic; the γὰρ in the next verse referring to the ἐπαγγελίαν ἔχ. κ.τ.λ. v. 8.

10 εἰς τοῦτο] sc. τὸ ἔχειν ἐπαγγ. &c. ἐλπίσαντες, 'with a view to the promises and blessings attached to a godly life.' Κοπιῶμεν ὀνειδ. The sense seems to be, we undergo the toils (we do in spreading the Gospel) and the reproaches and persecutions we have to bear from its enemies. Compare 2 Tim. iii. 12 & iv. 8, 2 Thess. iii. 5. Ὀνειδ., 'be cast out.' Our hope and trust is in the promises of God.

Ἐστὶ σωτὴρ πάντων. Many eminent Commentators anxious to support the doctrine of universal redemption, explain, 'would have all men to be saved.' But this sense cannot be extracted from the words. And though it may seem countenanced by what follows, and by some expression supra v. 3 & 4, yet we have there the real and full sense seems to be 'who is the temporal Preserver of all men, as well as the Saviour of mankind in general, whether Jews or Gentiles, i.e. he is a Saviour to all who trust in Him.' See Wetstein and Scott. Πάντων ἀνθρ., i.e. the believers of whatever nation. Wetst. here compares similar sentiments from Plutarch and Hierocles, though probably derived at least by the latter, from the New Testament.

12 μηδεὶς σου κατ. | From the existence of this with the next verse, by means of the ἀλλ., it is clear that the meaning is, 'Let no one have reason to despise thy youth.' Νεότης, 'youthfulness,' as appears from a similar phrase in common in the Classical writers. The Apostle then rejoins he is to be an *example*, and to do his best *generally in Λόγῳ ἐν ἀναστροφῇ*, in words and actions, conversation and conduct; then *specially*, where the duty must be taken of love both to God and man, the ἀγάπη ἀνωφελοῦς of 1 Cor. xiii. 3 & 1 Cor. vi. 6. Ἐν πνεύματι must here have reference to the outward profession rather than the internal sentiments. With respect to ἐν πίστει, it may seem not *in place in a detail of outward qualities which shall be an example to others*. Hence the ancient Versions and most of the Commentators, from the omission of the words in Mss. and Versions, connected the words in this they have been followed by Grotius and others, but rashly, since for the sense and which for the omission is very strong, also that so good a sense as that the *πίστις* was commonly understood of the *Holy Spirit*, a sense which they rightly judged could have no place here. Moreover, it might, as Bloch observes, have been easily omitted by the scribes, on account of the similarity between πίστει and ἁγνείᾳ (an abbreviation for πνεύματι). Or rather, I suspect, the ear of the scribe passed from the first to the second ει, and thus πνεύματι was omitted. The words must therefore be retained, and are best explained with Theophyl. and some other Expositors, 'in a spiritual disposition, character,' &c. So Scott, 'in sanctity.' Of course this and most other cases where this signification has place, (see Lp. v. 11) Dissert. on the word πνεῦμα § 6, on Matt. i. 18, the *effects* of the influence of the Holy Spirit are to be understood.

13 ἕως ἔρχομαι κ.τ.λ. | This is not to be understood as if uncertain, one of the meaning of the Old Testament, but only as if such wishing or wish as would cause Timothy to have understood the Scriptures, and would be him for the after exercise of his ministry among Christ and heathens. In the utility, it not necessary of profane literature, in fact an instance we have the testimony of all the most eminent Fathers. See Rec. Sem. And what was necessary then, has become still more so now. See Pickens, Rutherford's admirable Course of Lectures on the text and notes, 'de ordinatione et doctrina quibus Theologiae studiosos quos oportet.' I would only further observe that as the Apostle put τῇ ἀναγν., παρακλ. and διδασκ. he probably meant to hint the necessity of the frequent and reflective exercise of the mind.

14 μὴ ἀμέλει κ.τ.λ. | Notwithstanding this great stress he adds to the Spiritual Gifts which Timothy had received, it may provide the ordinary aids and graces by which his endowments in learning would be cultivated. Ἐν σοὶ χαρίσμ. i.e. according to prophecy, of which the passage at c. iv. 14 is the best comment. The words μετὰ ἐπιθ. τ. χειρῶν τοῦ πρεσβ. are taken by various with what is said in a hundred passages of 2 Tim. i. 6. Διὰ τῆς ἐπιθ. τῶν χειρῶν μου, since the μετὰ here only denotes concurrence in the thing. *How far* that circumstance we are not informed; nor is it necessary for us to know.

διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυ-
15 τερίου. ταῦτα μελέτα, ἐν τούτοις ἴσθι· ἵνα σοῦ ἡ προκοπὴ
16 φανερὰ ᾖ ἐν πᾶσιν. ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ· ἐπί-
μενε αὐτοῖς. τοῦτο γὰρ ποιῶν, καὶ σεαυτὸν σώσεις καὶ
τοὺς ἀκούοντάς σου.

1 V. Πρεσβυτέρῳ μὴ ἐπιπλήξῃς, ἀλλὰ παρακάλει ὡς
2 πατέρα· νεωτέρους, ὡς ἀδελφούς· πρεσβυτέρας, ὡς μητέρας·
3 νεωτέρας, ὡς ἀδελφάς, ἐν πάσῃ ἁγνείᾳ. Χήρας τίμα τὰς
4 ὄντως χήρας. Εἰ δέ τις χήρα τέκνα ἢ ἔκγονα ἔχει, μαν-
θανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν, καὶ ἀμοιβὰς
ἀποδιδόναι τοῖς προγόνοις· τοῦτο γάρ ἐστι καλὸν καὶ ἀπο-
5 δεκτὸν ἐνώπιον τοῦ Θεοῦ. Ἡ δὲ ὄντως χήρα καὶ μεμονωμένη
ἤλπικεν ἐπὶ τὸν Θεὸν, καὶ προσμένει ταῖς δεήσεσι καὶ ταῖς
6 προσευχαῖς νυκτὸς καὶ ἡμέρας· ἡ δὲ σπαταλῶσα, ζῶσα

Lev. 19. 32.

Gen. 18. 19. Deut. 4. 9. Mark 7. 10. Eph. 6. 1, 2.

Lev. 2. 29. Isai. 1. 1.

13 ταῦτα μελέτα] The verse is, 'Practise thyself in these things: make them thy perpetual care and study.' So the words are simply used by Professor Jowett, who aptly compares Thucyd. I. 142 (on the subject of the long training and practice by which the Athenians had attained their naval greatness) ἐκ μελετωμένου μετὰ πολλῶν ἀπὸ τοῦ παντὸς χρόνου. The Apostle, I apprehend, had at the moment the above metaphor, since the term μελέτα is an Hellenism observed in all preparatory exercises, whether of mind or body. In ἐν τούτοις, both there is the same idiom as in the Horatian "totus in illis." Ἐν τούτοις, 'among all persons,' as the best Expositors render. Though some interpret it in all things.'

15 ἵνα σοῦ ἡ προκοπὴ κ. τ. λ.] 'that thy life and doctrine.' The μέτρον has the same μέτρον as the ταῦτα before, and εἰς, answers to the both εἰς.

16 ἐπίμενε αὐτοῖς.] The best Expositors are agreed that this does not mean a perseverance, but an actually persist, as being opposed to the ἔπεχε and ἐπιμένε just after. Διδασκαλία denotes sound teaching and objurgation, with a reference to the ἑτεροδιδασκαλεῖν. See ἔπεχε, as you would a pilot. Such was Socrates, as Cicero at least, the custom of antiquity. And Diog. Laert. in his Life of Plato, says he was at great pains to set more earnestly [ἐπιμελέστερον]. Ἐν πᾶσιν ἀγνείᾳ, 'with the utmost regard to honour.'

3 τίμα] The best Expositors extent and modern are agreed that the sense is, 'support' or honorary provide for, as at v. 17. Matt. xv. 4-6. See Notes on Mark vii. 9-13. Compare Acts xxviii. 7. Τὰς ὄντως χ. are those who are really widows in the proper sense of the word, and adverted to at v. 5, namely, destitute. See Note on v. 5. From what the Fathers and Greek Commentators tell us, it appears that these persons were supported by the funds of the Church. And from what follows it is clear that they were being an office, the name χήρα being as much one of office as Ἐπίσκοπος, πρεσβύτερος, and Διάκονος. On its exact duties however, Expositors are not agreed. That they interested the younger females in the precepts of the first chapter, is pretty certain, but whether they were the same as the Deaconesses, is yet a disputed point. It seems more probable that they were not necessarily the same, but having once been such, during the life of their husbands, they were not removed from that office. He that asserts only the existence of such an order as the χήραι requires no very strong testimony from Ecclesiastical History, since, from the extreme retirement of the women in Greece and other parts of the East, and their almost total separation from the other sex, they would much need the assistance of such persons, who might either convert them to the Christian faith, or further instruct them in its doctrines and duties.

4 ἔκγονα] The term denotes any remote female descendants, as grand children, or great grandchildren. Prof. Stuart well renders [Ἀπόγονα Matt. 'not those children] exactly. From whom there need not be debated, since we have here a popular form of expression equivalent to 'let them learn [a lesson of] piety for them to have.' So Thucyd. i. 34. μαθόντων ὡς &c., where the force of the ὡς has been lost even by Stephens or the Scholiast. However, it before they extend their charity to others. Ἐναντίον τοῦ Θεοῦ, 'to show piety (i. e. pious care and support) to their own family,' meaning by an idiom common to our own language, their parents or progenitors, πρόγονοι, as is plainly expressed in the next clause. So Thucyd. i. 17. ἐς τὸν ἴδιον οἶκον ἀνέχειν. This use of ἐναντίον was almost as common in Greek as that of ἐνώπιον and ἔμπροσθεν in the Attic. The expression ἀπόδοσις ἀποδιδόναι hints that this is no more than returning a debt to them for their former care and attention to them. Similar expressions, on the same subject are frequent in the Classical writers. Καλὸν, 'a good in itself and as regards men.'

5 ἡλπικεν ἐπὶ τὸν Θεὸν κ. τ. λ.] These words hint at the qualifications requisite in such persons, namely a genuine and constantly operative faith, and habits of devotion, both at stated times, and at all needful seasons.

6 ἡ δὲ σπαταλῶσα] 'but she who leads a luxurious and dissipated life.' The word is

τέθηκε καὶ ταῦτα παράγγελλε, ἵνα ἀνεπίληπτοι ὦσι. 7
εἰ δέ τις τῶν ἰδίων καὶ μάλιστα τῶν οἰκείων οὐ προνοεῖ, τὴν 8
πίστιν ἤρνηται, καὶ ἔστιν ἀπίστου χείρων. Χήρα καταλεγέσθω μὴ ἔλαττον ἐτῶν ἑξήκοντα, γεγονυῖα ἑνὸς ἀνδρὸς γυνή, ἐν ἔργοις καλοῖς μαρτυρουμένη· εἰ ἐτεκνοτρόφησεν, 10
εἰ ἐξενοδόχησεν, εἰ ἁγίων πόδας ἔνιψεν, εἰ θλιβομένοις ἐπήρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησε. Νεωτέρας 11
δὲ χήρας παραιτοῦ. ὅταν γὰρ καταστρηνιάσωσι τοῦ Χριστοῦ, γαμεῖν θέλουσιν, ἔχουσαι κρίμα, ὅτι τὴν πρώτην 12
πίστιν ἠθέτησαν· ἅμα δὲ καὶ ἀργαὶ μανθάνουσι περιερ- 13

rate, but its sense is plain from the context and from Justin, ἐπιμελεῖσθαι καὶ ἐπιπαλήσσειν. The time comes when it wanders the skin. But the metaphor is certainly not far fetched, imagines it even proper, but cite *bene curasti*, a common, again to excuse luxury. So Hor. Epist. i. 4, 15. Me pueriae mulcent bene curasti esse, nitet. Ἐπίμονοι ἀπὸ, i.e. in an. See Epiph. c. 1. Similar sentiments are found in the Apocrypha, the Rabbinical writers, and even the Greek Philosophers. It is surprising, that such are not to be the persons appointed.

8. εἰ δὲ τις—ἀπίστου] This depends upon ἀνεπίληπτοι, in the preceding verse, and the δὲ is well rendered by the Latin *verum*, q. d. that so they do not incur censure [from the Christians] for, indeed, whoever &c. At one one the Commentators need not have stumbled, as it is clear no more than some. The two words are, indeed, in their general use synonymous, but are deriving properly a good or contrary than those so Thucyd. iii. 81. τὰς αἰτίας τῶν ἀνεπιλήπτων τοῖς ἀνθρώποις καὶ οὐκ ἐξαιτίας ἀπὸ τῶν ἀνεπιλήπτων ἀδικεῖν κατεστήσεν. This use of ἀνεπίληπτος is founded on that of ἐπιλαμβάνω, v. 4. Ἐν πίστει ἀφ., "in faith" in his works, that faith [which he professes], for that teaches him the rule of ἐπιμέλεια τῶν ἀγαθῶν ἔργων. Ἀπίστου χείρων is less (because) of the moral and relative force than of intensive, for such were not often deficient in this respect, and indeed he taught they required them to maintain their character.

9. καταλεγέσθω, "be elected" or approved, *ἐν τῷ* "be put on the list." [Thus, as I observed at vers. 1, there is reason to think widows were not honourable and they are plainly distinguished by Epiphanius. They ought, however, to be about thirty or more of these dates. Ἑνὸς ἀνδρὸς γυνή. It is strange that some critical interpreters should have taken this to denote, or at least include, preserving conjugal fidelity. The expression plainly implies the having had but one husband. So v. 14. ζῶντος μετὰ ἀνδρὸς ἑαυτῆς. It is responsible to the same [illegible]

10. εἰ] for ὅτι, for. Μαρτ., "borne testimony to." Ἐτεκνοτρόφησεν. Not that it is not necessary to continue single for women of a, but it was to be considered as great praise were deserved. By ἔτεκον is meant "educated," and, as is supposed in the contrary, "nurtured." So Epiph. 4. ἐκτρέφουσι τέκνα ἐν φόβῳ καὶ παιδείᾳ Κυρίου. Of course, it must be meant of such children as she has had, if any, for we are not to suppose, with Heinr., that to bearing of children is here needed. Nay, at a later period we had, from contemporary history, that such exploits were received into the number of the χήραι. Ἐξενοδόχησεν. [illegible] Ἅγιοι πόδας ἔνιψεν. [illegible] Θλιβομένοις ἐπήρκεσεν. [illegible] Παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησε. [illegible] 14. This was usually administered by a widow under the supervision of the [illegible] of a house, and, being in the East particularly great, it was a [illegible] to the [illegible] "have followed up," i.e. have had no opportunity of practising it.

11. ὅταν γὰρ καταστρηνιάσωσι] There is no [illegible] Heinr. imagines, an instance of constructio [illegible] but the sense is, "When they become wanton against Christ, rebel against the [illegible] of which they are desirous to marry." The verb [illegible] is from στρηνιάω, and [illegible] "[illegible] rebellion." Compare Isai. [illegible] and Deut. xxxii. 15.

12. ἔχουσαι κρίμα—πίστιν] Χήρας here are not age or widows but the widows in the sense of the Christian faith and [illegible] of [illegible] whether [illegible] to be understood of the [illegible] or of [illegible] to be [illegible] to the other of [illegible] would [illegible] imposition and [illegible] of [illegible] and forbidding. As to the former interpretation, I am not aware of any example of [illegible] in the sense of being ever used of a [illegible] or good which has not been [illegible] with heathens, as appears from 1 Cor. vii. 14. [illegible] the [illegible] of the expression, [illegible] [illegible] Wherefore, [illegible] to be [illegible] in the second [illegible] And the phrase [illegible] in the Latin Classical writers and the Scrip. [illegible] seem to shade to an [illegible] and therefore to that [illegible] may most naturally be referred. [illegible] for [illegible] as often in the N. T. though there is no [illegible] to be [illegible] [illegible] The [illegible] thus mean [illegible] were [illegible] [illegible] perhaps by now.

13. ἅμα δὲ καὶ ἀργαὶ μανθάν. &c.] This corresponds to the [illegible] of v. 11, v. 12 being [illegible] [illegible] q. d.

χόμενοι τὰς οἰκίας· οὐ μόνον δὲ ἀργαί, ἀλλὰ καὶ φλύαροι
14 καὶ περίεργοι, λαλοῦσαι τὰ μὴ δέοντα. Βούλομαι οὖν νεω-
τέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν, μηδεμίαν ἀφορ-
15 μὴν διδόναι τῷ ἀντικειμένῳ λοιδορίας χάριν. ἤδη γὰρ τινες
16 ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ. Εἴ τις πιστὸς ἢ πιστὴ
ἔχει χήρας, ἐπαρκείτω αὐταῖς, καὶ μὴ βαρείσθω ἡ ἐκκλησία,
ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ.
17 Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξιού-
σθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ.
18 Λέγει γὰρ ἡ γραφή· Βοῦν ἀλοῶντα οὐ φιμώσεις·
19 καὶ ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. Κατὰ πρεσβυτέ-
ρου κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ
20 τριῶν μαρτύρων. Τοὺς ἁμαρτάνοντας ἐνώπιον πάντων

They desire to marry, and moreover, learn to idly gad about among families. By which seems to be meant, that they made their duty of going about to instruct the women and children, or other parts of their office, rather a means of amusement than subservient to the purposes of their vocation. Thus they formed habits of idleness, and not only that, but, as is added, of trifling, prying, and intermeddling, a spirit which is admirably depicted in Theophrastus περὶ λαλιᾶς. See also the one περὶ περιεργίας. Between the terms ἀργοὶ and περίεργοι, we may observe a paronomasia, as in 2 Thess. iii. 11. Φλύαροι comes from φλύω, a *bubble*: and to blow up such well designates the occupation of a trifler. Λαλοῦσαι τὰ μὴ δ. may mean 'talking scandal.' So Longp. Pharn. 205. Φλέφωνοι γὰρ χρῆμα δόλιον ἀφρ· Σκώπτει δ' ἀφεικὼς ἐν λάθρῳ τοὺς λόγους, Πλείστον ἐπιστρέφοντον. φίλον δὲ τοῦ Γυναικὸς, μηδὲν ἀγνοεῖ κλέπτειν λέγειν.

14. νεωτέρας] i.e. the younger widows, not women, as in our common Version and Wakef.; for of these the context alone treats. Indeed, χήρας is added in several MSS., and expressed by the Greek Commentators. Βούλομαι is only to be understood of wish, not injunction. The Apostle wished them to be left to marry, if they thought proper, and an opportunity offered. At τεκνογονεῖν and οἰκοδ. I would supply ὄντας and that is for ἵνα τεκνογονῶσι καὶ οἰκοδ., 'that they may be occupied in the duties of mothers and wives, and [thereby] give no handle' &c. Τῷ ἀντικειμένῳ is used in a generic sense, for τῶν ἀντικειμένων. Compare Lu. xxi. 15. 1 Cor. xvi. 9. Phil. i. 20. 2 Thess. ii. 4. Ἀντ. χάριν, for ἀντ. ἕνεκα, and that for εἰς λοιδορίαν.

15. ἐξετρ. ὀπίσω τ. Σ.] This may mean, 'have turned aside to follow the suggestions of Satan, by marrying, to the violation of their engagements, and to the virtual abandonment of the faith.'

16. ἔχει χήρας] 'have near relations who are poor widows,' i.e. as mothers, grandmothers, daughters, or sisters. In 6 MSS. and 3 inferior Versions the words πιστὸς ἢ are not found, and in others not ἢ πιστή. But in either case it was evidently an common to remove an unusual expression.

17. From the relief of the poor, the Apostle proceeds to the support of ministers, though with an obscurity of expression (arising from delicacy) which prevents us from acquiring any exact information. That a stipend was appropriated to the support of the minister, is certain; but on the amount, and the mode of collection, we are left to conjecture. We have, however, some glimmering of light afforded in a passage of Eusb. H. E. v. 28. (cited by Wetst.) where there is mention of a certain Bishop being engaged ἐπὶ λειτουργίαν μισθὸν δραχμὴν μ' at 150 Denarii a month. The πρεσβ. πρεσβ. must not be taken, with some, of the Pastoral duties properly so called; but of the direction functions of one or more ruling Presbyter, who regulated and had the government of the Church of a city or district. Ἀξιοῦσθ. signifies not merely, 'let them receive,' but, 'let them receive as their just due.' So Heb. iii. 3. πλείονος γὰρ δόξης οὗτος παρὰ Μωσῆν ἠξίωται. Τιμὴ may denote both competent reward and suitable respect. And διπλ., as the best Expositors ancient and modern are agreed, is to be taken as put for πολλῆς, 'liberal stipend.' A sense of the word as common as in the English double, and here, I think, to be preferred to the one commonly assigned, because the Apostle never descends to particulars on this subject, as indeed rarely do the Ecclesiastical Historians. By κοπιῶντες—διδ. is plainly meant, 'discharging the regular pastoral duties.' See Bensen.

18. καὶ ἄξιος—αὐτοῦ] These words are no where to be found in the O. T., and as we are not compelled here to repeat λέγει ἡ γραφή, we may suppose that the words in question are introduced as a proverbial maxim. For although it occurs in Matt. x. 10. and Lu. x. 7., yet it is doubtful whether either of those Gospels was then in being. And even our Lord may have adopted this, as he has done many other proverbial sayings.

19. κατὰ πρεσβ.] Not, 'an elderly person,' as many interpret; but 'a presbyter.' See Whitby. Κατ', 'under the testimony of.' A rule founded on the Law, Deut. xix. 15., and adverted to at Matt. xviii. 16. Joh. viii. 17.

20. τοὺς ἁμαρτ.] It is not agreed whether the presbyters, or the people at large, are here to be

ἔλεγχε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσι. Διαμαρτύρομαι 21
ἐνώπιον τοῦ Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ καὶ τῶν ἐκλε-
κτῶν ἀγγέλων, ἵνα ταῦτα φυλάξῃς χωρὶς προκρίματος,
μηδὲν ποιῶν κατὰ πρόσκλισιν. Χεῖρας ταχέως μηδενὶ 22
ἐπιτίθει, μηδὲ κοινώνει ἁμαρτίαις ἀλλοτρίαις· σεαυτὸν ἁγνὸν
τήρει. Μηκέτι ὑδροπότει, ἀλλ' οἴνῳ ὀλίγῳ χρῶ, διὰ τὸν 23
στομάχόν σου καὶ τὰς πυκνάς σου ἀσθενείας. Τινῶν ἀν- 24
θρώπων αἱ ἁμαρτίαι πρόδηλοί εἰσι, προάγουσαι εἰς κρίσιν·
τινὶ δὲ καὶ ἐπακολουθοῦσιν. ὡσαύτως καὶ τὰ καλὰ ἔργα 25
πρόδηλά ἐστι· καὶ τὰ ἄλλως ἔχοντα κρυβῆναι οὐ δύ-
νανται.

VI. Ὅσοι εἰσὶν ὑπὸ ζυγὸν δοῦλοι, τοὺς ἰδίους δεσπότας 1

be understood. The context favours the former view, but the aor. is the best one, and the change of number, rather tends to the latter, which is preferred by the ancient and most modern Expositors. The next words look at the end of sin of punishment, namely, the prevention of crime.

21 Διαμ. &c.] A most solemn charge with which the apostle contrasts Joseph, but cf. Ch. 4 μαρτύρομαι ὑμῖν τὰ ἄγια, καὶ τοὺς ἐμοὺς ἀγῶνας τοὺς ὑμῶν. It may partly extend to all the foregoing injunctions, but it chiefly respects the last, the extreme meaning "and the matters of a surplice." Χωρὶς προκρίματος, "keeping yourself apart from prejudice or preposession." The word naked means formed from the Latin *pro*, as *ante*. Κατὰ πρόσκλισιν, "through partiality or undue favour." See Hammond, Lightfoot to Col. iii. 22, and Wordsworth.

22 23. χεῖρας ἐπιτίθει.] Lay hands hastily or inadvertently on no man." Wordsworth, &c. ἀλλ., i.e. "Do not [by such conniving and partial] notice [and] associate or be the participator." The next words Μηκέτι ὑδροπότει are by many referred to what follows, but more properly by others, to the preceding, which is certainly more similar to the gravity of the Apostle and that of the foregoing subject. And it explains on another account to be proper, namely, because v. 24, according to the opinion of the best Expositors, is closely connected with v. 22, v. 23 being a parenthetic admonition. This suspicion of this is thus accounted for by Mr Scott: "It occurred to the Apostle's mind, when reflecting on Timothy's unprovided state and labours, that his frequent indispositions might be increased by too great abstemiousness, to the prevention of his usefulness, or the shortening of his days. He therefore lays it upon his conscience, to counsel him, not to drink water any longer, at least as his only liquor, but to use a little wine to strengthen his stomach, and preserve his health." The judgment and taste of this observation is in strong contrast with the harsh and unnatural remark of Beausobre, that "there was no need of inspiration to give this counsel." It is justly observed by Marlin that it was not unworthy of a place in an inspired writing, and might be meant to discountenance the superstition of those who from that, or any other ascetic practice, claim the praise of superior sanctity.

24 25. This must, as was before observed, be connected with the preceding, and the sense of the whole may be expressed as follows: "Keep yourself pure from participation in other men's sins by scanning right persons to the ministry. (The point which, however, was required much circumspection and consideration.) For [in such some men's sins are [illegible] without any close examination and [illegible], as it were, the judgment passed on them, yet [illegible] their faults only [illegible], and are known [illegible] in no manner [illegible] to be [illegible]. Some [illegible] appear; others are only known after long acquaintance with the persons. Τὰ ἄλλως ἔχοντα &c. The sense seems to be, those good works which are not [illegible] that they lead [illegible] to [illegible] whether they be [illegible] or be [illegible]." See Wordsworth and Neander.

VI. 1. The admonition in this and the following verse is (as appears from v. 3) intended to oppose certain [illegible] of the false teachers commonly supposed to have been Judaizers, with as some eminent [illegible] contend, Gnostics, or, if [illegible] be Christian, that [illegible] as no one was to [illegible] a slave. At least, as might be [illegible] under the pretence of religious rights to the great scandal of the Gospel. Indeed this respect of this kind [illegible] or overturning persons might easily fall [illegible] by misinterpreting the metaphorical language of the Apostle, [illegible] the opinion of the Judaizing teachers. It was natural that the spirit of the Gospel is adverse to slavery, and in proportion as corruptions are observed, tends to root out a practice in which long and [illegible] are both a disgrace. And it was quite for persons to ignorant as slaves to regard the Gospel as free or men from all obligations introduced, and [illegible] mentally [illegible] with [illegible] and [illegible]. Thus the admonition was highly seasonable.

ὅσοι εἰσὶν ὑπὸ ζυγὸν δοῦλοι.] The Commentators differ as to the [illegible] in the strength of this expression, in which there is a blending of two expressions (compare Gal. v. 1 ζυγῷ δουλείας ἐνέχεσθε) and that, as it seems, to put the case in its strongest point of view, supposing even the hardest bondage in order to make the admonition to obedience the more decisive. See

πάσης τιμῆς ἀξίους ἡγείσθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ
2 Θεοῦ καὶ ἡ διδασκαλία βλασφημῆται. οἱ δὲ πιστοὺς ἔχον-
τες δεσπότας, μὴ καταφρονείτωσαν, ὅτι ἀδελφοί εἰσιν·
ἀλλὰ μᾶλλον δουλευέτωσαν, ὅτι πιστοί εἰσι καὶ ἀγαπητοὶ
οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι. ταῦτα διδασκε καὶ
3 παρακάλει. Εἴ τις ἑτεροδιδασκαλεῖ, καὶ μὴ προσέρχεται
ὑγιαίνουσι λόγοις τοῖς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
4 καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ, τετύφωται, μηδὲν ἐπι-
στάμενος, ἀλλὰ νοσῶν περὶ ζητήσεις καὶ λογομαχίας, ἐξ ὧν
5 γίνεται φθόνος, ἔρις, βλασφημίαι, ὑπόνοιαι πονηραί, παρα-
διατριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν, καὶ ἀπεστερημε-
νων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν.
6 ἀφίστασο ἀπὸ τῶν τοιούτων. Ἔστι δὲ πορισμὸς μέγας
7 ἡ εὐσέβεια μετὰ αὐταρκείας. Οὐδὲν γὰρ εἰσηνέγκαμεν

para [illegible] see on Eph. iv. 5-8, and 1 Pet. ii. 15 where see Note.

ὑπὸ ζυγὸν δούλους ἔχειν, ἀξίους. This denotes neglecting to obey their masters, as being their equals in religious matters. So Matt. vi. 24. οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν. Ἀλλὰ μᾶλλον δουλ. Rendr. 'but let them serve them the rather.' [illegible] see John xv. 15 and xx. 21, and also elsewhere. ἀντιλ. supply αὐτοῖς. This serves to strengthen the preceding clause πιστοί. The nominative [illegible] to the [illegible] which [illegible] be referred to the [illegible] but, with many editors I refer it to δουλ. and ἀγαπ. to the masters. Rendr. 'because they who enjoy the benefit of their service are believers and beloved.' [illegible] ἀντιλ. take as [illegible] to benefit. 'may be [illegible] they are [illegible] partakers of the benefits obtained at Christ.' A more general sense is [illegible] Mr. Rose on Part. p. [illegible], who urges that [illegible] is [illegible]. But there is [illegible] to do [illegible] supplying the dative [illegible] from δουλ. preceding. And as [illegible] seems [illegible] found in any other passage of the N. T., where the word occurs. [illegible] ἐν ὀνόματι κυρίου, the above interpretation may very well be adopted here. Whereas Mr. Rose's sense, but let them serve [illegible] because they who are partakers of the benefit of the [illegible] are faithful and beloved, is not a little harsh and [illegible]. And [illegible] to have [illegible] the [illegible], as we may, in the [illegible] just before [illegible], as [illegible] (as in many other passages of the N. T.), and [illegible] being joined with [illegible] must have the [illegible] sense of 'beloved brethren,' on which I have so fully treated. Finally, the former interpretation is [illegible] on a [illegible] principle. The [illegible] has [illegible] a fine sense of the human heart, [illegible] to the [illegible] which would attend the [illegible] of conferring a benefit, rather than [illegible] an [illegible].

3. ἑτεροδιδ.] See Note supra v. 3. Πρόσερχ. ἀντεχ. to acquiesce in. See 1 Pet. ii. 4. Ὑγιαίν. λόγοις. Render, 'sound words.' A medical metaphor, used several times in this and the second Epistle to Timothy, and that so frequently by [illegible] in treating the true religion, the Gospel, as supra iii. 10, and elsewhere.

4. τετύφωται μηδὲν ἐπιστ.] For μηδὲν ἐπ. see iii. 6. τετύφ. is expressed in the [illegible] of a similar passage in Col. ii. 18. Νοσῶν is used agreably to the metaphor in ὑγ., and denotes 'having a morbid fondness for,' of which examples are adduced in Wetst. and Ken. Sem. e. gr. Diog. Laert. [illegible] p. 104. Σπουδὰς λόγων ἀνατεταμένας. Plato in Theæt. p. 201 [illegible] τὸν [illegible] ἀπὸ λόγων [illegible]. The ζητήσεις are those treated of 1 Tim. i. 4, and λογομ. the verbal altercations thereon arising.

5. παραδιατριβαὶ.] The meaning here is uncertain. [illegible], from 1 [illegible] and about 20 other MSS. [illegible], which Schleus. prefers, but, I think, without reason. The compound, if genuine, is almost unique. And [illegible] reasons are [illegible] in favour of [illegible], why the reading cannot be admitted. Indeed the [illegible] of the [illegible] word is well defended by Schleus. [illegible] see [illegible]. The [illegible], here otherwise, occurs in only, and the [illegible] [illegible] identical of [illegible], and, deserved of. Νομ. [illegible] supposing but [illegible] regarding the [illegible] as subsequent to [illegible]. The [illegible] as Ness. [illegible] but [illegible] to be [illegible] but be [illegible]. So Hottin. Hal. [illegible], corrected by Wetst.) [illegible] [illegible] Ἀστοῦ. On [illegible] see [illegible] compared Xenophon [illegible] 2. [illegible] [illegible]. And so [illegible] [illegible].

6. ἔστι δὲ πορισμὸς κτλ. &c.] Here such a turn is very fairly given to the foregoing portion as to make it express a weighty truth, namely, that religion, if a contented spirit which it inculcates, procures the [illegible] gain with the greatest happiness. So Pricaeus cited by Wetst. τὸ δὲ εἰς κερδοῦς [illegible] ὑπόστασιν.

7. οὐδὲν γὰρ εἰσ. &c.] The [illegible]

εἰς τὸν κόσμον, ὅλον ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα·
ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα, τούτοις ἀρεσθη- 8
σόμεθα. Οἱ δὲ βουλόμενοι πλουτεῖν ἐμπίπτουσιν εἰς πει- 9
σμὸν καὶ παγίδα, καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλα-
βερὰς, αἵτινες βυθίζουσι τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ
ἀπώλειαν. Ῥίζα γὰρ πάντων τῶν κακῶν ἐστιν ἡ φιλαρ- 10
γυρία· ἧς τινὲς ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως,
καὶ ἑαυτοὺς περιέπειραν ὀδύναις πολλαῖς. Σὺ δὲ, ὦ ἄν- 11
θρωπε τοῦ Θεοῦ, ταῦτα φεύγε. δίωκε δὲ δικαιοσύνην, εὐσέ-
βειαν, πίστιν, ἀγάπην, ὑπομονὴν, πραότητα. Ἀγωνίζου 12

clause omitted, q. d. Why should we be so anxious to secure what can stand us in so little stead and fail us so soon? for there is nothing we can long enjoy. Λοιπὸν compares Ἐπὶ τοῦ μ. Μηδὲν εἰς κόσμον, ἀλλὰ μηδὲ ἀποτὸν κοσμικόν· γνῶμον μὲν γὰρ πάθοις γνῶναι καὶ λίθον ἀνῆκεν.

8. The Apostle here shows the nature of the true αὐτάρκεια (v. 6). And ἐσμεν is put in the plural to answer to ἔχοντες, which answers to our εἶναι. With the sentiment Wets. compares sentences from the Classical writers, and others may be seen in Rec. Syn.

9, 10. In vain is it that Heinr. attempts to reduce away and sink this impressive admonition into a mere proverb. Avarice and literary are indeed compared, both in the Old and New Testaments, not that they are of equal enormity, but in order to show the great evil of the former. And that it is so regarded in the Gospel, the strong language of the Apostles puts beyond a doubt. Οἱ βουλόμενοι means, 'those who study to be rich, and desire that though a to increase their wealth,' thus including those who are already rich. Εἰς πειρασμὸν, 'into enticing temptations,' namely, both in grasping what they have, and in gaining more. The words following point out the effects; where ἀνοήτους refers to all such foolish actions as are beneath the dignity of a reasonable being. Βλαβερὰς, namely, as always more or less pernicious to health and happiness, not excluding the enjoyments of the slender, but necessarily giving him the substance of happiness. The metaphor in βυθίζουσι ... ὄλεθρον is bold, and I cannot but suspect that Longin. de Sublim. § 44 had in mind the passage (as he elsewhere quotes Moses) in the following citation by Wets. Ἡ γὰρ φιλοχρηματία, ὅθεν δὴ ἄνωθεν ἀνθρώποις ἡδὺ ὑπέστημεν, καὶ ἡ φιλήδονος ἀνωλεγεγένεται, μᾶλλον δὲ ὡς ἂν εἴποι τις, κατεκλύζουσα ἀνατετράφηκεν ἡμῶν τὸν βίον. Thucydides, too, it may be added, finely remarks (iii. 65.) that 'the lessons of wealth impart a grasping temper to men, increase and wantonness and lust the lower singnoism are not exempt from this, being by the impetuous and unrestrained dominion of some most also lust, hurried into dangers and ruin.' Τῶν κακῶν 'mischiefs and vices.' Ὧν τινὲς ὀρ. 'Rendr. 'through the lust of which' as in the above passage of Thucyd. ἐπὶ τῶν ἡδονῶν. I is evidence that ἐστὶ (as Beza, Elzev., Doddr., Macan, and Bretton) should take this to mean 'have pierced themselves all over from head to foot.' The ἀνὰ is for ἐν or ἐπὶ, and περιεπείρω signifies properly to stick any thing upon a sharp point, &c., or to stick the stake, stud (of which many examples are adduced by Wets.) and metaphorically, to inflict acute agony. Instead the very phrase occurs in Homer and Longinus, cited by Wets., to which I would add Theop. Epist. 304, ἀκαίρῳ πόνῳ ἀνεπείρω ἀπροσδόκητος. The word is a very strong one, derived, I apprehend, from πεῖρα, and thus denoting a piercing pain.

11. Σὺ δὲ, ὦ ἄνθρωπε τοῦ Θεοῦ. Article formerly given to the prophets of the O. T., and therefore very emphatic to the inspired teachers of the New and instead to Ministers of succeeding ages, as denoting 'one devoted to God, and employed in making His will known unto man.' See 1 Cor. v. 21 and 2 Tim. iii. 16. Δικαιοσύνην—πραότητα. The Apostle here leaves much to general reflection, while in Eph. v. 24 where he specifies, or exemplifies the fruits of the Spirit he omits particular. It is however, worthy of remark, that he ends both with the qualities of meekness and forbearance, meaning, it may be seen, as thus, that by these alone can the other virtues be rendered effectual to the purpose of man's regeneration, even the salvation of souls.

12. ἀγωνίζου τὸν καλὸν ἀγ. κ. τ. λ. Ὁ καλὸς ἀγὼν ἐστὶν ὃν ἀγωνίζεται τις ἐπὶ τῷ ἀγῶνι τῷ καλῷ, ἀγωνίζεσθαι δὲ τὸ ἀγωνίζεσθαι ἐπὶ τῷ ἀγῶνι τῷ καλῷ. Ὁ δὲ ἀγὼν ἐστὶ τὸ ἔργον τῆς ἀρετῆς. Theophylact. Ἀγωνίζου, 'endeavour here is to be united with the sense of the verb.' See Crit. and Note on Luke, xiii. 24. By rendering the word 'obtain' we must recall Commentators say, the spirit of the metaphor is lost. Ἐν ᾗ καὶ ἐκλήθης, Rendr. 'to which thou wert at least born called,' namely, at the baptism, and a reference to the ordination, which latter is especially adverted to in the next words with allusion to the public profession of faith which always accompanied the rite. Now this might well be called καλὴ, as being a full profession of faith and

τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς,
εἰς ἣν καὶ ἐκλήθης, καὶ ὡμολόγησας τὴν καλὴν ὁμολογίαν
13 ἐνώπιον πολλῶν μαρτύρων. [q] Παραγγέλλω σοι ἐνώπιον
τοῦ Θεοῦ τοῦ ζωοποιοῦντος τὰ πάντα, καὶ Χριστοῦ Ἰησοῦ
τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμο-
14 λογίαν, τηρῆσαί σε τὴν ἐντολὴν ἄσπιλον, ἀνεπίληπτον,
μέχρι τῆς ἐπιφανείας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·
15 [r] ἣν καιροῖς ἰδίοις δείξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ
Βασιλεὺς τῶν βασιλευόντων καὶ Κύριος τῶν κυριευόντων,
16 [s] ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν
οὐδεὶς ἀνθρώπων, οὐδὲ ἰδεῖν δύναται· ᾧ τιμὴ καὶ κράτος
αἰώνιον. ἀμήν.
17 [t] Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε μὴ ὑψη-
λοφρονεῖν, μηδὲ ἠλπικέναι ἐπὶ πλούτου ἀδηλότητι, ἀλλ' ἐν
τῷ Θεῷ τῷ ζῶντι τῷ παρέχοντι ἡμῖν πλουσίως πάντα εἰς
18 ἀπόλαυσιν· [u] ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐ-
19 μεταδότους εἶναι, κοινωνικούς, [v] ἀποθησαυρίζοντας ἑαυτοῖς
θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς αἰωνίου

q Deut. 32. 39. 1 Sam. 2. 6. Matt. 27. 11. Joh. 18. 37. supr. 5. 21. r Supr. 1. 11. 17. s 2. 11. Apoc. 17. 14. t 18. 14. u Exod. 35. 22. Deut. 4. 19. Job. 1. 18. v Joh. 6. 12. 16. w Joh. 21. 22. Psal. 62. 11. Matt. 4. 18. x 18. 24. Luc. 8. 14. y 12. 15. z Luc. 12. 21. a Joh. 2. 3. b Matt. 6. 20. Luc. 12. 33. 33. c 16. 9. supr. viii. 12.

hope, and a solemn engagement to give himself wholly to the work of the ministry. By the "witnesses" are to be understood not the Presbyters only, but the rest of the congregation.

13. What the Apostle had before enjoined by *βίβαζε*, he now expresses in the *natural* way; making, however, what he says yet more impressive from the solemnity of the manner, taking God and Christ as witnesses to his injunction. The words *τοῦ ζωοποιοῦντος* seem meant to animate the courage of Timothy in defence of the Gospel, as well as his zeal and exertions in fulfilling his vows, from the remembrance of that Being who gave him life and preserved it, and would raise him up at the last day, (see Rom. iv. 17. Eph. ii. 5. 1 Pet. iii. 18.) and give him an eternal inheritance. In *μαρτυρήσαντος—ὁμολ.* there is a blending of two phrases; for though *μαρτυρίαν μαρτυρεῖν* be used, and also *ὁμολογίαν ὁμολογεῖν*, yet never, I think, *μαρτυρίαν ὁμολογεῖν*. The *τὴν* ought to be expressed both here and in the preceding verse, to denoting notoriety.

14. *τηρῆσαί σε*] Sch. *ἵνα τε*. By *ἐντολή* is meant the injunction before given to 'fight the good fight of faith.' *Ἄσπιλον ἄνευ*, is for *ἄνευ ἄσπ.* and *ἄνευ. εἶναι*. The *ἐπιφαν. τοῦ Κυρίου* is best explained of that advent of our Lord, which may be said to take place at death. This is placed beyond doubt by a kindred passage of 1 Cor. i. 8. *ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.*

15. Here are accumulated the most splendid predicates of the majesty and power of God, which pave the way for the doxology which closes the passage. (Heinr.) *Καιρ. ἰδ.*, 'at his own good time,' be that sooner or later. *Μακάρ.* See Note supra i. 11. *Δυνάστης*, as 2 Macc. iii. 24. xii. 15. xv. 22. On *μόνος*, see Rom. xvi. 27. The epithet is applied to all the attributes of the Deity, to show that He is so transcendently the possessor of them, that He alone may be said to possess them.

16. *ὁ μόνος ἔχων ἀθαν.*] i.e. 'immortality *self-derived*;' by which it is implied that he alone can confer it. So Joh. v. 26. "hath life in himself." "*Ὃν εἶδεν οὐδ.* &c. So Joh. i. 18. *θεὸν οὐδεὶς ἑώρακεν πώποτε.*

17. *τοῖς πλουσίοις* &c.] From his anxiety with respect to a class of persons of whom salvation has own language, and still more that of his Lord, asserted the great difficulty, the Apostle subjoins, by way of postscript, what follows. In *τοῖς πλουσ. ἐν τῷ νῦν α.* we have a tacit opposition to the *spiritually* rich. (Matt. vi. 20. xii. 21.) And here I would compare Plato de Repub. ii. 3. *Ἐν μικρῷ γὰρ οὐκ ἂν δέξαιτο τὴν ἀνὴν πλουσίου, οὐ χρυσίον, ἀλλ' οὐ δεῖ τὸν ἐσόμενον πλουσίον, χωὶς ἀγαθῶν.* Πλούσιον ἀδελ., for *πλούσιον ἀδελφ.* Πλουσίου εἰς ἀνάλ. This imports not only *loving*, but an *enjoyment* of life, so far as innocence extends. The argument is, that as God is so bountiful as to satisfy all our wants, and to *give* (as the rich) supplies those blessings *πλουσίως*, so He expects that the rich should imitate His beneficence, by liberally imparting thereof to their fellow-creatures.

18. *ἀγαθοερ. εὐμετάδοτοι θερ.* &c.] There is here a certain harshness of expression arising from a blending of two metaphors, and a catachresis, by which *θεμ.* is put for *κατεφάλλ.*, or *κατατίθεσθαι*, as in Thucyd. iv. 87. *εἰδὼς δόξαν κατεθ.* *Θερ.* implies the firmness and certainty of the good laid up, i.e. a good ground for hoping. Here Schleus. aptly compares Tobit iv. 9. *θεμ. γὰρ ἀγαθὸν θησαυρίζεις σεαυτῷ εἰς ἡμέρας ἀνάγκης.*

y Βαρ. 1. 4. et 4. 7. 2 Τιμ. 1. 14. et 2. 14, 16. Τιτ. 1. 14. et 3. 9. Ἀποκ. 3. 3. z 2 Τιμ. 2. 16.

ζωῆς. [y]Ὦ Τιμόθεε, τὴν * παραθήκην φύλαξον, ἐκτρεπόμε- 20
νος τὰς βεβήλους κενοφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου
γνώσεως· [z]ἣν τινὲς ἐπαγγελλόμενοι, περὶ τὴν πίστιν ἠστό- 21
χησαν. Ἡ χάρις μετὰ σοῦ. ἀμήν.

Πρὸς Τιμόθεον πρώτη ἐγράφη ἀπὸ Λαοδικείας, ἥτις
ἐστὶ μητρόπολις Φρυγίας τῆς Πακατιανῆς.

20. The Apostle cannot conclude without again urging the injunctions contained in i. 18. and iv. 7. The κενοφ. here is equivalent to the ματαιολογία at i. 6. It is here further called ψευδώνυμος γνῶσις. In ἀντιθ. there is, I think, an allusion to the ἀντιλογίαι of speculative science (see Philostr. Vit. Soph. i. 25. 9.) and the λογομαχίαι at v. 4. The Apostle seems here to have alluded to the doctrines of the Judaizers, or probably of those Gentile Christians who paved the way to Gnosticism.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΤΙΜΟΘΕΟΝ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

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1 I. ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήμα-
τος Θεοῦ, κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ,
2 [a] Τιμοθέῳ ἀγαπητῷ τέκνῳ· χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ
πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.
3 [b] Χάριν ἔχω τῷ Θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν
καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ
4 μνείαν ἐν ταῖς δεήσεσί μου νυκτὸς καὶ ἡμέρας, ἐπιποθῶν σε
ἰδεῖν (μεμνημένος σου τῶν δακρύων) ἵνα χαρᾶς πληρωθῶ·
5 [c] ὑπόμνησιν λαμβάνων τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἥτις
ἐνῴκησε πρῶτον ἐν τῇ μάμμῃ σου Λωΐδι καὶ τῇ μητρί σου
6 Εὐνίκῃ· πέπεισμαι δὲ ὅτι καὶ ἐν σοί. [d] Δι' ἣν αἰτίαν ἀνα-
μιμνήσκω σὲ ἀναζωπυρεῖν τὸ χάρισμα τοῦ Θεοῦ, ὅ ἐστιν
7 ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου. [e] οὐ γὰρ ἔδωκεν

[a] Gal. i. 3. 1 Tim. i. 2. 1 Pet. i. 2.
[b] Act. xxv. 3. et xxiv. 1. et 24. 14. Rom. i. 8, 9. Eph. i. 16. 1 Thess. i. 2. et v. 10.
[c] Act. xvi. 1.
[d] Act. ii. 4. et 6. 17. et 13. 2. et 19. 6. 1 Tim. iv. 14. et v. 22.
[e] Rom. ii. 15.

This Epistle was manifestly written by St. Paul while in confinement, probably at Rome. Not, however, in the imprisonment mentioned at Acts xxviii., but one which befell him some time after, (see Paley's Hor. Paul.) and the present Epistle is supposed to have been written many years (ten or twelve) after the former, and the last the Apostle wrote, not long before his death. Its leading object is the same, but the more immediate one was to inform Timothy of the state of his affairs during his imprisonment, and to exhort him courageously to maintain the faith of Christ crucified.

C. I. 1. κατ' επαγγ.] The best Expositors are agreed that κατα in this somewhat unusual expression denotes end or counsel, q. d. that I might publish the promise of salvation through Christ.

3. χάριν ἔχω τ. Θ.] See 1 Thess. i. 2. and 2 Thess. i. 3. Ἀπὸ προγόνων, 'after the custom of my forefathers.' There need have been no doubt as to the sense, had the Commentators remembered the words of Paul at Acts xxiv. 14. Ὁμολογῶ δὲ τοῦτό σοι, ὅτι κατὰ τὴν ὁδὸν, ἣν λέγουσιν αἵρεσιν, οὕτω λατρεύω τῷ πατρῴῳ Θεῷ &c. What the Apostle here says was meant against the Jews, who accused him of abandoning the God of his Fathers. Ἐν καθ. συνειδ. need not have perplexed the Commentators, but is to be taken as Acts xxiii. 1. συνειδ. ἀγαθῇ πεπολίτευμαι. xxiv. 16. and 1 Tim. iii. 9. Hebr. xiii. 18. 1 Pet. iii. 16 & 21. The ὡς is, as Rosenm. and Heinr. say, for ὅτι. And by ἀδιάλ. ἔχω τὴν περὶ σοῦ μνείαν it is meant that he gives thanks to God that he has reason to bear Timothy in mind.

4. τῶν δακρύων] No doubt, the tears of Timothy at their last separation.

5. ὑπόμν. λαμβ.] for ὑπομνησκόμενος. Ἐνῴκησε has reference to the doctrine of the Gospel, by which faithful Christians are considered as temples of the Holy Spirit. See Eph. ii. 22. and Note. At ὅτι supply ἐνοικεῖ from ἐνῴκησε.

6. δι' ἣν αἰτ.] i. e. that it may continue to dwell. Ἀναζωπυρεῖν τ. χάρ. τ. Θ. The word properly signifies 'to stir up, blow up, as it were keep alive a dull fire; and hence, metaphorically, to rouse sluggishness, and call into action any dormant faculty, whether of body or mind.' See Notes on 1 Thess. v. 19. and 1 Tim. iv. 14. The χάρισμα must, as appears from what follows, denote the supernatural gifts of the Spirit imparted by St. Paul on setting him apart for the ministry; but it may include the endowments and dispositions formed by the ordinary graces of the Spirit.

7. ου γὰρ ἔδωκεν—σωφρονισμοῦ] The Apos-

ἡμῶν ὁ Θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ
σωφρονισμοῦ. [8] Μὴ οὖν ἐπαισχυνθῇς τὸ μαρτύριον τοῦ Κυ- II
ρίου ἡμῶν, μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ· ἀλλὰ συγκακοπά-
θησον τῷ εὐαγγελίῳ κατὰ δύναμιν Θεοῦ, [9] τοῦ σώσαντος 9
ἡμᾶς καὶ καλέσαντος κλήσει ἁγίᾳ, οὐ κατὰ τὰ ἔργα ἡμῶν,
ἀλλὰ κατ' ἰδίαν πρόθεσιν, καὶ χάριν τὴν δοθεῖσαν ἡμῖν ἐν
Χριστῷ Ἰησοῦ πρὸ χρόνων αἰωνίων, [10] φανερωθεῖσαν δὲ νῦν 10
διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ,
καταργήσαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζωὴν καὶ
ἀφθαρσίαν διὰ τοῦ εὐαγγελίου· [11] εἰς ὃ ἐτέθην ἐγὼ κῆρυξ 11

Acts 20. 24. Rom. 1. 8. 2 Cor. 12. 10. Tit. 1. 8. Heb. 2. 14. 1 Pet. 1. 20. Acts 2. 15. 2 Cor. 5. 21. 1 Cor. 15. 56. Rom. 5. 12. 2 Cor. 4. 4. 1 Tim. 2. 7.

the here delicately (par. πείσωσιν) hints at a faculty which, it seems, required to be roused, but *courage*. Yet, considering what precedes, I cannot agree with many recent Commentators in excluding the influences of the Holy Spirit as the Giver of fortitude tempered with discretion, as well as love, which constrains the minister to attempt the salvation of souls, even amidst dangers. See 2 Cor. v. 14. Σωφρ. is well explained by Newc. of prudence in displaying miraculous powers, in avoiding or enduring persecutions, in teaching and admonishing. The words are well paraphrased by Theodoret, as follows: Τοῦ πνεύματος τὴν χάριν δίδωσιν ἡμῖν ὁ Θεὸς, οὐχ ἵνα δειλιῶμεν τοῦ ὀνόματος τῆς εὐσεβείας καθόλου, ἀλλ' ἵνα θείας δυνάμεως ἐφικνούμεθα, θαρραλέοι μὲν πάντα ἀγωνιζόμενοι, σωφρονίζοντες δὲ τοὺς ἐν ἀγνοίᾳ πλανωμένους καθηγούμενοι τῆς ἀληθείας.

9. The Apostle here hints that the timidity had been evinced by his not coming to Rome, lest he should be involved in the persecution of his master. And he then at large sets before him the momentous nature of that for which he is called upon to encounter persecution, namely, the salvation to be attained by the gracious calling of God, who hath abolished death, and brought life and immortality to light by the Gospel. Μαρτύριον, i. e. the preaching, and profession of the Gospel. Δέσμιον αὐτοῦ, i. e. on his account. See Note on Phil. iii. 1. Κατὰ δύναμιν Θεοῦ, Bp. Middl. has shown, is not connected with τῷ εὐαγγελίῳ, for then the Article would have been repeated, τῷ εὐαγγελίῳ τῷ κατὰ δύναμιν, but it is joined with the verb, thus: "but do thou jointly suffer the evil which the Gospel brings, according to the support which God affords." "The early preachers of the Gospel (says Newc.) had great support from the certainty that God was with them."

Τοῦ σώσαντος] "who puts us into the way of salvation." See Note on Matt. i. 21. Καλέσαντος κλήσει ἁγίᾳ. See Gal. i. 6. The epithet respects the purpose of the calling, i. e. to make us holy here, and eternally happy hereafter. Compare 1 Pet. i. 15. Οὐ κατὰ τὰ ἔργα. See Eph. ii. 8. Πρόθεσιν, for προαίρεσιν, see Note on Rom. ix. 11. viii. 28. acq. Eph. iii. 11. Τὴν δοθ. ἡμῖν is well rendered by Professor Scholefield "the grace which was given us;" δοθ. belonging, as he observes, to χάριν, not to πρόθ. That, indeed, is clear from the Article.

10. καταργήσ. τὸν θάνατον] i. e., as the best Commentators explain, (see Theophyl., Whitby, Bens., and Macknight in Rec. Syn.) "has deprived it of its *final* power, by procuring for all men a resurrection from the dead." The same term on the same subject occurs in 1 Cor. xv. 26—27. and Hebr. ii. 14. And in an Inscription found in Nubia, mentioned by Boeckh, de Gloss. p. 60., it is said of God: ὁ τὸν θάνατον καταργήσας καὶ ὅλην καταστήσας. Ἐπιφανεία here denotes Christ's appearance in the flesh; though elsewhere the word always means his second appearance to judge the world. Ἀφθαρσίαν is emphatical of ζωήν.

— φωτίσαντος] Render, "who hath illustrated," and, by implication, made certain, what was before obscure and dubious, just as bringing light to any object ascertains its reality. Whitby, in an able and instructive Note, shows that "the hope the Heathens had conceived, by tradition and the light of nature, of certain future good things to be received after the termination of the present life, was but faint, not credited by their philosophers, and disbelieved by the bulk of the people. The immortality of the soul (says he) they utterly discredited and even ridiculed, as both impossible in itself, and unworthy of God to effect. And the Israelites, though they had always an obscure notion of the resurrection and immortality of the soul, yet it was rather by inference from than any thing plainly revealed in the Old Test." See Bp. Warburton's Div. Leg. L. i. There had been many *guesses* on the subject; but since, as Paley says, he alone *discovers* who *proves*, thus the term φωτ. is perfectly applicable. In this view, I would compare Arrian Epict. i. 6. τῷ δὲ τῶν ἀληθινῶν ἐφικνεῖσθαι καὶ φωτίζουσιν.

11. εἰς ὃ] for the Classical ἐφ' ὅτῳ. By τὴν παραθήκην many eminent Expositors understand here as v. 14 and 1 Tim. vi. 20., the doctrine of the Gospel committed to him. But by most it is taken of the immortal soul. So Benson paraphrases: "For I know very well whom I have trusted with my soul; and am firmly persuaded that he is able to keep that *deposit* of mine, and to restore it safe unto me, in the judgment of the great day." It is very remarked by Slade, that the phrase τὴν παραθήκην μου more usually signifies "what I have deposited with another," than "what another has deposited with me." Accordingly, in v. 14. and 1 Tim. vi. 20. it is τὴν παρακαταθήκην φύλαξον, and not τὴν παρακατ. μου. And further, since the Apostle there speaks of Timothy keeping the

12 καὶ ἀπόστολος καὶ διδάσκαλος ἐθνῶν. [k] δι' ἣν αἰτίαν καὶ [k] Ver. 5. 1.
ταῦτα πάσχω· ἀλλ' οὐκ ἐπαισχύνομαι· οἶδα γὰρ ᾧ πε-
πίστευκα· καὶ πέπεισμαι ὅτι δυνατός ἐστι τὴν παραθήκην
13 μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν. [l] Ὑποτύπωσιν ἔχε [l] Ver. 3. 14.
ὑγιαινόντων λόγων, ὧν παρ' ἐμοῦ ἤκουσας, ἐν πίστει καὶ
14 ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ· [m] τὴν καλὴν παραθήκην φύ- [m] 1 Tim.
15 λαξον διὰ Πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν. [n] Οἶ- [n] 1 Cor. 16. 19. 20. 16. Infr. 4. 19. 21.
δας τοῦτο, ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ,
16 ὧν ἐστι Φύγελλος καὶ Ἑρμογένης. [o] Δώῃ ἔλεος ὁ Κύριος [o] Ver. 18. 20. Eph. 2. 20. Infr. 4. 19.
τῷ Ὀνησιφόρου οἴκῳ· ὅτι πολλάκις με ἀνέψυξε, καὶ τὴν
17 ἅλυσίν μου οὐκ ἐπησχύνθη, ἀλλὰ γενόμενος ἐν Ῥώμῃ, σπου-
18 δαιότερον ἐζήτησέ με καὶ εὗρε· (δώῃ αὐτῷ ὁ Κύριος εὑρεῖν
ἔλεος παρὰ Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ·) καὶ ὅσα ἐν Ἐφέσῳ
διηκόνησε, βέλτιον σὺ γινώσκεις.

1 II. [p] Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ [p] 1 Tim. 1. 18.
2 ἐν Χριστῷ Ἰησοῦ. [q] καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν [q] 1 Tim. 6. 20. Tit. 1. 9. 2. 1.
μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ
3 ἔσονται καὶ ἑτέρους διδάξαι. [r] σὺ οὖν κακοπάθησον ὡς κα- [r] 1 Pasr. 1. 6. Infr. 4. 5.

deposit which was entrusted to him, it may be fairly presumed, that as God is here spoken of as *keeping* the deposit, it means the deposit entrusted to *Him*. Thus 1 Pet. iv. 19. ὡς πιστῷ κτίστῃ παρατιθέσθωσαν τὰς ψυχὰς ἑαυτῶν. See also the able Note of Whitby. That by ἐκείνην τ. ἡμ. is meant, as at iv. 18. and elsewhere, 'the day of judgment.' Expositors are agreed. The reference to it is as to something of great notoriety. An idiom not unknown in the Classical writers. Thus Thucyd. i. 20. ὑποτοπήσαντες δέ τι ἐκείνῃ τῇ ἡμέρᾳ, 'on the day in question.' & vii. 31. τοῦτ. i. 101. τόνδε, that remarkable time known to all.

13. Now follow some exhortations, first general, and then special. On ὑγιαιν., see Note on 1 Tim. i. 10. And on ἀγ., see Note on 1 Tim. i. 11. & vi 3. and Wakef. S. C. 72. By ὑποτύπωσιν, Mr. Valpy thinks, is denoted that part of the evangelical scriptures, which were then written, (as in Rom. ii. 20. μόρφωσιν signified the law itself) or some systematic course of instruction derived from them, or from the whole doctrine of the Gospel. But it should rather seem to mean, as Mr. Holden explains, "the sketch, delineation, outline of sound doctrines, which must have been such a summary of the Christian faith as is now called a creed, and in which the Apostle instructed his converts, Rom. vi. 17. 1 Tim. vi 3, 4. Tit. i. 9. The ἀγ. must be connected with ἐν πίστει καὶ ἀγάπῃ. Tim. was to hold fast this summary, not in faith only, but with love and charity towards those who might differ from him in some respects.

14. παραθήκην] Such, for παρακαταθήκην, is the reading of very many MSS., early Edd. up to the fourth and fifth of Erasm., and many Fathers; which has been justly restored by Bengel, Wetst., Matth., Griesb., Tittm., and Vat.; παρακαταθήκη being the Attic form. παραθήκη the common one. See Wesse and Popp. on Thucyd. ii. 72. By this παραθ. is meant the deposit of sound doctrine committed to him by Paul. It was to be retained by the aid of the same Holy Spirit by whose aid it was communicated.

15. Now are held out examples, partly for warning, partly for instruction. Ἀπεστρ. does not, I conceive, so much respect abandonment of the religion, as of its outward profession, and a withdrawing of their countenance from St. Paul. Πάντες, i. e. in a manner all.

16. The family of Onesiphorus acted the reverse, and therefore the Apostle prays that they may find mercy and acceptance with God. On ἀνέψυξε, see Note on Col. iv. 11. The word seems to signify properly to 'bring a person to life again (ἀνα) who is fainting with heat, by giving him air.' Οὐκ ἐπησχ., 'he was not ashamed, as were the rest.'

II. 1. ἐνδυναμοῦ ἐν τῇ χάρ. &c.] I have in Rec. Syn. shown at large, that this cannot mean less than 'Strengthen thyself by every exertion, in dependence on the grace bestowed by and through Jesus Christ.'

2. διὰ πολλῶν μαρτ.] There has been some doubt as to the *persons* here referred to. It seems best, with Vatab., Est., Beza, Wolf, Rosenm., and Heinr., to understand the presbyters and others present at Timothy's ordination, (mentioned at 1 Tim. i. 18. iv. 11. vs. 12. and 2 Tim. i. 6.) which was, no doubt, accompanied with a public Charge, the substance of which St. Paul desires may be delivered to others also. In παραθοῦ there is the same metaphor as in παραθήκην, supra i. 14. and elsewhere. The next words πιστοῖς—διδάξαι advert to the two principal qualifications for the ministry, fidelity, and talent for preaching or instructing.

3. A military allusion, as at 1 Tim. i. 18. vi.

λοῖς στρατιώτης Ἰησοῦ Χριστοῦ. οὐδεὶς στρατευόμενος 4
ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, ἵνα τῷ στρατολο-
γήσαντι ἀρέσῃ. ἐὰν δὲ καὶ ἀθλῇ τις, οὐ στεφανοῦται ἐὰν 5
μὴ νομίμως ἀθλήσῃ. τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον 6
τῶν καρπῶν μεταλαμβάνειν. νόει ἃ λέγω· δώσει γὰρ σοι ὁ 7
Κύριος σύνεσιν ἐν πᾶσι. μνημόνευε Ἰησοῦν Χριστὸν ἐγη- 8
γερμένον ἐκ νεκρῶν, ἐκ σπέρματος Δαβίδ, κατὰ τὸ εὐαγ-
γέλιόν μου· ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν, ὡς κακοῦργος· 9
ἀλλ' ὁ λόγος τοῦ Θεοῦ οὐ δέδεται. διὰ τοῦτο πάντα ὑπο- 10
μένω διὰ τοὺς ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσι

12. Here, however, are designated, not so much courage in defending, as labour and hardship in propagating the Gospel.

4. On this military *comparison* St. Paul founds an *argument* derived from the life of a soldier, and here applied a *fortiori*. By the τοῦ βίου πραγμ. is meant the business of life in general, the plural being used to denote the various kinds thereof, as agriculture, trade, manufactures, &c. Indeed, by the Roman law, soldiers were excluded from all such. See Grot. By τῷ στρατολ. is meant the person who has taken him into pay, the Emperor or other monarch. Ἀρέσῃ, 'may approve himself.'

5. On the *military* St. Paul now engrafts an *agonistical* allusion; as in 1 Cor. ix. 25. Ἀθλῇ, 'contend in the games,' viz. by wrestling. Οὐ στεφ., 'he does not gain the prize.' Νομίμως refers not so much to the rules according to which the wrestlers contended, as to the previous rules of exercise enforced by the *trainers*. So Arrian Epict. iii. 10. δεῖ μοι ἀνοδέξαι, εἰ νομίμως ἤθελον, εἰ ἔφαγον ὅσα δεῖ, εἰ ἀγωνιεσθῆναι, εἰ τοῦ ἀλείπτου ἤκουσον. The phrase νομίμως ἀθλ. occurs also in Galen and other writers. The two things especially adverted to are, the previous severe exercise, and the stripping off all their clothes, throwing aside all encumbrances, and giving their opponent no advantage over them.

6. The agonistic metaphor is now changed into an *agricultural* one, such as we find at 1 Cor. ix. 10. xi. 6. vi. 7. James v. 7. The sense, however, will depend upon what πρῶτον is to be referred to. It is most naturally connected with μετελ., and such is the construction adopted by the generality of Expositors ancient and modern. The sense, however, thus arising either involves what is inconsistent with facts, or (even when helped out by the harsh ellipsis of ἵνα κοπιᾷ, 'in order that he may be enabled to labour'), contains a truth not here to the purpose; and the *spiritual* application thence deduced is forced and frigid. It is not, however, necessary, with some, to resort to *conjecture*. We have only to suppose, what is common in the writings of St. Paul, a somewhat harsh transposition; and (with Grot., Erasm., Beza, Calvin, Cassub., Hamm., Pearce, Wolf, Benson, Doddr., and almost all recent Commentators) to join πρῶτον with κοπιῶντα, as is required by the course of argument. See Calvin, Grot., and Wolf. *Conjecture would have been spared, had the true construction been perceived, which is as follows*: Δεῖ τὸν γεωργὸν πρῶτον κοπ. τ. καρπ. μετ., where κοπ. is the participle *imperfect*. And the literal sense is 'It is necessary that the husbandman, after first labouring, should enjoy the fruits [of his labour].' Πρῶτον for πρότερον, as often in the N. T.

7. νόει ἃ λέγω] This refers to all the foregoing admonitions from i. 8. forwards. Some difficulty attaches to the γὰρ following, as introducing a *prayer* or *wish*. This, indeed, is removed in some MSS., which have δώσει, but, I suspect, from emendation. The γὰρ need not be treated as redundant, and no authority will warrant us to render it *and*. We may suppose (as often) a reference, though remote; not, however, that which Hooger. ap. Valpy imagines; but rather such as Benson and Wahl point out, 'For it is my prayer that the Lord' &c., i.e. for ἀφέλειαν, or εὐχόμαι, ἵνα δώῃ.

8. μνημ. Ἰ. Χρ. &c.] Here there is a continuation of the admonition in νόει ἃ λέγω. And this is meant to admonish him, in all his sufferings and dangers to remember Jesus Christ, of the seed of David, (i.e. the promised Saviour) who had been raised from the dead: the recollection of which sufferings, with the glorious termination of them in his exaltation as a Prince and a Saviour, would be the strongest incentive to constancy, both for himself and others. Κατὰ τὸ εὐαγγ. μου, i.e. according to the Gospel as taught you by me. See Rom. ii. 16.

9. κακῶν] 'I labour,' suggesting his example in and of his precepts. Or, for ὡς εἰ. Of ἀλλ' ὁ λόγος ἀδέσμευτος the sense is, 'but it is my comfort, that the word of God is not bound along with me,' but is making free course and is glorified, not only by others, as is generally understood, but also, in some measure, by the Apostle himself, for he seems not to have been restricted from preaching it at his own hired house.

10. διὰ τοῦτο] 'On this consideration.' And τοὺς ἐκλεκτούς, i.e. those who were called to receive the Gospel, especially the *Gentiles*, of whom St. Paul was especially the Apostle. On this sense, the best Commentators ancient and modern are agreed; and it is well observed by Benson, that "the Apostle often intimates that *unless he had so laboured and suffered*, and they persevered in virtue and piety, both he and they would miss of salvation. See 1 Thess. iii. 5. compared with Thess. i. 4." Of course, it is implied, and especially in the next words, that their salvation was not certain; and therefore excludes the doctrine of election, which must

11 τῇ ἐν Χριστῷ Ἰησοῦ, μετὰ δόξης αἰωνίου. Πιστὸς ὁ
12 λόγος· εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν· εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν· εἰ ἀρνούμεθα, κἀκεῖνος ἀρνήσε-
13 ται ἡμᾶς· εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει· ἀρνήσασθαι ἑαυτὸν οὐ δύναται.
14 Ταῦτα ὑπομίμνησκε, διαμαρτυρόμενος ἐνώπιον τοῦ Κυρίου, μὴ λογομαχεῖν, εἰς οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ
15 τῶν ἀκουόντων. Σπούδασον σεαυτὸν δόκιμον παραστῆσαι τῷ Θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς
16 ἀληθείας. Τὰς δὲ βεβήλους κενοφωνίας περίστασο· ἐπὶ
17 πλεῖον γὰρ προκόψουσιν ἀσεβείας· καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἕξει· ὧν ἐστιν Ὑμέναιος καὶ Φίλητος,
18 οἵτινες περὶ τὴν ἀλήθειαν ἠστόχησαν, λέγοντες τὴν ἀνάστασιν ἤδη γεγονέναι, καὶ ἀνατρέπουσι τὴν τινῶν πίστιν.

Calvinists of more real than judgment would have introduced.

11. πιστὸς ὁ λόγος] This formula is by some referred to what *precedes*, as at Tit. iii. 8. But it elsewhere relates to what *follows*; and that it is so to be taken here, appears from the γὰρ in the next clause, which means *reason*. The weighty saying which this introduces was, it seems, commonly employed by Christians to strengthen themselves in endurance of persecution. See 1 Pet. iv. 13. Συναπ. here signifies to die, or be ready to die, martyrs to the Gospel, as Christ did. Συζ., 'we shall enjoy eternal felicity with him.' Εἰ ὑπομ., 'if we bear patiently persecution or death.' Συμβ. A *climax* from συζήσ. On the force of the expression, see Rom. v. 17.

13. εἰ ἀπιστ.] The sense, according to the best modern Expositors, is as Mr. Valpy expresses it: 'The mutability is entirely on the side of them who renounce their faith; there is none in God. The *unfaithfulness* of man, whatever ruin or forfeiture it may bring on him, is no argument of any unfaithfulness in God, as his promises are made to *faithful* servants.' This unfaithfulness might be, as Benson observes, either by rejecting or denying the Gospel, or by corrupting it in doctrine, or living unworthily of it in deeds. The first, however, must chiefly be meant. By ἀρνήσ. ἑ. οὐ δύν. is meant, as Rosenm. says, 'cannot act contrary to his nature, which is altogether veracious, cannot deny that he is Christ, and that what he has taught us is true.' Consequently, he can appoint no other retribution, whether for good or evil, than what his declarations authorize us to expect.

14. διαμαρτυρόμενος ἐνώπ. τ. Κ.] See 1 Tim. v. 21. On λογομ., see 1 Tim. vi. 4. As ἐπὶ καταστροφῇ there is not an ellipsis of εἰ μή or ἀλλά. Much *energy* is imparted by the *Asyndeton*. The general sense is, that controversies which turn on some nice distinctions in *words*, rather than involve differences in *things*, are to be avoided, not merely as useless, but as tending to subvert the faith of the hearers, since they may thus doubt of the truth of that faith about which the contending *parties* cannot agree.

15. σπούδασον] After having shown what the preachers of God's word ought *not* to do, the Apostle proceeds to point out what they *ought* to do. The sense is plain; but the nature of the metaphor has been debated. Many recognise in ὀρθοτομ. an allusion to the Jewish Priests cutting or dividing a sacrifice into its proper parts, or to the scribes dividing the Law into sections (see Benson and Doddr.); or to a carver distributing the meat to the guests; or, again, to a steward dealing out the articles committed to his management. All which, opinions, however, are unsupported by authority. The view most generally adopted is that of Greg. Nazianz., ably supported by Elsner in his Obss. ii. 211., Wets. in loc., Schleus., and others. It is, they think, a metaphor taken from those who proceed by a direct road, having crushed and winding paths; as τέμνειν ὁδὸν or κελεύθους εὐθείας, and the Latin *recta secare*. This, however, is liable to two objections. 1. That it drops the idea of ἐργάτης. 2. That it does not sufficiently unfold that part of ὀρθοτομοῦντα which imparts the *act of cutting*, or *dividing*, and which leads me to think that the Apostle had in view the *act of ploughing*, when *the furrows are made straight*. This opinion is supported by the authority of Chrys. and Theodoret, whose words are these: "We praise even those *husbandmen*, who cut their furrows straight; so the *teacher* also is to be commended who follows the canon, or rule, of the Divine Oracles." Thus it appears that the spiritual workman who needeth not to be ashamed, rightly dividing the word of truth, is he who wanders not to the right or to the left, but goes forward directly in the path of truth, and who, at every step, takes for his rule the revealed word of God.

16—18. On these verses, see Notes on 1 Tim. i. 4 & 20. A few remarks may here suffice. Γάγγρ. is (as Rosenm. observes) not an actual cancer, but something like it. So I find Castell. in his Lex. Med. calls it an incipient mortification. Νομὴν ἕξει, i. e. has a tendency to eat or spread further. So in Acts iv. 17. (of a pernicious opinion) Ἵνα μὴ ἐπὶ πλεῖον διανεμηθῇ. On the nature of the opinions adverted to, see Rec. Prem.

19 ὁ μέντοι στερεὸς θεμέλιος τοῦ Θεοῦ ἕστηκεν, ἔχων τὴν
σφραγῖδα ταύτην· Ἔγνω Κύριος τοὺς ὄντας αὐτοῦ· καί·
ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα Χριστοῦ.
20 Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστι μόνον σκεύη χρυσᾶ καὶ ἀρ-
γυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα, καὶ ἃ μὲν εἰς τιμήν,
ἃ δὲ εἰς ἀτιμίαν. 21 ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων,
ἔσται σκεῦος εἰς τιμήν, ἡγιασμένον, καὶ εὔχρηστον τῷ δε-
σπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον. 22 Τὰς δὲ νεω-
τερικὰς ἐπιθυμίας φεῦγε· δίωκε δὲ δικαιοσύνην, πίστιν, ἀγά-
πην, εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν Κύριον ἐκ καθα-
ρᾶς καρδίας. 23 Τοὺς δὲ μωρὰς καὶ ἀπαιδεύτους ζητήσεις
παραιτοῦ, εἰδὼς ὅτι γεννῶσι μάχας. 24 Δοῦλον δὲ Κυρίου οὐ
δεῖ μάχεσθαι, ἀλλ' ἥπιον εἶναι πρὸς πάντας, διδακτικόν,
ἀνεξίκακον, 25 ἐν πραότητι παιδεύοντα τοὺς ἀντιδιατιθεμένους·

19 ὁ μέντοι στερεὸς &c.] There is a passage of no ordinary difficulty, on which considerable diversity of opinion exists. The view most generally adopted for the last half century is that, as ἐστήκει is used in Luke ix. 36 and elsewhere, and as ἔστηκεν is used in the sense of enduring, the meaning is that the foundation of a building remains firm and sure, the purpose of its erection. This explanation, however, is not supported by analogy, and, moreover, it does not suit the context. Stier and Wordsworth adopt the view of Wetst.: "Nevertheless the foundation of God is firm, inasmuch as it stands upon the rock, which is Christ, the Rock of Israel, the Rock of Moses and Aaron against the synagogue of Korah, and the congregation of Dathan." Theodoret expains by the following paraphrase: ἀλλ' ἐκεῖνοι μὲν ἔπεσον τῆς τῶν πιστῶν ἀριθμοῦ· ἡ δὲ τοῦ θεοῦ ἐκκλησία ἑστηκυῖα μένει ἀσάλευτος. Perhaps the interpretation first mentioned may be the right one. The comparison of the future state, and especially that fundamental doctrine of the resurrection, "stands sure." And then what is added may be understood of the resurrection, of the judgment, or of both, or in general of changes, the two sentiments which are joined to the words upon it contain truths which are true in all ages, and come out very clearly in all periods of history.

ἔχων τὴν σφραγῖδα ταύτην] Here the difficulty arises from Νέστορ, (in the sophistication of the text) being not expressed. It is doubtful whether the very same meaning the seal, of the [illegible] The latter, however, seems to be the [illegible] In the seven [illegible] things are [illegible] others [illegible] in general, which latter interpretation is preferable, and [illegible] the other.

ἔγνω Κύριος, ἐπιγνῶναι ποιεῖ] Lastly, the [illegible] is conjectural of the σέχρηστον, and [illegible] rather "accommodated to" as in Prov. xxxi. 9.

22 νεωτερικὰς ἐπιθ.] This is not to be interpreted of lusts properly so called (though many examples of that signification are adduced by the Commentators) such a sense being foreign to the context and the character of the Apostle. And the substantive nowhere occurs in Luke xix. 14 does it seem of necessity. It should seem that νεω. is here for μειρακιώδεις, (as Vulg. cited by Wetst.: mere [illegible], literally youthful) and that the Apostle means the heads wavered, impetuous, rash, vain, arrogant dispositions, to which young men are prone to the Apostle has a lively [illegible] ἀλλ' ἐκεῖνοι μὲν ἔπεσον, [illegible] [illegible] Sev. Chrysost. [illegible] and Theoph. The words however must be meant to refer to the qualities mentioned by name. The sense seems to be, "Cultivate justice, equitable, &c. Ἐκ καθαρᾶς καρδίας (Ps. xxiv. 25. xlvi. 2. [illegible]) [illegible] &c., as in Rom. iii. 3 and [illegible] Gen. [illegible] and more may mean, generally, virtue and piety. So Matt. xxvi. 23. [illegible] [illegible] Acts xv. 5. [illegible] 24. Ἀγάπη and εἰρήνη a loving and peaceable temperament. By the most worse μετὰ τῶν [illegible] it is suggested that this is to be received even to those who consider morally called upon to [illegible] on matters not affecting [illegible].

23 ἀπαιδεύτους] [illegible] which tend to no solid advantage, and are founded in folly and ignorance, being in fact [illegible] ἀντιθεσεις τῆς ψευδωνύμου γνώσεως of 1 Tim. vi. 2.

24, 25 δοῦλον Κυρίου, "a servant of the Lord," i.e. a minister of the Gospel. Μάχεσθαι "be disputatious and quarrelsome," Ben. [illegible] 2 Tim. ii. 24. Ἀνεξίκακος properly signifies patient of injuries, as it [illegible] cited by Wetst. [illegible] Hence however it must denote forbearance [illegible] particular expression which arose from controversy. The next words [illegible] the old, and point out the manner of the thing. [illegible] conceive, a serious process, signifying those who are of a contrary opinion, and meaning it is op-

μή ποτε δῷ αὐτοῖς ὁ Θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀλη-
26 θείας, καὶ ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, ἐζω-
γρημένοι ὑπ' αὐτοῦ, εἰς τὸ ἐκείνου θέλημα.
1 III. ᵃ ΤΟΥΤΟ δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις
2 ἐνστήσονται καιροὶ χαλεποί. ἔσονται γὰρ οἱ ἄνθρωποι φί-
λαυτοι, φιλάργυροι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γο-
3 νεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, ἄστοργοι, ἄσπονδοι, διά-
4 βολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι, προδόται, προπετεῖς,
5 τετυφωμένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι, ᵇ ἔχοντες μόρ-
φωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἠρνημένοι. καὶ τού-

a 1 Tim. 4. 1.
2 Pet. 3. 3.
[illegible]
Jude 18.
[illegible]
[illegible]
[illegible]
2 Thess. 3. 6.
1 Tim. 6. 5.
[illegible] 1. 16.
Tit. 1. 16.
[illegible]
2 John 10.

pointed to here. On μήποτε ('trying whether') see Note at [illegible] 15, and Rom. i. 21. Εἰς ἐπίγν. ἀλ. This means, 'that so they may acknowledge the truth which they had rejected.' The Apostle thus hints at the sinfulness of their own conscientious opposition to the truth, by making it need repentance. Compare Acts v. 31.

26. καὶ ἀνανήψ. &c.] Here it is, I think, meant to more strongly express the sinfulness and danger of the opposers [illegible] and tendency. And thus the passage need not have so much perplexed the Commentators as it has done. We have only to attend to the somewhat abrupt transition from the metaphor derived from the deep sleep of inebriety, to that of [illegible], as also, in the first clause, to the harsh blending of the metaphors of awaking from inebriety and that of escaping [illegible] from a snare, here denoting temptation. So 1 Tim. vi. 9, ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα. On this mixture of metaphor on this subject, I have myself adduced several examples from [illegible], [illegible], [illegible] and the [illegible]. Ἐζωγρημένοι, 'being [illegible] captive.' On [illegible] for [illegible], see [illegible]. As to the tortuous construction of the sentence resorted to by many eminent Commentators, it cannot be admitted, and seems to have been adopted for no better reason than to avoid so distinct a recognition of the scriptural doctrine of the influence of the Devil in entangling men into error, keeping them fast bound, and lulling them in the deep sleep of [illegible] and ignorance—as it is, in the words of Cowper,

"[illegible] deep into, and they sleep the sleep of death."

III. 1. Compare 1 Tim. iv. 1., ἐσχάταις ἡμέραις here being equivalent to the ὑστέροις καιροῖς of 1 Tim. iv. 1. Ἐνστήσ., 'shall arise.' See 2 Thess. ii. 2, ἐνέστηκεν. The χαλεποὶ is, as Theophyl. remarks, for πονηροί, and we have here a popular idiom.

2—5. The Apostle now illustrates the χαλεποὶ in a description full of energy, [illegible] in Rom. [illegible] a long-drawn ἀσυνδετισμός, with which the Commentators compare the [illegible] Classical writers, all serving to show the degeneracy of Christians at the season χαλεποῖς spoken of. The fulfilment of the prophecy has been referred to various periods, with more or less of probability, but perhaps never so as to attain certainty.

The various vices seem here, as on almost all occasions in St. Paul's writings, to be arranged with some regard to plan, so as to form classes, of which φίλαυτοι and φιλάργ., [illegible] be first, and should be rendered 'selfish, fond of money.' The former term properly denotes no more than the feeling implanted by the Almighty for self-preservation; but it was generally used, like our selfish, in a bad sense. The next group comprises, I think, ἀλαζόνες, ὑπερήφ., βλάσφ., which may be rendered 'boasters, proud, railers.' The two first terms are associated at Rom. i. 30. And the βλάσφ. corresponds to the [illegible] there. The next group comprises, I conceive, the γον. ἀπειθ., ἀχάριστοι, ἀνόσιοι, ἄστοργοι, ἄσπονδοι, these [illegible]. For, as Theophyl. observes, he who is disobedient to parents, will be ungrateful to others. And he that is such, is ἀνόσιος, [illegible]. [illegible] It should seem that as the terms that are associated as in Rom. i. 31, by way of [illegible], [illegible] here means, I conceive, 'violators of the most solemn [illegible],' [illegible] as opposed to [illegible] by the best writers. So Thucyd. [illegible]. See [illegible] p. 49 & 50. The [illegible] passage and [illegible] seem to be illustrated by Aristot. [illegible]. Finally [illegible] are said to be devoid of natural affection [illegible] have [illegible]. The next group comprises, I conceive, the διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι, of which the first may be rendered 'calumniators,' [illegible]. Ἀκρατεῖς is generally regarded as equivalent to [illegible]. [illegible], however, [illegible] I know of no example throughout the Classical writers of the word being used like the [illegible]. It should rather seem to mean [illegible]. Calvin, Beza, Grot., and Wolf [illegible], [illegible] affection, 'having no [illegible] and affections,' literally [illegible]. And

Matt. iii. 7. Luc. iii. 7. τοῦ ἀποτρέπου. ἐκ τούτων γὰρ εἰσιν οἱ ἐνδυνοῦντες εἰς 6
τὰς οἰκίας καὶ αἰχμαλωτεύοντες [τὰ] γυναικάρια σεσωρευμένα ἁμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικίλαις, πάντοτε μαν-
θάνοντα, καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν δυνά- 7
μενα. Ὃν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς ἀντέστησαν 8
Μωσεῖ, οὕτω καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι
διεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν. Ἀλλ' 9
οὐ προκόψουσιν ἐπὶ πλεῖον· ἡ γὰρ ἄνοια αὐτῶν ἔκδηλος
ἔσται πᾶσιν, ὡς καὶ ἡ ἐκείνων ἐγένετο. Σὺ δὲ παρηκο- 10

although examples of the absolute use in a general sense are rare, yet Aristotle furnishes more than one in his Eth. viii. 1 & 4. And so Hipper. Epidem. I. iv. and Thucyd. iii. 84 ἀφρόνως ὀργῆς, 'unpremeditate in an impetuosity.' This trait consorts well with the προπετεῖς just after. And, indeed, the next word δείλαιοι, βίαιοι, ἄνομοι, seems an illustration of this, as the ἀφιλάγαθοι may illustrate the διάβολοι. The ἀφιλάγαθοι is explained by many eminent Commentators 'haters and averse to all that is good.' See Doddr. and Bens. The word is very rare; but as φιλάγαθος occurs at i. 8. in the sense 'a lover of good man,' we ought surely here to render, with Newc., 'haters of good men,' which well consorts with the διάβ. preceding. With ἀφιλ. is, I think, conjoined προδόται, indicating a *treacherous* way of showing their hatred of the good, and bringing them into trouble with the persecutors, whether Jews or Heathens. The προπετεῖς and τετυφ. form *another* group. The former, (on which see Note on Acts xix. 36.) answers to the ἀνωλεγεῖς ὀξύς of Thucyd. iii. 82., signifying a headlong, rash, reckless spirit. Τετυφ. has been before treated on. Lastly, we have what may be considered a *general* trait, φιλήδονοι μᾶλλον ἢ φιλόθεοι, with which Wets. compares Demosth. φιλήδονοι καὶ φιλόθεοι τὸν αἰῶνα διέσαντο ἅπαντα. Philo 233. 49. φιλήδονοι καὶ φιλοπαθῆ μᾶλλον ἢ φιλόθεοι. By the ἡδον. in φιλήδ. may be meant sensuality in general; but it is probable the Apostle chiefly intended what we call *dissipation*, or a dissipated spirit, and one fond of pleasure; though, at the same time, the *sort* of pleasure may, in some cases, be not very censurable. With this view the words following are very consistent, as denoting a mere *profession* of the Gospel, and attention only to its external forms, with little influence on the heart and life. So Philo cited by Loom. has σεμνοφαίνεσθαι τῆς εὐσεβείας.

As to the *persons* here supposed to be characterized, and the period of the fulfilment of this prophecy, opinions are various. I agree with Benson in regarding this as having the same reference as the great ἀποστασία mentioned at 2 Thess., and introductory of the reign of the Man of Sin, or Anti-Christ; on which see 2 Thess. ii. 3—9. Here, however, as in the former case, the Apostle seems to have considered the mystery of iniquity as then working, though only in its beginning, and his corrupt opponents paving the way for it. See v. 13. & iv. 3 & 4. Τούτων, for τουτέστιν. So the ἐν τούτοις of the next verse is well rendered, 'of this sort.'

6. οἱ ἐνδύν. εἰς τὰς οἰκ.] Here the Apostle throws in a peculiar trait of their character, namely, of insinuating themselves into the confidence of families, for the sake of interested purposes. Αἰχμ., 'domineering over.' In illustration of this, passages are cited by the Commentators from Irenæus, Josephus, and others. The Pharisees, it seems, had always employed these means. Indeed, the same thing has happened in every age, and been practised by religionists the most widely separated. Jerome asserts that all heresies begin with women: and Lem. in a Dissertation on this passage, says: "Veteratorum omne modi plerumque varium et mutabile semper feminam adorti: hujus conscientiam pro labeta imperare, ejusque ope familias regere integraque respublicas, historia docet neque ac nostri temporis experientia."

Σεσωρευμένα ἁμ. the Lex. Cyrill well explains βεβαρημένα ἁμ. So in Ps. i. 4. (which St. Paul seems to have had in mind) for the πλήρεις ἁμαρτιῶν of the Sept., the other Greek Versions have βεβαρημένοι. This may, I think, partly denote the weight of former sins burdening the conscience (see Matt. xi. 28.); from the guilt of which they sought to be delivered on easy terms. By ἐπιθυμ. ποικ. many understand carnal lusts and vices of every kind, in which they were indulged by their teachers. But by what follows it should seem to be the lust of the *heart* that is meant. (See Ps. lxxii. 12.) So as in 22. κατεπιμένοι ἐπιθυμίαις. & iv. 3. κατὰ τὰς ἐπιθυμίας ἑαυτῶν ἐπισωρεύσουσι διδασκάλους. The strong passions of the female sex have, in all ages, been worked upon by impostors.

7. πάντοτε μανθάνοντα—δυνάμενα] Here we have an example of a verb being used of *endeavour after* the action denoted; for that they *did really* learn, cannot be supposed. Moreover, this was probably a sort of proverbial manner of speaking.

8. Ἰαννῆς καὶ Ἰαμ.] Names of two Egyptian Magicians, who, as we learn, (not from Moses, but from the Rabbins, confirmed by Pliny and other Classical writers) were magicians at the court of Pharaoh, and who opposed their sleight of hand tricks to the miracles of Moses. On διεφθαρμένοι τὸν νοῦν, see 1 Tim. vi. 5., and on ἀδόκιμοι, the Notes on Rom. i. 28. and 1 Cor. ix. 27. Compare 1 Tim. vi. 5.

9. ἐπὶ πλεῖον] It here signifies 'very far.' The ἄνοια involves the conjoint notions of extreme folly, presumption, and impiety; in which last sense it often occurs in the Sept.

10. σὺ δὲ] The δὲ is *adversative*, and serves to contrast the abandonment of the true faith, by the

λούθησάς μοι τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ
11 πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ, τοῖς διω-
γμοῖς, τοῖς παθήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν
Ἰκονίῳ, ἐν Λύστροις· οἵους διωγμοὺς ὑπήνεγκα· καὶ ἐκ πάν-
12 των με ἐρρύσατο ὁ Κύριος. καὶ πάντες δὲ οἱ θέλοντες
13 εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ, διωχθήσονται. Πονηροὶ δὲ
ἄνθρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες
14 καὶ πλανώμενοι. Σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστώ-
15 θης, εἰδὼς παρὰ τίνος ἔμαθες, καὶ ὅτι ἀπὸ βρέφους τὰ ἱερὰ

[9] Rom. 16. 20. [10] Acts 13. 50. [11] 14. 5. 20. [12] Ps. 34. 19. [13] Mat. 10. 24. Luke 24. 20. Joh. 17. 14. Acts 14. 22. 1 Thess. 3. 3. [15] Deut. 6. 6.

false teachers, with the adherence to it by Timothy, a commendation, however, serving to introduce at v. 14. an admonition to constancy. Thus instead of παρῃ. τῇ ἀλήθεια, the Apostle says μοι τῇ διδασκαλίᾳ, thus emphatically denoting its truth. On this he engrafts a sketch of the principal features of his own conduct, as a model to Timothy; and closes with adverting to the persecutions he had endured, in order that Timothy might be prepared to encounter the same in like manner; suggesting, moreover, for his comfort a trust in that mighty power which had delivered him out of all his trials. On παρακ. see Note on Lu. i. 3. 1 Tim. iv. 6. The term here signifies *follow up*; as 2 Macc. iv. 27. Ἀγωγῇ is for ἀναστροφῇ, as often in Classical writers. Πρόθεσις is by some eminent Commentators, ancient and modern, explained *purpose or resolution of purpose*; which sense they support from Acts xi. 23. τῇ προθέσει τῆς καρδίας προσμένειν τῷ Κυρίῳ. But the notion of firmness and resolution are *there* communicated by καρδίας and προσμ.; whereas, *here* there is no adjunct, and therefore the usual sense *purpose, scope, aim*, and *design* (which is supported by the ancient Versions, and often occurs in St. Paul, the Sept., and the later Greek writers) is preferable. After the *general* terms ἀγωγῇ and πρόθεσι come, as in 1 Tim. iv. 12., the *special* ones πίστ., μακροθ., ἀγ., and ὑπομ. Πίστις is explained by many Commentators *faithfulness*, as in 1 Tim. iv. 12. *There*, however, ἀγάπη comes first, and is afterwards followed by πίστις; while *here* πίστ. comes first, as in 1 Tim. i. 14. 2 Tim. ii. 22. 1 Tim. vi. 11. 1 Thess. v. 8. where they are considered as being *united* (as in Eph. vi. 23.) by being compared to a *breast-plate*. And at Gal. v. 6. it is shown *how* they should be united, viz. when "faith worketh by love." It may be thought strange that the terms should be here separated, which might easily be ascribed to the want of regularity in the Apostle's style. In such cases, however, the Apostle I apprehend, often had in mind a meaning more than many of his Critics can fathom. *Here*, I conceive, he purposely separated πίστις and ἀγάπη in order to introduce with each the virtue resulting from it. That πίστις is closely connected with μακροθ., is plain from Heb. vi. 12. which passage is the best comment on the present: μιμηταὶ τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομούντων τὰς ἐπαγγελίας. And that ἀγάπη is equally connected with ὑπομονή, appears from 1 Tim. vi. 11. πίστιν, ἀγάπην, ὑπομονήν. Tit. ii. 2. τῇ ἀγάπῃ, τῇ ὑπομονῇ. Whereas of πίστις followed by ὑπομονή except Heb. vi. 12., nor of ἀγάπη followed by μακροθυμία. Besides, St. Paul seems to have subjoined ὑπομ. to intimate that the *love* was, as it regarded men, of that fervent kind which *constrained* him to bear any thing and every thing to accomplish the saving of souls. The best comment on this whole passage is Rom. v. 1—8. In τοῖς διωγμοῖς there is an emphatical apposition. Render 'namely by.' At οἷοι δ. must be supplied from the context, παρεκολουθήσας, which, by an accommodation of sense, may mean 'thou well knowest.' Καί, 'and [yet].'

12. εὐσεβῶς ζῆν ἐν Χρ. 'I.] A formula denoting to live with the piety and holiness suitable to the Christian faith. Θέλοντες denotes purpose and intention. Διωχθήσονται. The remark is more or less applicable in every age, (see Acts xiv. 22. and Note) especially at periods when (like the Apostolic) the good and evil principles are brought into close collision.

13. πονηροὶ—χεῖρον] Here there is an indirect admonition to Timothy to go forward in the right path, from strength to strength, and righteousness to righteousness, as the impostors or false teachers in question will go on from bad to worse. The next words πλαν. καὶ πλανώμενοι some eminent Commentators take to mean, that as they deceive some, so are they themselves the dupes of others. But though such might sometimes be the case, the words are, I conceive, meant to suggest how it happened that they went from bad to worse, namely, by the influence of *self*-deception as well as that of deceiving *others*: for men are observed to repeat falsities till they almost believe them themselves. The process is finely depicted in the 5th Book of Cowper's Task, where, speaking of the flimsy excuses and shallow shifts of the sinner, it is said

"They gain at last his unreserv'd assent;
Till, harden'd his heart's temper in the forge
Of lust, and on the anvil of despair,
He slights the strokes of conscience. Nothing moves,
Or nothing much, his constancy in ill,
Vain temp'ring has but faster'd his chains;
'Tis deep'rate, and he sleeps the sleep of death!"

14. ἐπιστώθης] The sense is, 'thou hast learnt with full certainty and certain persuasion.' So Hesych. ἐπληροφορήθης. The words following show the *grounds* of that assurance, namely, 1. that he had been taught it by a Divine Legate like Paul. 2. that the truths were founded on what had been learnt by him when a child, and were deeply rooted in his mind; for his mother was a Jewess; and mothers are more likely to

γράμματα οἶδας, τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν διὰ
πίστεως τῆς ἐν Χριστῷ Ἰησοῦ. 16 πᾶσα γραφὴ θεόπνευ-
στος, καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἔλεγχον, πρὸς
ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ· 17 ἵνα ἄρτιος
ᾖ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτι-
σμένος. IV. 1 Διαμαρτύρομαι οὖν ἐγὼ ἐνώπιον τοῦ Θεοῦ
καὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ τοῦ μέλλοντος κρίνειν ζῶν-
τας καὶ νεκροὺς κατὰ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασι-
λείαν αὐτοῦ· 2 κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως·
ἔλεγξον, ἐπιτίμησον, παρακάλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ
διδαχῇ. 3 ἔσται γὰρ καιρὸς, ὅτε τῆς ὑγιαινούσης διδασκα-
λίας οὐκ ἀνέξονται, ἀλλὰ κατὰ τὰς ἐπιθυμίας τὰς ἰδίας ἑαυ-

carefully commenced a religion than fathers. Εἰδώς must be repeated, in the sense 'monitus.' By the ἱερὰ γράμμ. are meant (as the best Commentators ancient and modern are agreed) the Scriptures of the *Old* Testament, not the New, which to Timothy's childhood were certainly not in existence. They are called ἱερὰ as being by revelation from God. Τὰ δυνάμενά σε σοφίσαι.— Ἴσως. I have in Rec. Syn. fully shown that the mean is, 'which are able to instruct thee in what concerns salvation, so that thou mayest attain it through faith in Christ,' i. e. by means of the Christian faith. For they all (as Rosenm. observes) tend to Christ, whom they prove to have been the Saviour by whom alone we have redemption.

16. πᾶσα γραφὴ—διδασκαλίαν] This is, I conceive, meant to further explain what was said in the preceding verse, proving and illustrating the ἱερὰ and the εἰς σωτηρίαν there. There is evidently an ellipsis of ἐστὶ: but Commentators are not agreed whether it should be introduced between γραφὴ and θεόπνευστος, or between θεόπν. and καὶ ὠφέλ., thus joining θεόπν. in immediate concord with πᾶσα γραφή. The latter method is adopted by Theodoret, of the ancient, and most eminent Commentators, from Cassar. to Heinr. and Jaspis, q. d. all inspired Scripture is also profitable &c. This, however, is not permitted by the καί, which is found in every existing MS. And though it does not appear in the Syr. and Vulg. Versions, yet, as Bp. Middl. observes and proves, it is far easier to perceive why καί does not appear there, than how, supposing it not to have been in the earliest MSS., it should have found its way into them that remain. Bp. Middl. shows (as had been done long ago by Chrys., Theophyl., and Athanasius) that γραφὴ must be meant of the ἱερὰ γράμματα just before mentioned, q. d. the whole of such (Scripture) is divinely inspired. The terms διδασκ., ἔλεγχον, ἐπανόρθωσιν, and παιδ. must not be distinguished in the ordinary way they are done by Heinr., the two first being regarded as a hendiad., the fourth as synonymous with the third. It should seem that the two first respect doctrine, and the two last practice; διδασκ. denoting instruction in the truth, ἔλεγχ., conviction of the opposite errors. Ἐπανόρθωσις always denotes reformation of manners or life, and παιδ. differs, I think in this, that the former teaches how to cease to do evil, the latter how to learn to do well. On ὁ τοῦ θεοῦ, 'the teacher of the Gospel,' see Note on 1 Tim. vi. 11. On ἄρτιος, which is equivalent to συμπεπληρωμένος, see Lu. vi. 40. and Note, and on ἐξηρτ. Note on Acts xxi. 5. Of πᾶσα πᾶν I. the mean is, 'for every good purpose [but ministry is intended to answer].' See 1 Tim. vi. 11. and compare supra v. 21. and Ephes. v. 10.

IV. To the foregoing statement of the means necessary for making the man of God, or teacher, complete for his good work, the Apostle adjoins an earnest exhortation to the perpetual and zealous use of them.

1. διαμαρτ.] See Note on a similar passage of 1 Tim. v. 21. Here καὶ τοῦ μέλλοντος—κρίνειν is added, not only to express the strict and solemn manner, which Timothy must have then to give of his stewardship, and withal, by the καὶ βασιλείαν, the glorious reward of fidelity. The latter clause simply means, 'when he will come to his kingdom,' i. e. of his glory, commencing with the day of judgment; the present being only his mediatorial one.

2. ἐπίστηθι] 'assiduously apply [to your work].' An exhortation, if not necessary to *Timothy*, yet proper to be made for the sake of others of that and future ages. Εὐκαίρως ἀκαίρως must, as the best Commentators are agreed, be understood with reference to *Timothy*, not the people; and denote 'at all times and places not only convenient, but inconvenient to yourself;' or, as Dr. Burton explains, 'not waiting for opportunities, but making them.' Ἔλεγξον, ἐπιτίμ., 'confute, [viz. those who are in error of doctrine] reprove [viz. the unruly or the immoral in life].' Παρακάλεσον, 'exhort to continuance in sound doctrine and holy life.' And this to be done ἐν πάσῃ μακροθ., with the greatest patience. The next words καὶ διδαχῇ are not (as Rosenm. imagines) per hendiad.; but πάσῃ must be repeated, the sense being 'and with every [suitable] instruction,' i. e. sound doctrine, as appears from what follows just after, τῆς ὑγιαινούσης διδασκαλίας οὐκ ἀνέξονται. Rosenm. compares Plutarch de Educ. (speaking of parents instructing their children) διδασκόντων, συνελόντων, ἐπαινούντων, συμβουλευόντων.

3. τῆς ὑγιαιν. διδ.] See 1 Tim. i. 10. 2 Tim. i. 13. Οὐκ ἀνέξ.. 'will not bear to listen to.'

4 τοῖς ἐπισωρεύσουσι διδασκάλους, κνηθόμενοι τὴν ἀκοήν· καὶ
ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοὴν ἀποστρέψουσιν, ἐπὶ δὲ
5 τοὺς μύθους ἐκτραπήσονται. Σὺ δὲ νῆφε ἐν πᾶσι, κακο-
πάθησον, ἔργον ποίησον εὐαγγελιστοῦ, τὴν διακονίαν σου
6 πληροφόρησον. Ἐγὼ γὰρ ἤδη σπενδόμαι, καὶ ὁ καιρὸς
7 τῆς ἐμῆς ἀναλύσεως ἐφέστηκε· τὸν ἀγῶνα τὸν καλὸν ἠγω-
8 νισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα· λοιπὸν
ἀπόκειταί μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι
ὁ Κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ ὁ δίκαιος κριτής· οὐ μόνον
δὲ ἐμοί, ἀλλὰ καὶ πᾶσι τοῖς ἠγαπηκόσι τὴν ἐπιφάνειαν
αὐτοῦ.

9,10 Σπούδασον ἐλθεῖν πρός με ταχέως. Δημᾶς γάρ με
ἐγκατέλιπεν, ἀγαπήσας τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς
Θεσσαλονίκην· Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν·
11 Λουκᾶς ἐστι μόνος μετ' ἐμοῦ. Μάρκον παραλαβὼν ἄγε μετὰ
12 σεαυτοῦ· ἔστι γάρ μοι εὔχρηστος εἰς διακονίαν. Τυχικὸν
13 δὲ ἀπέστειλα εἰς Ἔφεσον. Τὸν φαιλόνην ὃν ἀπέλιπον ἐν

To sound doctrine, which requires a holy life, the corruption of human nature, in every age, renders men averse, inducing them to follow such doctrines as make the gratification of their passions consistent with hopes of salvation. Κνηθόμενοι τὴν ἀκοήν is by the ancient Commentators connected with ἐπισωρεύσουσι, the verbal noun being prefixed, since it is more agreeable to the usual language, yields a better sense, and is more suitable to the style of St Paul, which does not reject transposition. The words may be rendered 'according to their fancies or inclinations.' See supra iii. 6, and Note. The term ἐπισωρεύω implies contempt on the part of the writer, q. d. 'there will be no want of persons willing to teach.' The next words suggest why they will do so, namely, κνηθόμενοι τὴν ἀκοήν, literally 'having a itching in the ears,' i. e. wanting to be gratified with something which is very pleasing to their fancies. So Herodot. ἐγκνώσσω of sleepers and ἀκοαί. Ἐκτρέπω for ἐκστρέφω. Of this expression several examples are adduced by Wetst., to which I would add one yet more to the purpose from Julian, p. [illegible] ἐκτραπόντες τῶν ἀρχαίων ἐκείνων ἀρετῶν. So also Dionysi. i. 28 ἀστῶν ἔθνη ἐκτρεπόμενοι.

5 νῆφε) This hints at the false nature of the doctrines, and the impiety, sleep-testing nature of the doctrines, not being even employed ad exercitation, i. e., as Theodoret observes, τοῦ νῦν καὶ δόξαν ἔχοντος. So Jerome, cited by Wetst., ὀρθῶς παρῄνεσε λέγων τὸ νήφειν. I would adhere the following passage of Chrysost. ὁ 21 ἀκριβῶς ἐκείνου ἐστὶ τὸ παραγγέλλειν τὴν ἀρετὴν ἡ ἀπιθανοῦσαν, ἀστεῖα ἀνεξιλέγκτα καὶ τὰ πολλὰ τοῦ γένους αὐτοῦ ἀπιστεῖν καὶ τὰ μάθοιεν ἀνεκκαίνοντα.

6. σπένδομαι) See 1 Thess. v. 18, and Note. And on κατεστάθην see supra i. 3, and Note. Also on πληροφ., 'fully accomplish.' Note on Acts xx. 8.

6. ἐγὼ γὰρ ἤδη σπένδομαι κ.τ.λ.] The ἐγὼ is emphatical, and is opposite to the σὺ in the former verse. And the γὰρ refers to a clause understood, q. d. 'Do thou fulfil thy ministerial duties, nor expect any further exhortation from me, for I already have.' Σπένδομαι, κατεσπείσθην κτλ. Libations, however, are not agreed whether the meaning is, 'I am ready to be poured upon,' as the wine in libations was poured upon the victim, or, 'I am ready to be poured out, as my blood, as a libation.' The latter sense seems preferable, since the term is not ἔκχυσις, but σπονδή, and is compared by Paul in 17. Ἀλλ' εἰ καὶ σπένδομαι, see τῇ θυσίᾳ κ.τ.λ. where see Note.

7. See Note on 1 Tim. vi. 2. And on ἐφέστηκε, Note on Acts xx. 24. The words τετήρηκα is by many eminent Commentators rendered 'I have preserved my faith.' I am sure, however, aware of any authority for that phrase, whereas τηρεῖν is often found, by words such as in sense to τὴν πίστιν, meaning the doctrines and precepts of the Christian religion, and this sense is also, also, in the Attic. That of [illegible] is very [illegible]. Finally, as the same ye said in much less apt, the common interpretation 'I have kept the precepts of the Christian religion,' is preferable.

8. ἀπόκειται κ.τ.λ.] 'is laid up for me,' namely. See Notes on Col. i. 5–6. 1 Thess. ii. 19. Col. i. 15. ἐν ἐκείνῃ τῇ ἡμ. See Note supra i. 12. Οὐ τοῦ φίλου τὴν ἐπιφάνειαν ἀλλὰ τὴν ἐκείνου φησὶ τὸν, 'who have remained faithful with satisfaction to the end.' ἠγαπηκόσι, 'who have sought the good, have and kept in mind.'

10. ἐγκατέλιπεν κ.τ.λ.] Demas, it seems, through cowardice deserted him, and, through worldly mindedness, preferred worldly prosperity to temporal sufferings in assisting the Apostle, and furthering the Gospel.

11. Μάρκον, see Colossians iv. 10.

13. φαιλόνην] τοῦ Μ. and Vat. Vat.

Τρωάδι παρὰ Κάρπῳ, ἐρχόμενος φέρε, καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας. Ἀλέξανδρος ὁ χαλκεὺς πολλά μοι κακὰ ἐνεδείξατο· ἀποδώσει αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα αὐτοῦ· οὗ καὶ σὺ φυλάσσου, λίαν γὰρ ἀνθέστηκε τοῖς ἡμετέροις λόγοις. Ἐν τῇ πρώτῃ μου ἀπολογίᾳ οὐδείς μοι συμπαρεγένετο, ἀλλὰ πάντες με ἐγκατέλιπον· μὴ αὐτοῖς λογισθείη· ὁ δὲ Κύριός μοι παρέστη, καὶ ἐνεδυνάμωσέ με, ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ, καὶ ἀκούσῃ πάντα τὰ ἔθνη· καὶ ἐρρύσθην ἐκ στόματος λέοντος· καὶ ῥύσεταί με ὁ Κύριος ἀπὸ παντὸς ἔργου πονηροῦ, καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

Ἄσπασαι Πρίσκαν καὶ Ἀκύλαν, καὶ τὸν Ὀνησιφόρου οἶκον. Ἔραστος ἔμεινεν ἐν Κορίνθῳ· Τρόφιμον δὲ ἀπέλι-

1 Tim. i. 20.

Acts. 2. Rom. 16. 1 Cor. 16. 2 Tim. 2. 4. 17. 18.

19. 20.

φυσάλιν, which is probably the more correct spelling, though perhaps not that adopted in the later Greeks. The word seems at first to have been φαυσάλη (whence the Latin *Pausula*) then per metathesin φαυλάνη, afterwards changed to φυσάλη and φύσαλη. If, however, the etymology of Salmasius (which derives it from φέλλω) be right, φύσαλη is the more correct spelling. As to the sense, of the six conjectures proposed by the learned, the most probable seems to be, that it means a *blister* or *great coat*, caused by the Jews πτῶ, or else a *pustulous*.

14. Ἀλεξ.] See 1 Tim. i. 21 and Acts xix. 33. Ἀποδώσει αὐτῷ] At this unbecoming and malicious object, and the defence made by Commentators has not been so satisfactory as might be wished. Rosenm. and Jaspis are that the Apostle justly stigmatised him as an enemy of God and the Gospel, and for his incorrigible malice, which Jaspis observes is one, though not the only, cause of the persecutions in the Psalms. And they might have added, that the man was in all probability an apostate. At the same time, I cannot but agree with the antients, and several eminent moderns, that there is here properly speaking, no imprecation at all, but a wish for his condign punishment, i. e. that the righteous God and Judge will treat him as he deserves. By τοὺς ἡμ. λόγ. is probably meant the doctrine of the Gospel.

16. τῇ πρ. ἀπολογίᾳ] A hearing he had granted him at Rome, and he was in expectation of a second, during which, it is said, this Epistle was written. And, as we learn from Ecclesiastical History, this second hearing or trial, turned out very different from the first, since the Imperial butcher, in a rage (as Dione tells us) at his conversion of his royal cup-bearer, had him beheaded. Μὴ αὐτοῖς λογισθείη. See Rom. iv. 8, and Note. These words are in strong contrast with those of the preceding verse. But it should seem that the Apostle had in view the different motives of the persons.

17. παρέστη] i. e. by secret help and support. So I prefer καὶ ἐνεδυνάμωσέ με, helped Acts ix. By κήρυγμα is meant the Gospel, as 1 Cor. iv. 14. Πληροφ., *might obtain full credence.* See Rom. iv. 21. The ἔθνη is to be taken, Heinr. and Rosenm. say *popularibus*, for many of different nations, i. e. who had the news at the court. The words, however, are not well [illegible] and other Commentators, in so referred to *heathen* only. They appertain to the preaching of the Gospel by Paul during his long continuance, by which in a manner all the nations might be said to hear it, since Rome was the resort of persons from every nation of the civilized world, numbers from each of which would hear the Gospel, and carry tidings of it, or diffuse its doctrine, in their respective countries.

— ἐρρύσθην ἐκ στόματος λ.] The best Expositors are agreed in understanding the Author of the Emperor Nero. Here may there not be an allusion to a well known fable of Æsop? for Paul's deliverance at court, which might be called the *lion's den*, would justify the expression in almost its literal sense.

18. καὶ ῥύσεται κ.τ.λ.] 'And the Lord will, I trust, deliver me from every evil work,' i.e. all dangers, temptations, and adversities, for so it appears to be the simplest interpretation of ἔργου πονηροῦ, on which the recent Commentators seek needless refinements. To interpret, with them, from every work of the Devil, is not permitted by the propriety of language. Compare 1 Kings xvi. 5. 2 Cor. i. 11.

— εἰς τὴν βασ. Θεοῦ.] That the Romanists should refer from this admission of Chrysostom, that he *knew* it was Paul, is not surprising, for on that slender foundation they chiefly build the general doctrine of prayers and masses for the dead; but that many eminent Protestant Commentators should do the same is more surprising. For, as Benson observes, "he might be gone from Rome, and yet not be at liberty where the Apostle wrote this Epistle; or Chrysostom might possibly be the bearer of this letter." Indeed that he was *not* dead, the authority of the antients (which the Romanists always profess to follow) uniformly tends to contrary. They, however, say that he was not at Rome, which, from v. 11 (where see Note) appears not improbable. Benson maintains that in both places it may signify, by a familiar idiom, Christ's reign and his family. And he compares the phrase εἰς

21 πον ἐν Μιλήτῳ ἀσθενοῦντα. Σπούδασον πρὸ χειμῶνος
ἐλθεῖν.
Ἀσπάζεταί σε Εὔβουλος, καὶ Πούδης, καὶ Λίνος, καὶ
22 Κλαυδία, καὶ οἱ ἀδελφοὶ πάντες. ὁ Κύριος Ἰησοῦς Χρι-
στὸς μετὰ τοῦ πνεύματός σου. ἡ χάρις μεθ' ὑμῶν. ἀμήν.
Πρὸς Τιμόθεον δευτέρα τῆς Ἐφεσίων ἐκκλησίας πρῶτον
ἐπίσκοπον χειροτονηθέντα ἐγράφη ἀπὸ Ῥώμης, ὅτε
ἐκ δευτέρου παρέστη Παῦλος τῷ Καίσαρι Νέρωνι.

ἀμφὶ τὸν Σωκράτη. This, however, appears precarious. It is sufficient to say, that there is *no proof* that he was *dead*, and little *probability*; since thus οἶκον would not have been used. On the other hand, nothing is more probable than that he might be, to Paul's certain knowledge, at some *other place*, and *not* Ephesus. Though, as to what Benson urges, that the strongest argument for proving Onesiphorus alive, is that St. Paul *prays* for him, since he *no where* prays for the dead, or any of the Apostles; that, in discussing the doctrine with a Romanist, can be no argument at all, since it takes the thing for granted.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Β ΠΡΟΣ

ΤΙΤΟΝ ΕΠΙΣΤΟΛΗ.

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l 1 Tim. 2. 16. et 6. 3.

I. ¹ Παῦλος δοῦλος Θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χρι- 1
στοῦ, κατὰ πίστιν ἐκλεκτῶν Θεοῦ καὶ ἐπίγνωσιν ἀληθείας
τῆς κατ' εὐσέβειαν, [m] ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγ- 2
γείλατο ὁ ἀψευδὴς Θεὸς πρὸ χρόνων αἰωνίων, [n] ἐφανέρωσε 3
δὲ καιροῖς ἰδίοις τὸν λόγον αὐτοῦ, ἐν κηρύγματι ὃ ἐπιστεύ-
θην ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν Θεοῦ· [o] Τίτῳ 4
γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν· χάρις, ἔλεος, εἰρήνη ἀπὸ
Θεοῦ πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ τοῦ σωτῆρος
ἡμῶν.

[p] Τούτου χάριν κατέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λεί- 5
πόντα ἐπιδιορθώσῃ, καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέ-

m Num. 23. 19. Rom. 1. 2. et 16. 25. Eph. 1. 3. et 3. 9. Col. 1. 26. 2 Tim. 1. 9, 10. et 2. 13. 1 Pet. 1. 20. n Act. 20. 24. 2 Cor. 2. 12. et 7. 14. et 4. 6, 16. Col. 1. 1. et 2. 3. 1 Thess. 2. 4. o Eph. 1. 2. Col. 1. 2. 1 Tim. 1. 2. 2 Tim. 1. 2. 1 Pet. 1. 2. p Act. 14. 23. 2 Tim. 2. 2.

This Epistle bears so very strong a resemblance to the first Epistle to Timothy, that that will frequently, with the Notes thereon, be found a sufficient comment on it. The causes of the affinity are clearly attributable to the very similar circumstances in which the persons addressed were placed, and were connected with the writer. See Paley's Hor. Paul. As to the strong resemblance in phraseology, it may (as in the case of the Epistle to the Colossians as regards that to the Ephesians) have arisen, Paley thinks, "from the two Epistles being written nearly at the same time, and whilst the same ideas dwelt in the writers mind." The period when the Epistle was written is variously assigned; but generally supposed to be a year or two before the first Epistle to Timothy. It should rather seem to have been written a very short period *after*, as that to the Colossians was in regard to the one to the Ephesians. The *place* where it was written is even more undecided. As to Titus himself, we know little with certainty: and great doubt exists as to the time when Christianity was first introduced into Crete.

C. I. 1—3. *κατὰ πίστιν*] The best Expositors are agreed that this must be taken as at 2 Tim. i. 1. and denote 'for the purpose of promoting the faith.' So of *καὶ ἐπίγνωσιν—εὐσέβ.* the sense is, 'and for the promotion, the acknowledgment of the true doctrine which is intended to lead us to holiness.' See 1 Tim. vi. 3. Ἐκλεκτῶν, 'of faithful Christians.' See *2 Tim. ii. 10.* Ἐπ' ἐλπίδι ζωῆς, for εἰς ἐλπίδα, 'hope of obtaining salvation.' Ὁ ἀψευδής. An appellation of God, like ὁ ἀληθινός, and used by the heathen writers as well as by the Scriptural ones. Πρὸ χρόνων αἰωνίων. See Notes on 2 Tim. i. 9—11. "Αἰών (says Dr. Burton) is, properly, a long period of time. From the creation to the deluge would be one such period; from the deluge to Abraham, another; from Abraham to Moses, another; thus πρὸ χρόνων αἰωνίων, if taken literally for *before these aiōnes or periods of time began*, would mean, *from the beginning of the world*." On ἐφανέρωσε, see 2 Tim. i. 10. and on καιροῖς ἰδίοις, Acts i. 7. and 1 Tim. ii. 6. and Notes. Τὸν λόγον. So λόγ. ἐπαγγελίας at Rom. ix. 9. On κατ' ἐπιταγὴν τοῦ σωτ. ἡμ. Θ. see 1 Tim. i. 1. In both places, the sense seems to be 'according to the ordinance or direction of God.'

4. Compare 1 Tim. i. 2. Κατὰ κοινὴν πίστιν, 'according to the faith common to both of us and all Christians.' Χάρις &c. See Note on 1 Tim. i. 2.

5. By the expressions κατέλιπον and ἐπιδιορθώσῃ, it appears that Paul had been at Crete, and laid the foundation for the Ecclesiastical settlement of the island. For κατέλιπον, some 13 or 14 MSS. have ἀνέλ. But that is susceptible of no sense suitable here; and is not supported by a single Version. The reading, doubtless, arose from the Scribes; for κατ and ἀν in composition are perpetually confounded. Κατελ. is frequently used in the sense here required not only by St. Luke, but by St. Paul,

6 ρους, ὡς ἐγὼ σοί διεταξάμην· εἴ τις ἐστὶν ἀνέγκλητος, μιᾶς γυναικὸς ἀνήρ, τέκνα ἔχων πιστά, μὴ ἐν κατηγορίᾳ
7 ἀσωτίας, ἢ ἀνυπότακτα. δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι, ὡς Θεοῦ οἰκονόμον· μὴ αὐθάδη, μὴ ὀργίλον,
8 μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ, ἀλλὰ φιλό-
9 ξενον, φιλάγαθον, σώφρονα, δίκαιον, ὅσιον, ἐγκρατῆ, ἀντ-
ε χόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου, ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαινούσῃ, καὶ
10 τοὺς ἀντιλέγοντας ἐλέγχειν. Εἰσὶ γὰρ πολλοὶ [καὶ] ἀνυπότακτοι, ματαιολόγοι καὶ φρεναπάται, μαλιστα οἱ ἐκ
11 περιτομῆς· οὓς δεῖ ἐπιστομίζειν· οἵτινες ὅλους οἴκους ἀνατρέπουσι, διδάσκοντες ἃ μὴ δεῖ, αἰσχροῦ κέρδους χάριν.

as in a kindred passage of Thess. iii. 1. κατα-λείφθεντες ἐν Ἀθήναις. Moreover, though the writer of the N. T. sometimes use κατελ. where a Classical writer would have employed ἀπολ., yet never the contrary. ἵνα τὰ λειπόντα διορθώσῃς. The complete sense (not seen by the Commentators) seems to be, 'that thou mightest further put in order the things which remained unarranged.' Ἐπι is here intensive, and has the same force as in ἐν διορθώσει at Col. iii. 13. Of the verb no example has been adduced; but several of the same ἐπιδιορθώσεις with τῶν λειπόντων. The terms κατασταθῇς πρεσβ. plainly show that Titus was invested with Episcopal authority in the highest sense of the word πρεσβυτερος, which was sometimes, as at v. 7 and Acts xx. 17 & 28., used in the lower sense of ποιμενικος, since pastors are διεστωτες over their flocks. The Presbyterians are inclined to understand this appointing of Titus as interposing his influence with the congregations, to procure the election of those persons as presbyters, than which a bolder or more factious gloss was never promulged by the sects themselves. Κατὰ πόλιν. Not in every city, but in each city or town. Literally, 'city by city,' as all those which had Christian congregations. Of such there might be several in this hundred-citied isle, 'though the name πόλις was often given to towns. Ὃν διεταξ., 'gave my directions to thee.' Paul, it seems, had not time to give the directions and injunctions, which he now sends.

6. εἴ τις ἐστὶν] Render 'whatever is,' such as are &c. Compare 1 Tim. iii. 2. 7. The ἀνέγκλητος here is equivalent to the ἀνεπίλημπτος there. Πιστά. Faithful, with Neste., 'believing,' a sense frequent in St. Paul, implying also an obedience to the injunctions of the Gospel, and especially those which are then specified. Ἀνυπότακτα, 'disobedient and contrary.' As in 1 Tim. iii. 4 the person is to have his children ἐν ὑποταγῇ.

7–9. Compare 1 Tim. iii. 23 and Notes. Ὡς θεοῦ οἰκ., 'as the Steward of God's house,' which every congregation is. See the fine Collect for Good Friday in our Liturgy. It is well remarked by Rosenm., that Fidelity is required so probable early in others, how much more is it in spiritual ones. See 1 Cor. iv. 2. Αὐθάδη, self-willed. See a spirited sketch of this character in Theophr. Char. C. 14. Ὀργίλον may be rendered 'passionate.' On the other terms, see 1 Tim. Φίλαγ. may signify either 'a lover of good men,' (so the word is used in Aristot. Rhet. i. 2. 4. Cod.) or, 'a lover of pleasure.' The word also occurs in Diongs. ted by Stoics ad Branch vii. 22. Ἀντεχόμενον, 'firmly adhering to,' literally, holding fast and trying in opposition to (ἀντι, one who would wrest it away). This also implies diligent attendance to, as in 1 Thess. v. 14 ἀντεχεσθε των ασθενων and sometimes in the Classical writers. By πιστος λογος are denoted the term and certain truths of the Gospel. In which sense πιστος is often joined with λογος. Παρακαλεῖν ἐν τῇ διδ. τῇ, is by most of the later Commentators explained of exhorting them to endurance and alone of sound doctrine. That, however, involves a very harsh ellipsis. The ὑγιαιν. is well rendered by our version and most Expositors 'by' which is confirmed by the Peshito, syr. It is indeed placed beyond doubt by a kindred passage of 2 Tim. i. 2. (which it is strange should not have occurred to the Commentators) ἐλέγξαι, νουθετῆσαι, παραδιδόναι ἐν παντι υπομονῇ κ.τ.λ. διδαχῇ. Professor Scholefield will require. That he may be able both to exhort (παρ.) by sound doctrine and to convince gainsayers. On ὑγ., see Note at 1 Tim. i. 10.

10. The καὶ after πολλοὶ is in several MSS. not found, and in others is put before ματαιολογοι. It is, therefore, with reason suspected by the Editors to be interpolated, probably by some early Critic who thought a copula was required. Ἀνυπότακτοι, here seems to denote insubordinate both in doctrine and discipline, Judaizers being probably for the most part intended. Ματαιολ., those who are at 1 Tim. i. 6 said to have turned aside εἰς ματαιολογιαν. The φρεναπάται are those who at Rom. xvi. 18. are called ἐξαπατωντες τας καρδιας των ἀκακων.

11. ἐπιστομ.] Not 'whose mouths may be stopped,' which would suggest a wrong idea for the sense is not 'to take from them the power of speaking, but to make them not disposed to use it, by putting them to silence after full conviction, just as a horse when well bridled is not disposed to be unruly. Of which verbs examples are adduced by the Commentators, to which others are added in Rosenm. Ὅλους οἴκους ἀνατρ.] i.e. 'subverse the

εἰπέ τις ἐξ αὐτῶν, ἴδιος αὐτῶν προφήτης· "Κρῆτες ἀεὶ 12
ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί." ἡ μαρτυρία αὕτη 13
ἐστὶν ἀληθής. δι' ἣν αἰτίαν ἔλεγχε αὐστηρῶς ἀποτόμως, ἵνα
ὑγιαίνωσιν ἐν τῇ πίστει, μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις, 14
καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφομένων τὴν ἀλήθειαν.
πάντα μὲν καθαρὰ τοῖς καθαροῖς· τοῖς δὲ μεμιασμένοις καὶ 15
ἀπίστοις οὐδὲν καθαρόν, ἀλλὰ μεμίανται αὐτῶν καὶ ὁ νοῦς
καὶ ἡ συνείδησις. Θεὸν ὁμολογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις 16
ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς, καὶ πρὸς πᾶν ἔρ-
γον ἀγαθὸν ἀδόκιμοι.

II. ΣΥ δὲ λάλει ἃ πρέπει τῇ ὑγιαινούσῃ διδασκαλίᾳ· 1
πρεσβύτας νηφαλίους εἶναι, σεμνούς, σώφρονας, ὑγιαίνοντας 2
τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ· πρεσβύτιδας ὡσαύτως 3
ἐν καταστήματι ἱεροπρεπεῖς, μὴ διαβόλους, μὴ οἴνῳ πολλῷ

faith of whole fame, &c. So 2 Tim. iv. 19 τὴν πίστιν φυλάξαμεν. This indeed, is hinted at in the words διὰ ἣν αἰτίαν, where there is a *hiatus*, as in Ii. xiv. 4, and Job, xxi. 19. I would here compare Plato p. 561 ὅταν ὁ κακὸς χρωματίσῃ γὰρ ἐπὶ τὸν ἀνθρωπον ἐξωθεν.

Those are the kind of persons described in 2 Tim. iii. 6. οἱ ἐνδυνοντες εἰς τοὺς οἴκους, and who are at v. 2. drawn and as φιλάργυροι.

13. εἶπε τις—προφ. Here ἴδιος αὐτῶν is put *pro ἑαυτοῦ*, on ἐξ αὐτῶν, and is a unique expression. Προφ. is by Newc. and others rendered poet. And, indeed, the term, like *vates* in Latin, was then applied (as denoting a sort of *inspiration*) to all poets of more than ordinary celebrity, though it had been formerly confined to Homer, Hesiod, and Pindar. *Epimenides*, however, (who is admitted to be the person here meant) was not a poet but a prophet, and a writer περὶ χρησμῶν, and, as Theophyl. says (citating Thucydides iii. 104. θεσμοῖς καὶ ἀποτροπαίοις τοσούτῳ μᾶλλον ἢ ποιήσει ὤνητο ὡς ἀληθῆ ὄντα) was reputed to be a *μάντις*. He is called by *Aprius* ἀστρονόμος, and by Cicero *vates*. It should, therefore, seem that St. Paul had reference to his *prophetic* rather than *poetic* character. The words Κρῆτες ἀεὶ ψεῦσται were introduced by Callimachus (Hymn on Jove v. 8) (though it had probably become a proverb) who proves the truth of the ἀεί, from their having interrupted a time which they pretended was Jupiter's. "Thus says the Wurtzburgian) proclaiming a truth conceased from the vulgar, that the Gods were only mortals raised to Divine honours on the benefits they had conferred on men." This character is wrong addressed to them, as the Greek proverb testifies, i.e. Τρία κάκιστα ἔθνεα Καππαδόκαι, καὶ Κρῆτες, καὶ Κίλικες, which is the best illustration of the κακὰ θηρία, not after, of which terms the latter may denote their first abode, as the words follow on, to their gluttony and sloth. See Bloomfield.

ἔλεγχε αὐτοὺς ἀ. κ. τ. λ.] See Note on 2 Cor. xiii. 10.

14. μὴ προσέχ. [καὶ μύθοις] See Note on 1 Tim. i. 4.

15. πάντα μὲν καθαρὰ—συνείδ.] Compare Note on for sentiment in Tim. iv. 4 & 5, and Rom. xiv. 14 & 23. The Apostle takes occasion from what has been said of Jewish fables and traditions, to mention that the Jewish distinctions of meats and drinks as clean or unclean were of no effect as to moral purity, which consists not in abstaining from certain meats but in an unpolluted heart, q. d. "to the pure (in heart) all meats as by the Jewish traditions were held as unclean, are pure, i.e. may be eaten without delinquent, but to the polluted (in heart) and infidel to Christ nothing is pure."

16. Θεὸν ὁμολογ. &c.] This is said by way of justifying the charge of ἀνοσιοι in the preceding verse. On the expression Θεὸν εἰδέναι, see 2 Tim. iii. 14. and Note. Ἔργοις for ἔργοις, as in 2 Tim. iii. 5. ἔχοντες μορφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτοῦ ἠρνημένοι. Βδελυκτοί, 'worthy of execration,' see Note on Matt. xxiv. 15. And on ἀδόκ., see Note on 2 Cor. iii. 3.

II. 1—8. See 1 Tim. i. 11 v. 14. and Notes.

2. πρεσβ.] Repeat λάλει in the sense of τοῦ, δεῖ. Πρεσβ. is by some eminent Expositors taken to denote not *aged men*, but *Presbyters*, since the directions given are similar to those at 1 Tim. v. 3 and πρεσβύτιδας at v. 3. as applicable to those women who here officers in the Church, as appears from the epithets ἱεροπρεπεῖς and καλοδιδασκάλους. This view, however, is supported neither by the authority of the ancient Expositors, nor by the opinion of the best modern ones. And the quotations do not sufficiently correspond. Neither is the word ever used in the N. T. in that sense. More may be said for πρεσβ. as denoting few aged men or deaconesses, where there is ancient authority to adduce. Perhaps we may, in the honourable reconcile the two interpretations by supposing that the Apostle, though using the general term πρεσβ. yet had also in mind those who held office in the church. With ὑγιαίν. τῇ πίστει, τῇ ἀγ. τῇ ὑπομ. may be compared 1 Tim. vi. 11 δίωκε δικαιοσύνην, εὐσέβειαν, ὑπομονήν, καὶ 2 Tim. iii. 10, where see Notes.

3. καταστήματι] 'deportment,' 'comportment,' as to the French 'maintien,' whence our word so Polyb. cited by Wetst. τὸ δὲ σχῆμα καὶ τὸ κατάστημα πᾶσαν καὶ πάντα τὸν

4 δεδουλωμένας, καλοδιδασκάλους, ἵνα σωφρονίζωσι τὰς νέας,
5 φιλάνδρους εἶναι, φιλοτέκνους, [a]σώφρονας, ἁγνάς, οἰκου-
6 ρούς, ἀγαθάς, ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ
7 λόγος τοῦ Θεοῦ βλασφημῆται. Τοὺς νεωτέρους ὡσαύτως
παρακάλει σωφρονεῖν· [b]περὶ πάντα σεαυτὸν παρεχόμενος
8 τύπον καλῶν ἔργων· ἐν τῇ διδασκαλίᾳ ἀδιαφθορίαν, σεμνό-
τητα, ἀφθαρσίαν, [c]λόγον ὑγιῆ, ἀκατάγνωστον· ἵνα ὁ ἐξ
ἐναντίας ἐντραπῇ, μηδὲν ἔχων περὶ [d]ἡμῶν λέγειν φαῦλον.
9 [e]Δούλους ἰδίοις δεσπόταις ὑποτάσσεσθαι, ἐν πᾶσιν εὐαρέ-
10 στους εἶναι, μὴ ἀντιλέγοντας· μὴ νοσφιζομένους, ἀλλὰ πί-
στιν πᾶσαν ἐνδεικνυμένους ἀγαθήν· ἵνα τὴν διδασκαλίαν τοῦ
σωτῆρος ἡμῶν Θεοῦ κοσμῶσιν ἐν πᾶσιν.
11 [f]Ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος πᾶσιν
12 ἀνθρώποις, [h]παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν

[a] Ver. 4. [b] Ver. 6. [c] Ver. 7. [d] Ver. 8. [e] Ver. 9. [f] Ver. 11. [h] Ver. 12.

ποτ. σεαυτόν. In ἑαυτόν, the reference should seem to be, not, as many eminent Expositors suppose, to the ἀντιστρατηγοῦντες, urging that their deportment should be suitable to their holy calling. So Menand. cited by Schleus. Ἱερ. τέχν. Διάβολοι, 'given to slander' ἀνόητοι, 'unintelligent,' nearly synonymous with ἀνοήτους at 1 Tim. vi. 9, though a somewhat stronger term, and illustrated by Job v. 3, 34, and Prov. vi. 14. Καλοδιδάσκ., 'teachers of what is καλόν,' i. e. virtuous and decorous.

4, 5. ἵνα σωφρονίζ. &c.] These words show the chief purpose of the instructors, namely that they should teach them to be σώφρονες, acting as monitresses, and regulators of their morals. There is no reason to suppose, with some, an allusion to the ἐν σωφροσύνῃ, who were chosen as Censors of the morals of the Roman youth, for the term was used as Herodotus, cc. Porus ix. 159, has shown in a general way of those who bring objects to a right mind. Thus it occurs in Thucyd. iii. 82, σωφρονισταὶ τῶν γνωμῶν, 'moderators of your counsels.' And the verb is found in the same at Thucyd. vii. 70. These instructions, as appears from what follows, were to turn on the domestic duties suitable to young married women, and each in the order of importance. The ἀγνεία, as it were their chief virtue, for it was well said by Socrates (ap. Stob. p. 410) σωφροσύνη γυναικεία, ὁ αἰδὼς τῶν ἀνδρῶν ἐστι, in the phrase of modesty, as by Pericles in his funeral oration Thucyd. (ii. 45) extolled the virtue of the female sex. In οἰκουρούς we have a very significant term, denoting not merely 'stayers at home,' but 'attendants on the home,' housewives. So Theophyl. explains by οἰκονόμους, which I would observe is the sense of the classic term οἰκουρούς in Xenophon (Cyr. I. 10), who just after uses the term οἰκουρία to denote housekeeping. Ἀγαθάς may mean ἀγαθάς, with reference to the words ἀγαθῶν ἔργων, good tempered, or, as it should rather seem, with reference to the preceding φιλάνδρους, in the sense in which the word was used by our ancestors, like the ἀγαθοφόρος of Aristotle (v. 34) of the good fortune of Danae name), good wives. Thus it will be exactly of the preceding. On ἵνα μὴ ὁ λόγος &c. see 1 Tim. vi. 1.

7, 8. περὶ πάντα] See 1 Tim. iv. 12 and Note. Παρεχόμενος, 'showing forth thyself.' At ἐν τῇ διδ. ἀδιαφθορίαν repeat παρεχ., or the mind εὐδοκούμενος. The ἀλόγ. has reference to the καταλαλιαὶ τοῦ λόγου τοῦ Θεοῦ at 2 Cor. vi. 17, i. e. corrupting it for the sake of merce, or other improper motives. Now this regards the ἔργα, as λόγον ὑγιῆ, it is a metaphor often occurring in the Epistles to Timothy and Titus) does for ἀλόγ. Ἀκατάγν. is properly a forensic term, but here stands for the ἀκατάκριτον at 1 Tim. vi. 14. At ἐξ ἐναντίας supply γενομ., this expression being equivalent to ὁ ἐναντιούμενος at 1 Tim. v. 14., and meaning both Jews and Judaizers. The same occurs in Thucyd. vii. 45, ἐξ ἐναντίας ἐντραπῶ 'that he may be ashamed,' as 2 Thess. iii. 14. Compare a similar passage at 1 Cor. xiv. 24.

9, 10. Compare such as admonitions at 1 Tim. vi. 1, sq. Eph. vi. 5—8. Col. iii. 22. The ἀντιλέγ. here is equivalent to the ἀντιλεγόντων of Tim. vi. 20. Hence may be illustrated and defended the words of Aeschyl. Theb. 241 ἀπολογεῖσθαι δὲ, for so I would point regarding the preceding line as spoken aside. Hence the conjecture of Hp. Blomfield ἀπολογούμενε, however learned and ingenious, is unnecessary.

10. σωτῆρος] See Note on Acts v. 1 & 2. On τοῦ σωτῆρος ἡμ. Θ., of God our Saviour, see Note at 1 Tim. i. 1 & 2.

11, 12. ἐπεφάνη—ἀθάνατον] The connexion seems to be as follows: 'And this honouring of your religion you and all Christians are bound to show, since (ὅτι) of whatever rank, it is required for the grace of God &c. The Apostle then shows that in that religion is contained the old salvation to avoid the vices, and conversely the virtues (here enjoined) are, in general, to lead to immortality, safety, and glory. After which he points out the strongest motives to avoid the one and cultivate the other, arising from the expectation of a day of retribution and judging, which, an ἐπιφάνεια to virtue, shall yet be in the meantime a terrible ἐπιφάνεια to vice and, finally, the strong incentive to perfection in

καὶ τὰς κοσμικὰς ἐπιθυμίας, σωφρόνως καὶ δικαίως καὶ εὐσε-
βῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι· 13 προσδεχόμενοι τὴν μακαρίαν
ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σω-
τῆρος ἡμῶν Ἰησοῦ Χριστοῦ· 14 ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν,
ἵνα λυτρώσηται ἡμᾶς ἀπὸ πάσης ἀνομίας, καὶ καθαρίσῃ ἑαυτῷ
λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων. Ταῦτα λάλει καὶ 15
παρακάλει, καὶ ἔλεγχε μετὰ πάσης ἐπιταγῆς· μηδείς σου
περιφρονείτω.

III. Ὑπομίμνησκε αὐτοὺς ἀρχαῖς καὶ ἐξουσίαις 1
ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἑτοίμους

we are really also, from a regard to the purpose for which this atonement was made, namely, 'to put to unto himself a peculiar people, zealous of good works.' Ἡμῶν ἀνόμων must be construed not with σώσῃ, nor with ἡ σωτηρία, but 'which brought salvation to all men,' who are Jews or Gentiles. Ἐπεφάνη 'hath been revealed and promulgated.' Παιδεύουσα, for εἰς τὸ παιδεύειν. The ἵνα is for ὅτι, and ἀρνησάμενοι may be rendered 'renouncing,' see Luccock, p. 56, καταρ. νομ. καὶ χρόνοις. Ἀσεβ. denotes not only neglect of the proper object of worship by idolatry, but by those even who profess it. On τὸν νῦν αἰῶνα see the best commentary is 1 Joh. ii. 16. Σώφ. denotes virtue as regards ourselves, δικ. as regards our *fellow creatures*, and εὐσεβ. as regards God. Similar divisions are found in passages of the Classics, where cited by the Commentators.

13 προσδεχόμενοι—Χριστοῦ] The most natural sense, and that required by the proportions longer, is the one assigned to the passage by almost all the antients, and by the early modern Expositors, as Erasmus, Grot., and Beza, and also by eminent Expositors and Theologians of great repute, as Dpn. Pearson and Bmp. Wolf, Mich. and Bp. Middl., namely, 'looking for (or rather looking forward to, Comp. Joh. xi. 9, and see Grot.) the blessed hope and the glorious appearing of our great God and Saviour Jesus Christ.' The cause of the ambiguity in our common version, as they points out, and the above version exemplified on the usual grounds, be Dp. Middl. and Professor Schleiner. But, besides the argument founded on the propriety of language, on which the Greek scholars were better judges than the modern one), that of Beza, who it see that τοῦ is in no where used of God, but Christ, is unanswerable. So in a late able critique on Dr Channing's works, in the British Critic the Reviewer justly maintains that 'Christ must be the God here spoken of because it is his *glorious appearing* which all Christians are said to expect.' Not of God, for Christ we are expressly told that 'Him no man hath seen, nor can see.' Here Doder and Macknight, though they profess to leave the matter doubtful, yet so translate as both to leave no ambiguity, and exclude it in a manner we should little ex. See Rec. Syn. They and our other Translators have, I suspect, been influenced more than they were aware by an argument specious indeed and employed by the maintainers of the new version, that 'Jesus Christ is no where styled the great God.' But the μεγάλου belongs to both θεοῦ and σωτῆρος alike the case, and removes that objection. The sense is plainly, 'the glorious appearance of that Great Being, who is our God and Saviour.'

14 λυτρώσηται] 'might redeem us.' The word is here a verb of purpose, denoting not merely withdrawing men from sin by a punishment and a holy example, but paying the ransom which delivers us from the punishment of sin and places us in a situation to please God. The second of these senses is alluded to in the new words and authorities, in which may be recognized a blending of two clauses into one name), 'that he might redeem (by atonement), purify unto himself—and [thus] make us a people peculiarly his own, by being zealous of good works.' Περιούσιος, in the Hellenistic use (derived from the Septl.) signifies (as Ch. ix. 6) serious what is ἐξαίρετος, or chosen out from other things, namely, by an allusion to the peculiarity given to the Jews by God, of being a priestly (Exod. xix. 6, Deut. xiv. 6) people (so rendered on that of the Heb. סגלה. See Eph. ii. 3, 5, 1 Pet. ii. 9. Λαὸς εἰς περιουσίαν.

15 Λάλει] 'speak,' namely, by proceeding 'Ἔλεγχε. This must not be rendered, with Wesen and others, 'reprove,' for which a meaning there is no authority. No perplexity would have existed, had the comma of the editions after παρακάλει been retained. The sense may be thus expressed: 'Do above doctrines and duties do thou teach, and exhort to the practice thereof; and (any who gainsay or neglect them) rebuke with all authority.' So Theophy. λάλει πρώτον καὶ παρακάλει, εἶτα ἔλεγχε. The μετ. ἐπιταγῆς may be compared with Theophyl. μετὰ ἀξιώματος. See on the exercise of the authority vested in these as God's minister for that very purpose. See 1 Tim. v. 2 ἐπιτίμησον—ἔλεγξον—παρακάλεσον.

μηδείς σου περιφρονείτω] i.e. give no one just cause to despise thee, as in 1 Tim. iv. 12.

1, 2. See Rom. xiii. 1, compared with Tit. i. 10. Expositors are not agreed whether πρὸς πᾶν ἔργον ἀγαθὸν ἑτοίμους should be referred to the preceding words, (Turn. am. ing the distinction to *all things lawful*) or to the following ones, as suggesting how political obedience may best be rendered, namely, by discharging the other duties. The former method is preferable.

2 εἶναι, [a] μηδένα βλασφημεῖν, ἀμάχους εἶναι, ἐπιεικεῖς, πᾶσαν
3 ἐνδεικνυμένους πραότητα πρὸς πάντας ἀνθρώπους. [b] ἦμεν
γὰρ ποτὲ καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύ-
οντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ
διάγοντες, στυγητοί, μισοῦντες ἀλλήλους. [c] ὅτε δὲ ἡ χρη-
στότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν
5 Θεοῦ, [d] οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ὧν ἐποιήσαμεν ἡμεῖς,

[a] Act. 23. 11. [b] Rom. 3. 20, 23. [c] 1 Cor. 6. 11. [d] Eph. 2. 4, 5. [e] Eph. 2. 8, 9. [f] Rom. 4. 5. [g] Eph. 2. 10. [h] 2 Tim. 1. 9.

2. μηδένα βλασφ., ἀμάχ. εἶναι.] These words may answer to the character of the Cretans, as given Theos. The others seem to relate to general instances of deportment and the manner, to mildness and forbearance towards both opponents. So 2 Tim. ii. 24 οὐ δοῦλον κυρίου δεῖ μάχεσθαι, ἀλλὰ πρᾶον εἶναι πρὸς πάντας. See also 1 Tim. vi. 11.

3. ἦμεν γὰρ ποτὲ καὶ ἡμεῖς.] The propriety of the you is still seen by apparent this being meant to assign a reason for such lenity and mildness to war a abusive Heathen opponents, namely, pity for their situation, and recollection that they themselves were once such as they now are. The best Expositors are agreed that by the ἡμεῖς the Apostle speaks per modestiam, i.e. identifies himself with them, as he often does elsewhere in order to soften disagreeable topics, and avoid offence. For notwithstanding what some say, there is here scarcely any particular suitable to Paul when a Jew, whereas all of them are very similar to those by which the Apostle describes the heathens, Rom. i. and elsewhere. Ἀνόητοι has reference to the peculiar ignorance of atheism, or polytheism, idolatry, and unacquaintance with the ruling on revealed by God. Πλανώμενοι is nearly synonymous. So Heb. v. 2. it is joined with ἀγνοοῦν and πλαν. may, as there signify 'deceiving yourselves, imposing error,' so 1 Joh. i. 8 ἑαυτοὺς πλανῶμεν καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. The δουλεύοντες, as being placed between ἀνόητ. and πλαν., must denote a continuous course of being of belief and obedience, corresponding to the expression at Rom. vi. 20, ὅτε δοῦλοι ἦτε τῆς ἁμαρτίας ἐλεύθεροι. So at 1 Pet. iv. 2, the heathens are called ἀνθρ. ἐπιθυμίαις. On the δουλεύοντες ἐπιθυμ. καὶ ἡδ. see Rom. vi. the last comment is from i. 24—31, and Eph. ii. 3. And as these words allude to the abominable vices of the heathens, so, I conceive, do the next to certain evil dispositions, such as malice, envy, hatred, and all uncharitableness. So Rom. i. 29 πεπλησμένους πάσῃ ἀδικίᾳ, πονηρίᾳ, φθόνου, φόνου, ἔριδος. Στυγητοί, 'hateful (or deserving of hatred) to God and good men.' So Rom. i. 30. θεοστυγεῖς. The μισοῦντες ἀλλήλους has no exact counterpart in the above passage, but it is implied in the ἀνοσιότατα ἀνοσιουργοῦντες. We may render in the words of Tacitus 'omnia nostra cuncta.' Several passages are here adduced by Wetst. from the Classical writers, to which I have add Sen. and others, e.g. Ἀνόητοι, μωροὶ καὶ μαινόμενοι ἄνθρωποι.

4—6. Compare the kindred passages at Gal. iv. 4—6, and Eph. ii. 4—10, the state of which especially is a good comment on the present. Φιλανθρωπία must here be taken in its proper sense of love to man. Τοῦ σωτῆρος ἡμῶν Θεοῦ may be rendered, with Bp. Middl., 'of our Saviour God.' The learned prelate, however, in supposing that here and at v. 3, ii. 10, 1 Tim. ii. 2, the Saviour God means Christ, is certainly mistaken. Not only the parallel passages of Titus and Eph. show it to be God the Father who is here meant, but such is clear from v. 6. 'He is (to use the words of Mr. Vaupy) the fountain from which the Holy Spirit flows for the instruction, regeneration, the salvation of the fallen creatures, and this blessing is derived to them by Christ.'

5. οὐκ ἐξ ἔργων.] Supply ἔστιν. Ἐν δικ. is a phrase for the adject. δίκαια. 'Ὧν ἐποιήσ. This should be removed, with Matth. and Wetst., 'which we had done, or did, in or before faith and the laver of regeneration.' This (as Whitby observes) does not in the least exclude the works of righteousness which should hereafter be done, by virtue of the new nature given to Christians, and the renewing of the Holy Spirit, from being conditions of their future happiness. And when the Apostle says *we* and *we* (*ἡμεῖς ἡμεῖς*), his meaning is, that by his free mercy he brought us from a state of wrath and condemnation into the way of salvation, in which if we walk, and continue, we shall assuredly obtain salvation.' Ἔλεος, 'the love and mercy of God,' as Eph. ii. 4. Ἔσωσεν. The best Expositors are agreed that σ. means, 'hath put into a state of salvation.' See Note on Matt. i. 21 and Acts ii. 47. It must, however, likewise import deliverance from the consequences of former sins, and also ignorance and vice by having the means of true knowledge and virtue communicated. Διὰ λουτροῦ παλ. should be rendered 'the laver of regeneration.' The ancient Expositors almost unanimously (see Chrys. i. 323.) and all the most eminent modern Commentators are agreed that by παλιγγ. is meant *baptismal regeneration*. And that this is the doctrine of our Church, is certain from its 27th Article. See the masterly Vindication of this doctrine in Bp. Marsh Lect. p. 561—581, and also Whitby. The term, indeed, might, without the adjunct λουτροῦ, mean moral regeneration. And though that sense is very rare in the ancient writers, yet I have now found an example in Joseph. Ant. Jud. xii. 53 ἐν ἑκάστῳ μεν παλιγγενεσίαν ἀλλ' οὐκ ἐν μόνῳ γενέσθαι παλιγγενεσίαν. The genitive, τῆς ἀγ. πνεύμ. of course, be primarily understood of the renewal as proceeding from the regenerating grace of baptism, though it need not be confined to that but understood of that moral renovation begun in baptism, and carried on by the aid of the Holy Spirit throughout the course of life. The reader is here referred to a most admirable exposition of this important subject by Vitr.

ἀλλὰ κατὰ τὸν αὐτοῦ ἔλεον ἔσωσεν ἡμᾶς διὰ λουτροῦ πα-
5 λιγγενεσίας, καὶ ἀνακαινώσεως πνεύματος ἁγίου, ὃ οὗ ἐξέχεεν
ἐφ' ἡμᾶς πλουσίως, διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν·
7 ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι, κληρονόμοι γενώμεθα
κατ' ἐλπίδα, ζωῆς αἰωνίου. Πιστὸς ὁ λόγος· καὶ περὶ τούτων
8 βούλομαί σε διαβεβαιοῦσθαι· ἵνα φροντίζωσι καλῶν ἔργων
προΐστασθαι οἱ πεπιστευκότες τῷ Θεῷ. ταῦτά ἐστι τὰ
καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις· 9 μωρὰς δὲ ζητήσεις καὶ
γενεαλογίας καὶ ἔριδας καὶ μάχας νομικὰς περιΐστασο· εἰσὶ
γὰρ ἀνωφελεῖς καὶ μάταιοι. 10 Αἱρετικὸν ἄνθρωπον μετὰ
μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ, εἰδὼς ὅτι ἐξεστραπ-
11 ται ὁ τοιοῦτος, καὶ ἁμαρτάνει, ὢν αὐτοκατάκριτος.

Comments Ridley, (cited in Mant and D'Oyly) which leaves, in fact, little about which moderate men, careful to understand each other, would differ.

6. ἐξέχεεν ἐφ' ἡμᾶς] See Acts ii. 17, and Note.

7. See the above parallel passages of the Acts and Epistles, and also Luke xii. 24-48, v. 1-8, vii. 17 (and to 29 and Notes).

8. πιστὸς ὁ λόγος] Literally, 'Faithful or true is the saying.' Expositors are not quite agreed whether this refers to what *precedes*, or to what *follows*. In the former case the sense will be, 'upholding the doctrine, that believers should maintain good works.' In this sense however, the phrase περὶ τούτων βούλομαι is strange, and he has said not about it. It is better, with almost all moderns, I suppose (some ancient and moderns) to refer them to the *preceding*, understanding by τούτων the doctrines above mentioned, i.e. concerning salvation to sinners from the mercy of God in Christ, through regeneration, by faith and justification of grace. The sense of the next words is: 'And I would have you constantly insist on these truths, so that those who have believed in God may maintain good works.' The cause of the obscurity and consequent diversity of interpretation arose from the Apostle's not having here (I may say) said that the doctrine of salvation by grace should produce holiness of life. But he has done this in another kind of passage which is in the Commentators. I believe here omitted, namely Eph. ii. 9 & 10, where, after having at large treated on the subject of salvation by grace (as here), adding that it is not of works, lest any man should boast, he subjoins: αὐτοῦ γὰρ ἐσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς οἷς προητοίμασεν ὁ Θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν, where the *ἵνα* refers to a cause omitted, q. d. [Yet works must be done.] For we know it is clear that the ἀγαθὰ ἔργα here must have the same sense as the ἔργα ἀγαθοῖς there, and consequently it must not be limited with many commentators to works of *benevolence*, but be extended to good works of every kind. Indeed the context has led to set aside such a sense, which is sometimes found in the Greek writers. Taken [illegible] Some [illegible] Mss. have not the word, which Dr. Middl. is disposed to cancel, because he does not perceive the force of it. And here Mr. Wakefield, with more than his usual boldness and (as then his usual judgment, has thought proper, *alone of all the Editors*, to cancel the word. It is surely difficult to imagine how it should have been introduced into nearly nine tenths of the MSS., for hardly a collation present no variation. Whereas for its omission we can well account, namely that the sense (which being so usable to discourse its force was lost) N. 11. Yet, if I mistake not, it was capable of a very good sense, namely: These are the things (i.e. duties) which are good and profitable unto men. A sense certainly more stronger than that yielded by the common version, and such as very agreeable to the context, which is St. Paul's usually drawn to a statement of more than usual energy. Indeed, it is required by the *context* in the next verse, for in the pursuit of curious speculations and whimsical notions, unconnected with the main articles of our faith, and the common rule of human duty, practice is usually neglected. I will only further observe, that the word I find, read and understood as above by the Peshito Syr. Translator in the following *verses*, "Hæc sunt quæ bona sunt et utilia hominibus."

9. See Notes at I. Tim. i. 4. 2 Tim. ii. 14-17.

10, 11. The mention of exile to curious and curious questions naturally introduces that of the *heretics* and *schisms* which they occasion (compare Rom. xvi. 17, where see Note). On the sense of αἱρετικὸς διδάσκαλος, and of the term αἱρετικὸς itself, see Intro. Section. Suffice here to say, that αἱρ. seems to mean one who takes up any doctrine in opposition to, or independent of, the fundamental truths of the Gospel, or who opposes such truths, especially abusing to promulgate his own notions, and from a vainglorious desire of being the head of a sect. Of course, a term of the past, gives a different portrait of such heretics. See Pilgrim's Ecclesiastical Acts, I. xvi. p. 21, Pilgrim's Stud. p. 7, &c. and Scott.

11. ἔστι—αὐτοκατάκριτος] These clauses are confounded with the preceding, I conceive, meant to suggest a reason why all intercourse is to such a person is to be avoided. And the difficulty [illegible]

2 [12]Ὅταν πέμψω Ἀρτεμᾶν πρός σε ἢ Τυχικόν, σπούδασον
ἐλθεῖν πρός με εἰς Νικόπολιν· ἐκεῖ γὰρ κέκρικα παραχει-
13 μάσαι. [13]Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλὼ σπουδαίως πρό-
14 πεμψον, ἵνα μηδὲν αὐτοῖς λείπῃ. μανθανέτωσαν δὲ καὶ οἱ
ἡμέτεροι καλῶν ἔργων προΐστασθαι εἰς τὰς ἀναγκαίας χρείας,
15 ἵνα μὴ ὦσιν ἄκαρποι. Ἀσπάζονταί σε οἱ μετ' ἐμοῦ πάντες·
ἄσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. ἡ χάρις μετὰ
πάντων ὑμῶν. ἀμήν.

Πρὸς Τίτον τῆς Κρητῶν ἐκκλησίας πρῶτον ἐπίσκοπον χειροτονηθέντα ἐγράφη ἀπὸ Νικοπόλεως τῆς Μακεδονίας.

[12] Acts 20. 4. Eph. 6. 21. Col. 4. 6. 2 Tim. 4. 12.
[13] Acts 18. 24. 1 Cor. 1. 12.

sent Commentators think may mean 'one who furnishes matter of self-condemnation against himself.' This sense, however, seems very harsh, and little agreeable to what preceded. The antient interpretations, from their simplicity, deserve more attention. Chrys., Theophyl., and Œcum. explain it ἀναπολόγητος, or condemned by himself and his own conscience. And it is well remarked by Theodoret, that the import of the whole verse is ἀνωφέλητος γάρ ἐστι ὁ πόνος. If, therefore, these interpretations be conjoined, we may, I think, attain the truth, thus: "Such an one avoid; for he is utterly perverted, and therefore no good can be expected: he sins self-condemned, and is so incurable that you may justly break off intercourse; and, by his being already self-condemned, you need not keep up intercourse with the intent of convincing him of his error; for of that his conscience must and does admonish him."

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΦΙΛΗΜΟΝΑ ΕΠΙΣΤΟΛΗ.

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a Eph. 3. 1. c 4. 1. 2 Tim. 1. 8. 9 Rom. 16. 5. 1 Cor. 16. 19 Col. 4. 15, 17. Philep. 2. 23. b 1 Thess. 1. 2. 2 Thess. 1. 3. c Eph. 1. 15. Col. 1. 4.

1 ᵃΠαῦλος δέσμιος Χριστοῦ Ἰησοῦ, καὶ Τιμόθεος ὁ 1
ἀδελφός, Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν, ᵃ καὶ 2
Ἀπφίᾳ τῇ ἀγαπητῇ, καὶ Ἀρχίππῳ τῷ συστρατιώτῃ ἡμῶν,
καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ 3
Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.
ᵇ Εὐχαριστῶ τῷ Θεῷ μου, πάντοτε μνείαν σου ποιούμε- 4
νος ἐπὶ τῶν προσευχῶν μου, ᶜ ἀκούων σου τὴν ἀγάπην καὶ 5
τὴν πίστιν, ἣν ἔχεις πρὸς τὸν Κύριον Ἰησοῦν καὶ εἰς πάν-

This Epistle is simply a brief letter written to reconcile a Colossian named Philemon to his slave Onesimus, who had absconded; and having come to Rome, had been converted to the Christian faith, and baptized by St. Paul; with whom he staid some time, attending upon him with the greatest fidelity. In order, however, to repair the injury he had done his master, he was anxious to return to him; and St. Paul wrote this letter to entreat Philemon to pardon his offence, and receive him again into his service; since he might now place entire confidence in him, as he was become a sincere Christian, and would conscientiously discharge his duties. Nay, in order to prevent all objection on the score of injury suffered, the benevolent Apostle offers to reimburse it.

On the time and circumstances of the writing of the letter, see Paley's Hor. Paul.; who proves it to have been written at the same period with the Epistle to the *Colossians*, who conveyed that, and no doubt *this* at the same time, to Colosse. The writer was yet in confinement, but is supposed to have been nearly at the end of his first imprisonment. It is impossible to read the letter without being much struck with the generosity of spirit which breathes throughout it, and the address and delicacy employed by the Apostle in accomplishing his benevolent purpose.

C. I. 1. *δέσμιος* X. Ἰ.] 'a prisoner for the sake of, or in the cause of Jesus Christ.' See 2 Tim. i. 8. and Note. *Συνεργῷ*. Literally, 'helper [in the cause of the Gospel],' whether as Deacon, or preacher to the congregation assembling at his house, is uncertain.

2. *Ἀπφίᾳ*] Said by the antients to have been *the wife of Philemon*: and Archippus, they tell us, *was his son*, and a Deacon in the Church. On *συστραν.* see Phil. ii. 25. and Note. With respect to *τῇ κατ.' οἴκόν σου ἐκκλησίᾳ*, Benson has given good reasons for supposing that this was not the whole congregation of the Christians at Colosse, but a part only. The Christians there (as in most other places at this period of persecution, before they were allowed to build edifices for the common worship of considerable numbers) probably assembled in small parties at the houses of some of the leading persons among the Christians, who happened to have rooms convenient for the purpose. See Rom. xvi. 5, 11. and 1 Cor. xvi. 19.

4. *εὐχαριστῶ* &c.] See 2 Tim. i. 3. and Note.

5. *ἀκούων—πίστιν*] Here Commentators are agreed that there is a transposition (*per Chiasmum et Synchysin*) for *τὴν ἀγάπην ὑμῶν εἰς πάντας τοὺς ἁγίους, καὶ τὴν πίστιν ὑμῶν πρὸς τὸν Κύριον* Ἰ., as in Col. i. 4. and Eph. i. 15. It was left for the taste and judgment of Bp. Jebb to account for this seeming irregularity, which he has satisfactorily done in his Sacred Literature, p. 345—347.; rightly tracing the reason to the different objects of those Epistles as compared with that of the present. "In the *former* case, he observes, it was requisite to give prominence to *faith*, in the latter, the object would be promoted by making *love toward the saints* the prominent member of the *period*. St. Paul, therefore, has distributed his terms like a consummate master of language he placed *love* first, and the *object of that love* last, including *faith toward Christ*, the originative fountain of all Christian love, between these two extremes: thus, instead of detracting from the grand impression, the mention of Christian faith promotes it."

6 τῆς τοῦ ἀγίου· ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνερ-
γὴς γένηται ἐν ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν ἡμῖν,
7 εἰς Χριστὸν Ἰησοῦν. χάριν γὰρ ἔχομεν πολλὴν καὶ
παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνα τῶν
8 ἁγίων ἀναπέπαυται διὰ σοῦ, ἀδελφέ. Διό, πολλὴν ἐν
9 Χριστῷ παρρησίαν ἔχων ἐπιτάσσειν σοι τὸ ἀνῆκον, διὰ
τὴν ἀγάπην μᾶλλον παρακαλῶ· τοιοῦτος ὢν ὡς Παῦλος
10 πρεσβύτης, νυνὶ δὲ καὶ δέσμιος Ἰησοῦ Χριστοῦ. παρα-
καλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς
11 δεσμοῖς μου, Ὀνήσιμον, (τὸν ποτέ σοι ἄχρηστον, νυνὶ δὲ
12 σοὶ καὶ ἐμοὶ εὔχρηστον,) ὃν ἀνέπεμψα· σὺ δὲ αὐτόν,
13 τουτέστι τὰ ἐμὰ σπλάγχνα, προσλαβοῦ. Ὃν ἐγὼ ἐβου-
λόμην πρὸς ἐμαυτὸν κατέχειν, ἵνα ὑπὲρ σοῦ διακονῇ μοι ἐν
14 τοῖς δεσμοῖς τοῦ εὐαγγελίου· χωρὶς δὲ τῆς σῆς γνώμης

6 ὅπως ἡ κοιν. &c.] The best Commentators are agreed that here προσευχομαι is to be supplied from προσευχομαι at v. 4., 'praying that,' 'H κατ' ἐμὲ πίστις σου (as I have shown in Recens. Syn.) must mean 'thy communication or participation in the faith.' Compare 1st. v. 4. and Jude 3. 'Κοινωνία' reflectua, as in Gal. v. 6. 'Κατ' ἐνεργουσα, for εἰς ἐνεργουσαν.' The sense of the clause is not quite certain, but it is most probably what Mr Holden suggests, i. e. 'by leading you all to the knowledge that every good which you possess, or practise, is for, and redounds to, the honour and glory of Christ.' For the common reading ἡμῖν, many MSS., early Edd. and Fathers have ὑμῖν, which has been adopted by almost every Editor from Beng. to Vater.

7 χαραν] Some MSS. Versions, Fathers and early Edd. have χαριν, which has been edited by Grotius, Tittm., and Valpy, but, I think, without sufficient reason, since the *external* evidence for χαριν is very weak, the MSS. which support it being only 13, and all of the Western recension, and abounding in *corrections*. As to Versions, they are in a case of this kind no evidence, and the authority of Fathers very slight. With respect to the *internal* evidence it is decidedly in favour of χαραν, as being the more difficult reading. That it may have the sense joy is proved both from the examples adduced from the Classical writers and from 2 Cor. i. 15. where one MS. has χαριν, which is acknowledged to be a gloss. Therefore why not here? And as the Greek Commentators explain χαραν by χαρουν, the thing is certain.

8, 9 διο] 'Thus being the case,' i. e. since you have shown so benevolent and ideal a regard to Christians. 'Ἔχων παρρ. ἐν Χρ.' i. e. such as I might, in the authority of Christ and as his Apostle use. 'Το ανηκον, i. e. what is proper for you to do as a Christian. Διὰ τὴν ἀγάπην seems to mean, 'by dint of the love (which subsists between us).' Heedlessness should (as Dr Middl. observes) be rendered 'an old man.' 'There are (says Heinr.) three claims on which he grounds his request. 1. as being an Apostle to whom Philemon was indebted, 2. as being an old man, and to such we are loath to refuse a request, 3. as being a prisoner in the cause of the Gospel, i. e. for the Gospel's sake.' See Note at Heb. v. 1-5. The repetition of παρακαλω is a parenthetical clause has great energy. On the use of τοιουτος Wets. aptly compares Antoninus, in Arrian. 3. 6. ὁ τῶν ἄλλων δειλότατος εἶναι, τοιοῦτος ὤν, οὐ τολμῶ τῷ λόγῳ τοῦ λόγου ποιεῖσθαι.

10. εγεννησα] i. e. have converted to the Christian faith, by a metaphor common both in the N. T. and the Rabbinical writers.

11. τον ποτε σοι—αχρηστον] On the alliteration shown in this introducing the request to be made, see Heinsen. 'Αχρηστος is supposed to be used, per litotem, in the sense πονηρος, peace from v. 10 & 13. it appears that he had robbed his master. But, however, the Note there.

12. το εμα σπλαγχνα] i. e. whom I love as if it were myself, or my own son. So the best Commentators explain, comparing Eph. vii 3. and adducing several examples from the Classical writers of σπλαγχνα in the sense son. To which may be added another in Euph. Antig. 1055. Προσλαβου, take him to thy confidence and protection. A sense of the word found in Acts xxviii. 2.

14. χωρις σε ουδεν ηθελησα κ. τ. λ. Literally, 'without thy consideration (or the point) I would remark, that the Classical writers in this sense use ουν, in preference to χωρις. So Herodian v. 1. ἀμοῦ δὲ παντος, μόνον τε πρωτιστα ἄνευ τῆς ἐμῆς γνώμης. Xenoph. Mem. v. sub. fin. ἄνευ τῆς τοῦ πρωτιστου δεσποτου γνώμης.—'Ἵνα μὴ ὡς κατὰ &c.' that the benefit (if you choose to give him up to me), (or as Heinsen explains, of pardoning and receiving

σὺν ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς κατὰ ἀνάγκην τὸ ἀγαθόν
σου ᾖ, ἀλλὰ κατὰ ἑκούσιον. τάχα γὰρ διὰ τοῦτο ἐχωρίσθη 15
πρὸς ὥραν, ἵνα αἰώνιον αὐτὸν ἀπέχῃς· οὐκέτι ὡς δοῦλον, 16
ἀλλ' ὑπὲρ δοῦλον, ἀδελφὸν ἀγαπητόν, μάλιστα ἐμοί, πόσῳ
δὲ μᾶλλον σοί, καὶ ἐν σαρκὶ καὶ ἐν Κυρίῳ. Εἰ οὖν ἐμὲ 17
ἔχεις κοινωνόν, προσλαβοῦ αὐτὸν ὡς ἐμέ. Εἰ δέ τι ἠδίκησέ 18
σε ἢ ὀφείλει, τοῦτο ἐμοὶ ἐλλόγει. ἐγὼ Παῦλος ἔγραψα 19
τῇ ἐμῇ χειρί, ἐγὼ ἀποτίσω· ἵνα μὴ λέγω σοι ὅτι καὶ
σεαυτόν μοι προσοφείλεις. Ναί, ἀδελφέ, ἐγώ σου ὀναίμην 20
ἐν Κυρίῳ· ἀνάπαυσόν μου τὰ σπλάγχνα ἐν Κυρίῳ. Πέποι- 21
θὼς τῇ ὑπακοῇ σου ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ ὃ
λέγω ποιήσεις. Ἅμα δὲ καὶ ἑτοίμαζέ μοι ξενίαν· ἐλπίζω 22
γὰρ ὅτι διὰ τῶν προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν.
Ἀσπάζονταί σε Ἐπαφρᾶς ὁ συναιχμάλωτός μου ἐν Χριστῷ 23
Ἰησοῦ, Μᾶρκος, Ἀρίσταρχος, Δημᾶς, Λουκᾶς, οἱ συνεργοί 24
μου. ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ 25
πνεύματος ὑμῶν. ἀμήν.

Πρὸς Φιλήμονα ἐγράφη ἀπὸ Ῥώμης διὰ Ὀνησίμου οἰκέτου.

him into favour) may not be as it were compulsory, but voluntary. This use of τὸ ἀγαθόν is very rare, but examples have been adduced.

15. The Commentators remark on the euphemism in ἐχωρίσθη, 'was parted from you,' and they are agreed that the words suggest the probability that this separation happened κατὰ θείαν οἰκονομίαν, by Divine Providence. "There was," observes Benson, "no human intention on the part of Onesimus or Paul, or Philemon to accomplish an event which had led to much good, therefore Providence might probably be supposed to have brought it about for the good of Onesimus, and eventually of Philemon. Compare Gen. xlv. 5, and c. 20. This could not indeed justify Onesimus's running away (Rom. iii. 8.), but it may be magnified the gracious mercy of God, who had brought good out of evil." Ἵνα αἰώνιον αὐτὸν ἀπέχῃς. Here there is a conceive a blending of two clauses into one, i.e. 'that thou mightest receive him back from me returned, and thus it remain with thee for ever,' or perpetually. This is not only meant and merely to suggest another and affecting consideration, "for it," as Dr. Burton observes, "Onesimus had continued a heathen, Philemon might have had him as his servant for life, but after that they would have been separated, now they would be companions for ever, in this world and in next."

18. εἰ δέ τι ἠδίκησέν σε, ἢ ὀφείλει] From these words many infer that Onesimus had been guilty of robbery as well as desertion. But the recent Commentators seem right in thinking that the words are merely authorise us to suppose this. Ἠδίκει may apply to the having wronged his master by depriving him of his services during his absence, or perhaps by idleness before. What is meant by the ὀφείλει, is not easy to determine. It would certainly seem little appropriate with reference to any money Onesimus had robbed his master of. Though indeed some consider it as an euphemism. Benson and others suppose that he had in some way contracted debts, which his master had been obliged to pay. Τοῦτο ἐμοὶ ἐλλόγει. Literally, 'reckon that to the account between us as an item for me to pay.'

19. ἐγὼ Παῦλος ἔγρ. τ. ἐ. χ.] q. d. I the greatest certainty, take my engagement. I Paul [no heresy] write with my own hand, I will repay it. So ὁλογράφος ἀσφάλεια in Pachym. I. vi. 26, and ὑπογραφεῖς in Ducange Gloss. Graec.

20. ναί—Κυρίῳ] 'Do (so) brother, grant that I may enjoy this from thee, as from a Christian, (i. e. as from thy conversion.) The next clause seems to mean, 'grant my request,' and may be best rendered 'gratify my heart in this matter connected with the religion of Christ.' See Note supra v. 7.

21. εἰδὼς] Benson and others take this in the sense compliance. But I should more best to retain the usual signification 'knowing,' viz. to the presents of the Gospel, which would best secure his compliance on the matter. Ἔστιν ὅτι—ποιήσεις. Some think this hints that he should manumit Onesimus, while others recognise no such meaning. Indeed it is not clear what is intended.

22. ξενίαν] See Note on Acts xxviii. 23.

23. μετὰ τοῦ πνεύμ. ὑμ.] See 2 Tim. iv. 22.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΕΒΡΑΙΟΥΣ ΕΠΙΣΤΟΛΗ.

We are now come to a composition on the nature of which, and its author, there has been, especially of late, more controversy than on all the other books of the N. T., putting aside the Apocalypse. It is questions thirteen are found in number: 1. Who was the *author* of the Epistle? 2. Who were the persons (at Hebrews) to whom it was addressed? 3. In what language was it written, and at what time and place? 4. Is it properly an Epistle, and with what object written? As to the first question (which alone involves any real difficulty or uncertainty) the voice of antiquity, especially that of the Eastern Church, assigns it, almost unanimously, to St. Paul; though some few ascribed it to St. Luke, or to Barnabas, or Clemens. All the western Commentators the earlier ones generally supposed St. Paul to be the author, though others as Erasmus, Grotius and Amesius, one or other of the three just mentioned, and Luther ascribes the composition to Apollos. The Continentalists of the next century and a half in general maintained St. Paul to be the author, and among them Owen, Whitby, Wolf, Carpzov, Lardner, &c., while some, as De Wette, Heumann and Ernesti, ascribed it to Luke, Clemens, or Barnabas. For the last fifty years, however, the foreign critics have generally rejected the Pauline origin, either adopting one of the three opinions before mentioned or fixing on Apollos, or Silas, or a certain unknown Alexandrian Jew, a disciple of St. Paul, and minutely conversant with the doctrines of the Gospel as taught by him. The Pauline origin, however, has been ably maintained by Michaelis and others, and recently in an able Dissertation by De Wette, the substance of whose more important matter whether in refutation of the opposite opinion, or in defence of this, is fully stated, with some one additions and some remarks and illustrations, in Prof. Stuart on the Hebrews, in one by Mr. Horne in his Introduction, who has so ably epitomized the matter of the various writers, especially Stuart and De Wette, that few will find it necessary to go further. Those, however, who wish to weigh what can be urged on both sides of the question must consult Prof. Stuart's elaborate statement of the arguments, and the learned and interesting Prolegomena of Bretschneider.

The arguments adduced in those who maintain that the writer was St. Paul are of two kinds, external and internal, each of them strong, and, both together, very sufficient, by their mutual support, to make the opinion of the Pauline origin more tenable than that of any one of the hypotheses which have been invented to supply its place, all of them being based more or less on conjecture, and leaving for a motive such as requires to be proved. Indeed, even Kuinoel, though he represents as urged (in exaggerated) the Pauline origin, admits that many of the arguments urged by its opponents are inconclusive. For instance, he grants, that the omission of the Inscription and salutation at the commencement will not prove the Epistle not to be St. Paul's, and that the style and method of the production is not so superior to the Epistles of St. Paul as to prove St. Paul not to be the writer, but may be satisfactorily accounted for in another way. Kuinoel virtually admits the *external* evidence for the Pauline origin to greatly preponderate. It is on the *internal* that the opposers of the ancient and common opinion take their stand. And yet, if they would consider how much the strength of the *external* bears upon the *internal*, and that the sort of argument chiefly adopted by them on the *internal* is fanciful, they might hesitate, and not demand, in a case such as this, anything like *demonstrative* evidence. As to the discrepancies of manner and style, it is not so great as they represent, and has been satisfactorily accounted for. It is, perhaps, just the much to say, with Mr. Horne, that "this Epistle has the peculiar and distinctive features of St. Paul's style, combining the same deep acquaintance with the Mosaic system, the same method of treating its subject, the same fineness of thought, the same devotional spirit, the same warmth of feeling, the same energy of expression, as characterize his other Epistles. With respect to the *phraseology*, the learned researches of De Wette and Stuart have shown that the points of *similarity* and *concurrence* are far more numerous than those of discrepancy, enough is found out by the unwearied labours of a host of German critics employed in this work for half a century, tending to convert the antecedent *probability* of the Pauline origin, and indeed to exclude it from the Canon of apostolical writings, which must result from the establishment of the internal and general opinion. For it not involves some degree of *rashness* by which ascribe the Epistle to Barnabas, Clemens, Luke, or Apollos, more so for more, and, indeed, are utterly untenable. As to the opinion of Seyffarth and Kuinoel, that the Epistle was written by an anonymous Alexandrian Jew, that, of course, implies the non-existence of the Epistle. And yet this opinion [illegible]

Num. 12. 6, 8. **I. Ἡ ΟΛΥΜΕΡΩΣ καὶ πολυτρόπως πάλαι ὁ Θεὸς λαλήσας 1**
τοῖς πατράσιν ἐν τοῖς προφήταις, ἐπ' ἐσχάτου τῶν

difficulty than any of the foregoing, namely how it should happen that a work of so anonymous and obscure person should, in so short a space of time as that from the age of St. Paul to the formation of the Peshito Syriac Version (early in the second century) come to be universally regarded as an inspired writing, and received into the Canon of Scripture.

The *other* questions connected with the Book are of far less difficulty, and may readily be decided. That the composition is substantially an Epistle, and not a treatise, i.e. an address combined with dissertatory and argumentative matter in order to give the latter more effect—is, I think, indisputable. Also that it was written by the author himself, and in Greek, appears from the style. That it was meant for Jews and converted Jews, is apparent from the matter, which would be little interesting to others. Being an address with salutations at the close, it must have been meant more immediately for the Jews of some one country: though, no doubt, intended for the instruction of all in every part of the world—and probability, the evidence of certain passages in the Epistle, and the testimony of the ancients, combine in deciding it to have been addressed to the Christian Jews, called *Hebrews* by distinction from the Foreign Jews, termed Hellenists. With respect to the time when the Epistle was written, it has been proved to be that which immediately precedeth the downfall of the Jewish state, allusions to which impending ruin occur in the course of it. The occasion of writing it was the tendency to apostacy from the Christian faith which the state of things in Judea was likely to produce, and which there is reason to think subsisted, more or less, among the Jewish brethren in every quarter.

"The great object of the Epistle," as Mr. Holden observes, "is to encourage the faith of the Hebrew Christians, who were in danger of apostatizing through the persecutions of their brethren of the Jewish race who still adhered to the law of Moses, and were therefore hostile to the Gospel. In pursuance of this design, the Apostle chiefly bounds his reasonings on the Scriptures of the Old Testament, as best adapted to guard the converts against the dangers to which they were exposed. In some cases, therefore, especially he will be observed the acuteness and force of argument exhibited. For, that Christ is preeminent not only above Moses, but above angels and really possessed of essential dignity—that, first, as a Divine Priest of an order different from and far superior to the Aaronical priesthood—that, secondly, as a High Priest, he made by the sacrifice of himself a perfect atonement and satisfaction for sin—whereas the sacrifices offered by the Levitical priests were utterly inefficacious—that, thirdly, the Mosaic dispensation, which was thus manifestly was merely of an ephemeral and temporary nature, and was to be succeeded by the more perfect dispensation, of which Christ is the Head. From these arguments the conclusion follows, that the Hebrews ought to persevere with constancy in their Christian course, to which the *Apostle impressively exhorts them.*"

C. I. 1. 3. For unaffected dignity and simple grandeur of expression the opening of the Epistle is almost unequalled. To give greater effect to which, and at once to arrest, and occupy the minds of his readers, the Apostle chose to dispense with the usual salutation for that may be omitted. The chief reason for the omission, though other reasons may have been there, is, At all events, the omission in question is so known adopted, no proof that the Epistle was not written by St. Paul since the Epistles of St. John are likewise without such form.

1. πολυμερῶς καὶ πολυτρόπως] Expositors are not agreed whether these words are to be kept distinct in sense, or to be connected as synonymous, and designating, by intensity, the variety of the ancient revelations, as "in various and different ways." Keeping them distinct, some assign to πολυμερῶς the sense of "at various times," others look to "a variety of parts or they were both." This, however, seems to be unnecessarily and the sense, at totally times, is destitute of authority and unsupported by use in the ancient Versions. The best mentioned mode of interpretation is therefore preferable, which is confirmed by passages of Maxim. Tyr. and Philo, where we have πολυμερῶς and πολυτρόπως and πολυμερῶς and πολυτρόπως. The latter passage associated with the addition of πανταχοῦ. It is not however, clear whether πολυμερῶς (or both words taken conjointly) is meant, as most Commentators think, "of the various modes of Divine revelation, by dreams, visions, symbols, Urim and Thummim, prophetic ecstasy," or as Hundert and Kuinoel think, of the variety in general of the things and doctrines which God communicated to be given by the Prophets. Habakkuk, an ancient commentator, those of the Mosaic Dispensation. Against properly, notwithstanding communication, but some times, as here, communication made in any way for the purpose of instruction. For, as the Hebrew here, as often, denotes those who communicate the Divine will. For the contrast leading *ἐσχάτου*, very many Versions, early date, and in more than *ἐσχάτου*, which has been with good reason, adopted by every Editor of note from Mill to Matt., being confirmed by the occurrence of the very expression in the Sept. at Num. xxiv. 14. Ez. xxxviii. 16. Jer. xxiv. 20. though *ἐσχάτου* elsewhere occurs. Moreover *ἐσχάτου* is to be preferred, as being the more difficult reading. With respect to the sense of *ἐσχάτου* it generally implies "at a future time" more or less remote according to the context. When the times of the Messiah are spoken of, the expressions *ἐσχάτου ἡμέρας*—*καιροὶ* or *χρόνοι ἐσχατοι* and so *ἐσχατοι τῶν χρόνων* mean the last days, since they are and mean the Mosaic Dispensation by the coming of the Messiah. Thus the expression *ἐσχάτου* was occasionally applied by the Apostles to denote the time immediately previous to the advent of Christ to signify at least of the world. Sometimes however it was employed to denote the period of the Gospel, the last or present or last dispensation of the Messiah. And such seems to be the sense here. "Have not, for the context seems to have, though not to the exclusion of the Gentiles,

2 ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν Υἱῷ, ὃν ἔθηκε κληρο-
3 νόμον πάντων, δι᾽ οὗ καὶ τοὺς αἰῶνας ἐποίησεν, ὃς ὢν
ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐ-
τοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ,
δι᾽ ἑαυτοῦ καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν ἡμῶν,

Ps. 2. 8. Mark 11. 37. Ps. 33. 6. Ps. 102. 25. Isai. 40. 26. Ps. 104. 4. Ps. 110. 1. Heb. 8. 1. Ps. 45. 7. Isai. 6. 3. Ezek. 1. 26. Exod. 19. 18. Ps. 97. 2. Ezek. 1. 11.

The use of ὁ without the Article does not, as Prof. Stuart imagines, overturn Bp. Middleton's theory of the Greek Article, who on a Note on Matt. i. 1 & iv. 3, shows that by a heresy arising out of the nature of Deity, we may write either ὁ θεὸς or θεὸς. He has, I believe, no where noticed the peculiar usage before us, which is exceedingly rare, but again occurs at xii. 28. If he had done so, he would have found no difficulty in reconciling it with his theory, since he would have seen that θεὸς may here be considered as Χριστὸς for ὁ Χριστὸς τοῦ θεοῦ, as an appellation convertible into a proper name, and consequently entitled to the same license which we sometimes find in Χριστὸς, very rarely, indeed, in the Gospels and Acts, but frequently in the Epistles. Thus it appears that here is no ellipsis of ὢν, more considering Υἱὸς as a proper name, none is necessary.

2. ἐλάλησεν] for ἀπεστάλησεν. Κληρον. the best Expositors are agreed, is used in the same sense as Ἰσραὴλ ὃν ἐξελεξάμην, Isai. xlv. 4. The Scribes and Jews used to be called ἐκλεκτοὶ θεοῦ. And Christ is so called at Acts x. 35. See also ii. 16. A Hebraism, Stuart thinks, formed from עם. But the use rather seems formed from that of the Latin heres for dominus. But to render it Lord as is done by Stuart is objectionable since κύριος was used for κύριος to him, at something further. See Theophyl. Κληρον. πάντων may be rendered 'Lord of all things by inheritance' in virtue of his Sonship just mentioned. In the same sense πλουσιοπαρόντος occurs at Isom. iv. 13. Παντων denotes all persons as well as things. Compare v. 3. vii. 14. Δι᾽ οὗ. Kuinoel justly rejects the version of Grot. and others 'on account of whom,' since δι᾽ οὗ and δι᾽ ὧν are no where confounded but kept distinct in the Epistle. It may be added that the sense arising would be inappropriate, and the thing itself in contradiction to what is said repeatedly in the N. T., as Joh. x. 3. 1 Cor. viii. 6. Eph. iii. 9. Col. i. 16 & 17. From which it appears that the words must be understood of an efficient creation by Christ, as all the ancient Fathers are agreed. So Just. Martyr: ᾧ τῶν ὁρατῶν ἁπάντων ἐστὶν ὁ κόσμος ὀνόματι, as at v. 3 and 1 Tim. i. 17, the whole system of created things the universe, (as it ought here to be rendered) answering to the τῶν αἰώνων of Joh. i. 3, where, to make it yet stronger, is added καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν ὃ γέγονεν. This sense of αἰὼν (found also at Wisd. ix. 2 xiii. 9 xiv. 6.) is confined to the plural, being formed by the Alexandrian Jews on the Heb. עולמים. Thus the Peshito Syr. here uses ܥܠܡܐ, i.e. the universe.

3. ἀπαύγασμα—ὑποστάσεως. Rather, the effulgence of his glory and the exact image of his substance or essence. Δόξα corresponds to the Heb. כבוד and, like it, is used of the Divine majesty of the Deity. Ἀπαύγασμα denotes properly the light reflected from a third body, but is so often used by Philo in the sense of ἀστραπή. Perhaps the Apostle had here in view Wisd. vii. 26. Ἀπαύγασμα γὰρ ἐστι φωτὸς ἀϊδίου καὶ ἔσοπτρον ἀκηλίδωτον τῆς τοῦ θεοῦ ἐνεργείας, καὶ εἰκὼν τῆς αὐτοῦ ἀγαθότητος. There is something similar in Philo, i. 14. ἔστι γὰρ ἀπαύγασμα θεοῦ. See also Ezek. i. 28. Χαρακτὴρ denotes 1. an impression made by a seal or from a die. 2. an exact resemblance, some of which sense examples are adduced from Aristotle and Philo. I prefer the signification, as the best Commentators are agreed, not present, as some unknown until after the Arian controversy in the fourth century, but substance, or essence, denoting the inside of being, namely reality of existence. Thus Kuin. cites examples of ὑπόστασις as opposed to φαινομένη or ἐμφαινομένη. The above sense is may be observed is supported by the authority of the Peshi. Syr. The meaning, then, is, that the glory of the Father was reflected on the Son, and the ἀκριβὴς ὑπόστασις of the Father was impressed on the Son, so that the Son represented it, as an impression represents the seal forming a perfect representation of God's person and attributes, i.e. of the perfections belonging to God.

— φέρων τε πάντα &c.] Φέρων is rendered by Newc. 'ruling' by Stuart, 'controlling.' But I prefer our common version 'upholding' which is supported by the Pesh. Syr., Hieron., and Theoph. ὑπομένει καὶ ἐστηρίζει. Perhaps with reference to Ps. lxxv. 3. "I bear up the pillars of it." Thus it is for ἀνέχομαι, which involves an adjunct notion of regulating and ruling, as the Heb. עמד denotes both to persist and to govern. Φέρω τοῦ ἐστὶν ἰσ. by Hebraism, for φέρων ἐστίν. 'By his powerful word,' λόγος and ῥῆμα being often used in the O.T. of the fiat of Omnipotence. See Gen. i. 3. Ps. xxxiii. 9. and Col. i. 17. Δι᾽ ἑαυτοῦ is equivalent to δι᾽ ἑαυτοῦ ἐστιν, as at vii. 16 & 26 & 14; not by the blood of sacrifice. Καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν is equivalent to above τῶν ἁμαρτιῶν ii. 17, and ἱλασμὸς ἁμαρτιῶν at 1 Jo. i. 8, 'having made expiation for our sins.' A sense of καθαρισμὸς frequent in the Septt. 'Heaven has by his ἐκκλησία of saints, the sense 'seated himself' To sit at the right hand of a king implied by Oriental customs participation in the government. Τοῦ μεγάλου ἐν ὑψηλοῖς. Abstract for concrete, 'the Almighty.' So Liber Enoch (cited by Stuart) ἐνώπιον τῆς δόξης τῆς μεγαλωσύνης. Ἐν ὑψηλοῖς. Equivalent to ἐν οὐρανοῖς in a hundred passages of Ἑβραϊκ. i. 20.

ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς, 4 τοσούτῳ
κρείττων γενόμενος τῶν ἀγγέλων, ὅσῳ διαφορώτερον παρ'
αὐτοὺς κεκληρονόμηκεν ὄνομα. Τίνι γὰρ εἶπε ποτε τῶν 5
ἀγγέλων Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγεννηκά
σε; καὶ πάλιν Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ
αὐτὸς ἔσται μοι εἰς υἱόν; Ὅταν δὲ πάλιν εἰσαγάγῃ 6

4 τοσούτῳ κρείττων γενόμενος τῶν ἀγγέλων] being constituted so much superior to them to the angels.' Examples cited by the Commentators, ὅσῳ and καὶ ὅσον was used in as a sign of ὅσον of the Gods and Demigods of the Heathens. Διαφορώτερον for ὑψηλ. This use of παρὰ after comparatives, according to the Heb. is the ἄνω γενε and the English usual is found here in the Sept. and Classical writers. The comparative this implied is to be read from the original sense of 'by the side of' or 'passed with.' Κεκλ. is used, as at v. 2. Ὄνομα is by many modern Commentators explained 'dignity,' but by the ancients and the generality of moderns 'name,' or title, or of Son, which is preferable for, as Kuin. and Stuart observe, 'the argument in the sequel shows that it is the Son in the ground on which the superiority over the angels is proved.' This confirms what I observed on ὑιὸς at v. 2. Now none but Christ is ever called the Son of God.

5. In confirmation of the above, an argument (since more pointed by the use of the interrogation) is adduced from the O. T., formed from two passages of Ps. ii. 7 and 2 Sam. vii. 14 which have been in every age referred by even the best Jewish Expositors to the Messiah at least on their mystical and extraordinary import. As such a sense observes Stuart, as these passages, namely, one that supported supreme dominion and authority neither angels nor men were called sons of God. But Jesus bore this title which according to the Jewish Scriptures, was indicative of supreme dignity and consequently to hold an immediate of a more exalted nature than that of the angels who are servants. 14 not least. The force of the argument has been thus put and yet, except in the favour of which Mr Fellows well remarks that 'in whatever way this may be referred to his human nature, it can be no ground of such pre-eminence and consequently the function must be applicable to human his divine nature as the Apostle means to establish.' The ἐγὼ γεγεννηκα is usually understood of the eternal generation of the Son of God. But such does not appear to be the sense here meant, nor can γεγεννηκα ever denote 'from eternity.' Had it been, and Christ, it is referred simply to time, and the best Expositors have long so understood it. Though they are not agreed whether by that time is denoted the period of our Lord's resurrection or his ascension to his mediatorial throne after his resurrection, of course I do not respect to his human nature. The latter view is greatly preferable, in which we heard. It is universally agreed that γεγεννα after dropping the metaphor, (on the nature of words see Kuin. and Stuart,) denotes constituted appointed.

— ἐγὼ ἔσομαι—εἰς υἱόν] This was said primarily of Solomon, though, as Dr Hales observes, there are expressions which cannot apply to him. The prophecy is literal version of the Heb. 2nd v., though partly of Greek origin would require some. On the exact nature of the quotation and of the Apostle's application see Stuart.

6. ὅταν δὲ πάλιν εἰσαγ.] The definition found in this passage and in verses and every, and it is best to retain the same sense as just before, and if necessary we may, with Kuinoel, suppose a transposition of the word for πάλιν δὲ ὅταν as in Rom. i. 20 v. 6 and often in the Septuagint and Classical writers. Stuart indeed contends that it is not transposed, and thinks the verse means 'Again when he &c.' But the ὅταν δὲ and ὅτε is do not properly signifying belong to each other, Lat. to belonging to one every, and be making and have be same sense as the Latin verset, and being to λέγων there from λέγει, or εἴπεν taking ἔφη, εἶπε just before, thus the Latin version 'And when speaking in another place, he introduces &c.' The simple construction which is supported by the Peshito Syr. is entirely correct. The term πάλιν is variously interpreted, but I agree with Kuinoel, Wahl, and Kuin., in preferring the more commonly accepted name of it referring to the world, to the world of the great ones and promises of Scripture, the advent of the Lord to gotten. Of which class examples are adduced by Kuin. from Jeremiah v. 11 and Matt. v. 12. It may however, or still better to suppose with Wahl in the sense to be 'derivative as being or to brought into the world.' See Homiliae on I. Magnet. v. γενεα remarks "Genuate quia generate in hac mundi lacuna, quod fere est proprium verbi, ut est statim opinatus," and he adduces examples, one of which, from Aristotle, very apt to our present purpose, where Empedocles τοὺς ἀνθρώπους ἐκ γῆς φασιν γενεσθαι ἐξ ἀρχῆς. To which I add Hesiod, 1. 10 said of Homer, ἀνθρώπους τε γαῖα γενεσθαι. 'he has made Commentary of Philo II. pp. Man p. 201 ὁ Ἀρχέγονος ὁ κοσμοποιός τε καὶ Πατὴρ ἀνθρώπων. Indeed I have noted at least twenty other passages from the ancient down to Suidas. I think enough that the term every, was used by the Apostle from his having in mind not so much the place to which the preceding context points but rather the second which is speaking in our Divine inspiration. That the Ἀλεξανδρινοὶ retain the Pronoun at v. 7 & 8 is, I think, clear, which is better than supposing it was an ancient Commentator. But he means the Son of Man. The πρωτοτοκος is not was rendered by Stuart, 'the first-born.' The sense is given to represent in our common tongue that first begotten, for that is gathered from the Lexicon 20 compared with Rom. viii.

τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει· Καὶ προσκυνη-
σάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ. Καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει· Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα· πρὸς δὲ τὸν υἱόν· Ὁ θρόνος σου, ὁ Θεὸς, εἰς τὸν αἰῶνα τοῦ αἰῶνος· ῥάβδος εὐθύτητος ἡ ῥάβ-

29.) was a title of the Messiah, and when the force of the metaphor is duly weighed (on which see Schleusn. and Kuin.) means the Lord of men and angels, or, as the Apostle at 1 Cor. i. 18. more fully expresses it, τὸν πρωτότοκον πάσης κτίσεως, which see. Note.

With respect to the words following, the best Expositors are now agreed, that they are taken from Deut. xxxii. 7, according to the LXX., who have rendered בני אלים by ἄγγελοι, though modern Translators take it to mean the false gods of the heathen. It is, however, as Kuin. remarks, used in the former sense at Gen. xxxv. 7. Ps. xcvi. 5. Deuteronomy I., which would be very suitable to the context and intent of the Psalmist here, for it is admitted by Kimchi that this Psalm is, as well as all from xcvi. to cl. relate to the mystery of the Messiah. Λαοῦ was adopted by the Septuagint to make the sense clearer, though the use of the Article with ἄγγελοι would have answered by purpose as well. And the Apostle supposes them, as yet present. For a moment of eternity deducted from the eternal being any one, is not a gate. And it may be observed that the πρωτοτοκος here has the same relative as the πρωτος ἀναστασεων in the striking and limited passage of Ibid. ii. 10, where it is said that to the name of Jesus (i.e. to Jesus in his quality of Son or Lord) γονυ καμψει επουρανιων και επιγειων και καταχθονιων, και πασα γλωσσα εξομολογησηται οτι Κυριος Ιησους Χριστος, εις δοξαν Θεου πατρος.

7. In this proof the inferiority of the Angels to Christ, the Apostle now adduces passages from the Psalms, which they are called ministers, but Christ Kings, supreme and perpetual. (Kuin.) Προς τι, 'in regards,' 'in reference to.' The words following are from Ps. civ. 4. Sept., though the words φλογα πυρος have crept in, which, however, did not prove that the Apostle quoted from memory, as Kuinoel imagines, but only that he gave another version to suit his end, that is similar to the version of Symmachus. But it is not improbable some copies of the Sept. or other Greek Versions might have the reading adopted by St. Paul. Indeed such is found in many of the best MSS. of the Sept. It has been doubted whether the *εστωσα* here is contrasted to πνευματα and πυρος φλογα, or to ειναι and πυρος λειτουργους. Many eminent Expositors (especially the more recent ones) adopt the *latter view*, rendering, 'who maketh the winds his messengers and flames of fire his ministers.' See Nenc and Campb. This interpretation, however, as Bp. Middl. shows, would require the Article at πνευμα and πυρ. And though it be very agreeable to the context of the Psalm, yet that of the Apostle requires the one but mentioned. Such, too, is the manner in which the words were taken by the Peshi. Syr. Translator. And Stuart thinks the Hebrew words admit of no other construction. "Moreover, may be *ἄγγελοι* just preceded in the same verse, and that is plainly the subject of the context, so it must be the same here. Moreover, in the Psalm the invisible as well as visible majesty of God is described, and it is natural that the writer should proceed, and augment the force of his description, by introducing the angels as his ministering servants of the Deity. Supposing, however, the construction in question to be established, it will yet remain to determine the sense of πνευματα, whether as meaning spirits or winds. Now Bp. Middleton's sentiment would necessarily exclude the latter, and consequently oblige us to adopt the former. Considering, however, the license throughout St. Paul's writings with respect to the omission of the Article where it can consistently be omitted, such a principle must be regarded as precarious. The question must be determined solely by the comparative fitness of the two senses. That of 'spirits' is contrary to the use to be found in a variance with the other member of the Parallelism, 'ministers of fire.' Clarke observes, 'there can be no comparison between an invisible agent and what is non intelligent.' Indeed the best Commentators have been long agreed as regarding that interpretation. The same words of the Psalm is doubtless the true one. And though here again the words are susceptible of more than one sense, yet, as Kuin. and Schott have shown, the only one contrary to the context is as follows. 'Who employs his angels as the winds, and his ministering servants as lightnings?' quit. Angels not less than the winds and lightnings obey his fiat. As he employs the winds and lightnings as instruments of his will, so does he the angels as his agents. At πνευμα, and πυρος φλογα there is the common element of ος.

8. προς δε τον υιον] Not, 'unto,' as our common Version (following the Vulg. translation) but 'respecting,' a sense adopted by the best Commentators and supported by the authority of the Peshi. Syr. It is equivalent to αλλα, contra. Ο θρονος, Κυριε, for Κυριε, as elsewhere in the N.T., and often by throughout the Sept. The clause accords (I say to the Syr. and even Hoeum, on the Psalm states "etiam ceteris Hebraeis Divinum originem et naturam Messiae tribuunt.") Thus the Prophet Isaiah ix. 6. "His Name shall be called Wonderful, Counsellor, the mighty God," &c. In θρονος and ῥαβδος we have emblems of dominion, and as the former clause designates the perpetuity, so does the latter the perfect equity of the Sept.'s government. For the best Jewish Commentators, after the 45th Psalm to relate, at least in a secondary sense, to the Messiah. Followers. A Gent. adj. in the emphatic adjective.

Ps. 45. 6, 7. ὁς τῆς βασιλείας σου. ἠγάπησας δικαιοσύνην, καὶ 9
ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέ σε ὁ Θεὸς ὁ
Θεός σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους
Ps. 102. 25-27. σου. Καὶ· σὺ κατ' ἀρχὰς, Κύριε, τὴν γῆν ἐθεμε- 10
λίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί.

ἠγάπησας—ἄνομον.] This is illustrative of the εὐφροσύνη in ver. 9. The best Commentators are agreed that the Aorist here denotes an action, what is customary; and thus it is well represented by the Present tense. The force of the words (increased by the use of the negative form of speaking, instead of positively expressing the contrary) is, 'Thou lovest righteousness and hatest iniquity.' Ἀγαλλίασις—ἄνομον, there is commonly supposed to be an allusion to the inauguration of Kings and Prophets by anointing, here referring to the anointing of Christ by the Holy Spirit for his regal and priestly office in the Church. In this, however, both the context and the usus loquendi are adverse. See Kuinoel and Stuart. The oil anointing with perfumes, oil was often used to do honour to a guest. See Luke vii. 46. Matt. xxvi. 7. And χρίειν sometimes simply denotes ἐκλέγειν, as in Ps. xcv. 18, which seems to be the sense here. Ἄνομος has reference to the nature of every thing, and not only to conduct in that of human beings. As Chrys. must have taken it, since he explains ἀγαλλ. by εὐκλεΐαν καὶ λαμπρότητα. Of the rare μετόχους, answering to the Heb. חברים, are meant associates in dignity, companions, i.e. fellow Kings, as Dr French and Mr Skinner well remark, aptly comparing Isaiah xii. 14. 'And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS.' The Accusative is here by an idiom found also occasionally in the Classics where it is put for the Dative, which is the general system. It is not clear whether the ἄν is to be taken as a Nominative or a Vocative. Many eminent Expositors, ancient and modern, including Estius, Kuin., and Stuart, suppose the latter, while Dr French and Mr Skinner more properly, I think, adopt the former view, which yields a perfectly intelligible and the occurrence of the Vocative before as a Nominative only shows that it may, not that it must be so taken here.

10-12. Καὶ 'and further,' connects this with the preceding ver. 8. The passage is taken from Psalm xcv. 25-27, which most Commentators, ancient and modern, have not hesitated to apply to the Messiah, but the Church also early commented. See the discussion of Stuart on this point. He rightly observes that 'there is nothing in the Psalm which forms a strong approach to the Messiah, and many passages which are most applicable to him, and such a reference is supported by the act the several Psalms do contain such predictions.' The development of the Epistle is considered the Psalm, in plain. But Stuart shows that it, if were quoted to be applicable merely to *Jehovah*, to a person, be no difficulty with the quotation here, since the application of the same words to the Son of God who it were singularly spoken of Jehovah, would be the same as saying, What was affirmed by the *Psalm of Jehovah*, may be so truly affirmed of *the Son*: the weight of the argument is to the Divine nature of Christ would be the same, and it he would show the opinion of the writer to be, that the Son is eternal and the Creator of the universe and truly Divine office, as he says at ver. 4, ὁ ὢν ἐν τοῖς οὐρανοῖς (see) there.

In the last words we have the climax of the whole comprising the proof of the Divinity of the Son. These words of the Psalm have been variously rendered by translators, but best by Dr French and Mr. Skinner. In the last case, however, for 'thy years never end,' I would render 'thy years will never fail,' i.e. come to an end, the Future being supported by the united authority of the Hebrew and the Sept., the Vulg., Peshito, &c., and other ancient Versions. Καὶ appears to have rendered 'or end,' since the Sept. only rendered ולא by καὶ, with reference to the six days of Genesis i. 1. Οὐρανὸς denotes the first act of creation with relation to the visible contents of the earth by the Hebrews. The use of τῶν χειρῶν in parts not unnecessarily as Stuart supposes, but poetic, as Mendelssohn, Est., and Kuin. understand. By the ἔργα τῶν χειρῶν, with Kuin. and Stuart, he supposed to be meant the heavens and the earth, both having been mentioned. Thus ἡ γῆ and οἱ οὐρανοὶ are a proleptic use of the verbs. See Gen. i. 1. xiv. 19. And the gender is accommodated to ἔργα, as the last mentioned and the nearest gender. For ἔργων a few MSS. have ἔργων, which is adopted by some Critics, as Kuinoel and Stuart, but the other is plainly the true reading, and is supported by the authority of the Peshito Syr. Translator, who renders 'ex operibus.' And there is nothing to hinder the Hebr. ידי from being so rendered, as it is by Dr French. Thus too there is certainly more force and point in the argument, and the Present is more applicable to a Being whose duration is uncontracted with time, and who is 'the same yesterday, to-day, and for ever.' (See xiii. 8, where with ἐστὲ ὁ αὐτὸς.) It is, moreover, required by what follows, the ἐν ὁ ἐστὲ of corresponding to the ὁ ὢν ἐν οὐρανοῖς. The words καὶ πάντες ἐλλόγ. are exegetical of ἀνάλωσιν, as καὶ τὸ ἐπ—ἐλεεῖ of ἀφθαρσίαν. With πάντες ἐν ἀρχῇ κτλ. compare Isaiah xl. 8. Ἱμάτιον, denotes a wrapper, or outer garment, like the ἀμφὶ or burnous of the Arabs. In what sense he alludes these words as applied to the heavens as an expanse, rolling up, of course implying removal, for the purpose of substituting others, the new heaven and new earth of Revel. xxi. 1. Compare xii. 11. Ἀλλάσσειν, to change, and thus to immortal. So the phrase expressed by μετατιθέναι, μεταφυτεύειν, ἀφανίζειν. Of ἐν ἐν ἐστὲ the sense is too feebly expressed by the Commentators, who have failed to perceive that this arises from the emphatical of the more fully expressed phrase at ver. 8. So Philo (cited by Carpz.) says of the Sun, ὁ αὐτὸς ἀεὶ ὢν.

11 αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ πάντες ὡς
12 ἱμάτιον παλαιωθήσονται, καὶ ὡσεὶ περιβόλαιον
ἑλίξεις αὐτοὺς καὶ ἀλλαγήσονται· σὺ δὲ ὁ αὐτὸς
13 εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσι. Πρὸς τίνα δὲ
τῶν ἀγγέλων εἴρηκέ ποτε· Κάθου ἐκ δεξιῶν μου, ἕως
ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;
14 Οὐχὶ πάντες εἰσὶ λειτουργικὰ πνεύματα, εἰς διακονίαν ἀπο-
στελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν;
1 II. Διὰ τοῦτο δεῖ περισσοτέρως ἡμᾶς προσέχειν τοῖς
2 ἀκουσθεῖσι, μή ποτε παραῤῥυῶμεν. Εἰ γὰρ ὁ δι' ἀγγέλων

13. πρὸς τίνα δὲ &c.] So τίνι at v. 5. The sense is: "Where does God even address the angels in terms implying that they are συνάθροισις with him; for such is imparted by the phrase κάθου ἐκ δεξιῶν. See Note on Matt. xxii. 44 and Acts ii. 34. The words ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου are in verse an image of complete subjection, and are highly intensive of the sense of the foregoing phrase. See Stuart. These words are applied by our Redeemer himself to the Messiah.

14. οὐχὶ πάντες εἰσὶ λειτ. πν. &c.] This forms the conclusion of the comparison made between the Son of God and the angels to show the great superiority of the former. And the sense is: "Are not all of them (whatever rank) [no more than] ministering Spirits, sent forth for service (or assistance) on account of (i. e. for the sake of) those who are to inherit (i. e. obtain) salvation?" They are said to be λειτουργικὰ πνεύματα, an expression formed on Psalm civ. 4 Sept. ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλέγοντος, not overlooking the Christ. The next words are exegetical of the λειτ., and show the nature of that service. The ἀποστελλόμενα is inserted in order to show that they have no self-derived dignity but are only ministers, with delegated authority, which is the constant doctrine of the O. T. So the angels are called in the Rabbinical writers, "angels of vengeance." And Philo cited by Carpz. says ἀγγέλους ὑπηρέτας καὶ διακόνους ὁ λόγος ἐπονομάζει ἐλθεῖν χρῆσθαι τοῖς τῶν θνητῶν ἑαυτοῦ. The use of πνεῦμα here seems formed on Ness. xxvi. 16 ἐκλόν τῶν πνευμάτων καὶ πάσης σαρκός. The words τοῖς μέλλουσι κλ. &c. seem to be simply a periphrasis denoting "to the true Christians" and therefore ought not to have been adduced in support of the alternative points. See Scott.

II. 1. Διὰ τοῦτο.] "wherefore," i. e. considering the infinite superiority of Christ, the Head of the new Dispensation, over the angels, the mere shadows of the old Age. From the same, then, the Apostle proves the revelation made by Christ in the Gospel to be superior to that made by angels, namely the Law, at the same time interweaving an earnest exhortation. The ἀκουσθεῖσι, the last first verse, and at v. 5 he resumes the subject of the superiority of Christ over the angels. In this the Apostle, as often, speaks περὶ παρόντων. Περισσοτέρως is by some construed with προσέχειν, by others with δεῖ. It seems meant to refer to both. At ἀκουσθ. supply ῥήματος or λόγου, doctrine of the Gospel. With respect to παραῤῥυῶμεν, the interpretations are not agreed whether it is to be taken from them, so as to get off, or to let them glide out of or from the mind. And Stuart takes the sense to be "lest we should pass by, neglect the things heard," supporting his version from Prov. iv. 21 (the only example of the word in the Sept.) μὴ παραῤῥυῇς, neglect not, τηρήσατε δὲ αὐτὰ φρονεῖν. and Gen. xlix. 26 ἐπὶ κορυφὴν τοῦ Ἰωσήφ, "incident or transgressed in truth." Yet, ably as this interpretation is supported, the proofs of the same in question are invalid. The passage of Proverbs is not to the point, since from the wide discrepancy from the Hebrew and the irregularity of the sense there is at the least (when are agreed reason to suspect corruption, and that παραῤῥυῇς is the true reading, and the Hebrew verb there, יזל, signifies to distill or exude (see Gesenius), the authority of Gen. xlix. 26 is small, since, no doubt, had he present passage in view. The best and most obvious interpretation therefore seems to deserve the preference, which is supported by almost all the ancient and most modern Expositors, and also adopted after a learned discussion of the sense, by Kuin., who remarks: "Itaque petita est a fluvioso et rapido cursu aquarum, cui fluere desinit, quando imber cessavit, et diuturna aqua exhausta est." See Job xi. 16.

2. εἰ γὰρ ὁ δι' ἀγγέλων λαλ. λόγος.] To show why the Gospel should be observed, the Apostle proceeds to argue a minori ad majus. Not unintelligible, with some commentators, is the notion that, the mere bare promulgation of the Mosaic law, as appears from Gal. iii. 19 ὃς ἐστὶν διάταγεν τῶν ἀγγέλων, and Acts vii. 53 ἐλάβετε νόμον εἰς διαταγὰς ἀγγέλων, where see Notes. And in a similar argumentation at x. 28 we have χωρὶς οἰκτιρμῶν. Nevertheless, the argument between what is said to have proceeded and that now under consideration, as compared with Deut. xxxiii. 2 and elsewhere where God himself is said to proclaim the law, is done away on the principle of "qui fecit per alium, fecit per se," and (we might be said to proclaim) and the ἀγγέλοι proclaim the law. If more be needed, see the elaborate Excursus of Stuart, who concludes with the following valuable remarks, "that the excess of [illegible] into which the later Jews, too, on the subject, fell, argues admiration of the gravity of the Law,

λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ πᾶσα παράβασις
καὶ παρακοὴ ἔλαβεν ἔνδικον μισθαποδοσίαν· ³πῶς ἡμεῖς 3
ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας; ἥτις ἀρχὴν
λαβοῦσα λαλεῖσθαι διὰ τοῦ Κυρίου, ὑπὸ τῶν ἀκουσάντων
εἰς ἡμᾶς ἐβεβαιώθη· ⁴συνεπιμαρτυροῦντος τοῦ Θεοῦ σημεῖ- 4
οις τε καὶ τέρασι, καὶ ποικίλαις δυνάμεσι, καὶ πνεύματος
ἁγίου μερισμοῖς, κατὰ τὴν αὐτοῦ θέλησιν.

⁵Οὐ γὰρ ἀγγέλοις ὑπέταξε τὴν οἰκουμένην τὴν μέλ- 5

does not disprove the fact itself, which, though not asserted, implied a very, in parts of the O. T. Also that it is not for us to stand aloof from being wise above what is written, and content ourselves simply with what our author teaches us, are what the Scriptures contain: viz. that angels did assist at the giving of the law, or were in some way employed by Jehovah on the occasion of its being promulgated. This is all the fact can be, and is interpreted as meaning, and all that is requisite for the argument of the Apostle. Βέβαιος, i.e. τῷ ὄντι by being carried into full execution. See Rom. v. 16 (ἐν ἑνὶ ἁμαρτήσαντος τοῦ ἑνὸς εἰς κατακριμα), 1 Pet. i. 14. Παράβασις and παρακοὴ are near synonymous, but the other implies enormity as well as disobedience. Μισθαποδοσία is rendered 'recompense,' since that rather implies punishment. At i. 35, and ii. 2b, the word signifies reward. It occurs in no other writer, and is justly supposed by Fischer to have been taken from the common dialect, for he (Chrysost.) πολυθρύλητον used by Isocrates vii. 44.

3. τηλικαύτης σωτηρίας. Σωτ. is taken by the best Commentators for λόγος σωτ., which occurs in 4 = i. 2. the Gospel, or Christian religion. Σωτ., however, may, by an ellipsis, denote the means or the doctrine of salvation, there being, as appears from the τοῦ Κυρίου, a tacit comparison between the temporal salvation in the Law, and the eternal salvation of the Gospel. Ἀμελ. is used for a stronger term, involving the sense of total disregard, or contempt by spurning. See i. 2b. Ἀρχὴν λαμβάνουσα corresponds to the Latin ab initio ortum, for τὸν Ἀπ. The whole being, as Kuin observes, for οὐ μικρὰν λαληθεῖσαν. Ἐβεβαιώθη is rightly regarded by Ernesti and Kuin as a *formula* proverbial, and to be explained ἤλθον εἰς πίστιν καὶ ἐβεβαιώθη, i.e. was believed unto with confidence, received as the *witness* of Theophilus, explains. In what follows, as before, a comparative meaning the *Heavens*, which he is addressing.

4. συνεπιμαρτυροῦντος Θεοῦ] This is exegetical of the ἐβεβ., and the sense is—that, however, (notwithstanding the testimony to the truth of what was preached) by signs and wonders, and various miraculous powers and operations of the Holy Spirit, (imparted) according to his own will and pleasure. On σημ., τερ., and ποικ. δυν. see Note on Acts ii. 22. Δυν may be taken, with Stuart, to mean *miraculous powers*. Otherwise, it should seem, ποικ. would not have been used. The words following are *explicat.*, and also show the manner of the thing, for μερ. does not denote, as Stuart thinks, 'the miraculous *gifts of the Spirit* rather than miraculous powers,' but 'particular distributions,' and the best commentators on the expression (in the words of the Apostle, in the same sense, at 1 Cor. xii. 4. διαιρέσεις δὲ χαρισμάτων εἰσί, κ.τ.λ. ἑκάστῳ δίδοται φανερωσις κ.τ.λ. ver. 11. πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἕν καὶ τὸ αὐτὸ πνεῦμα, διαιροῦν ἰδίᾳ ἑκάστῳ καθὼς βούλεται).

5. οὐ γὰρ ἀγγέλοις—ἀπέκριναν] Having warned them against the consequences of apostasy from the Gospel, the Apostle resumes the subject of Christ's superiority to the angels, proceeding to show that the new dispensation was not entrusted, as the old, by angels, but that the Son of Man, the Messiah, was set, as to human nature, placed at the head of it. Now as the Jews grounded their dispensation of the Mosaical with a belief of a higher origin than that of Moses, proof that Jesus was the sole mediator at head of the New dispensation, and that angels were not employed as mediators in it, would satisfy them that Jesus was superior to the angels, since the point which in both is the new economy, a higher than that which they had under the old, because the new economy could not a higher origin than the old. At the same time an objection which a Jew would in Christian faith, and strong as his attachment to the Mosaic institutions, would very naturally feel in me, and to it is answered by the Apostle in what follows. The unbelieving Jews, doubtless, urged upon Jesus what professed as a fact, namely, the superiority the ancient mediator of renouncing their subjection to a dispensation of which angels were the mediators, and of adhering to one of which the professed head and mediator appears in our text. The Apostle concedes the fact that he is in human, truly and properly human, yet he denies, that instead of proving that this proves the new mediator to be inferior to Moses, he proceeds to adduce reasons from the O. T. to show that man, or the human nature in the person of the Messiah was to be made lord of the universe. Consequently, in this nature, Jesus the Messiah is superior to the angels. Of course the possession by Jesus of a nature truly and properly human, does not at all prove that he is inferior, or the inferiority of his dispensation of which he is the head. Nay, more, it was becoming that God should exalt Jesus as a consequence of his obedience unto death, a death necessary for the salvation of Jew and Gentile, v. 9, 10. In order this death, he must take on him a nature like man, and, as his object was the salvation of men, and not of angels, he participated in the nature of men, in order that he *experience* he might have the suffering, temptations, and trials, and thus be prepared to succour them, v. 11, 18. (Stuart,

6 λουσαν, περὶ ἧς λαλοῦμεν· διεμαρτύρατο δέ που τις λέγων· Τί ἐστιν ἄνθρωπος, ὅτι μιμνήσκῃ αὐτοῦ· ἢ 7 υἱὸς ἀνθρώπου, ὅτι ἐπισκέπτῃ αὐτόν; ἠλαττωσας

The οἰκουμένη τὴν μελλοῦσαν must, from the context, denote the new dispensation (as opposed to the old) i.e. the Gospel dispensation commencing at Christ's first advent, and to be completed at his final advent, and then to be merged into the economy to subsist under the reign of Christ. See Wetstein cited by Kuinoel. The term οἰκ. is used because as long as the Temple and Jewish state were in being, the old dispensation might yet be said to continue. Hence the propriety of the phrase subsist of Christ as applied to the continuance of Jerusalem and the Jewish state. Schoettgen has shown that the Jews used מלכות to denote reign or dispensation.

Ὁ διεμαρτ. δέ που τις] There is here a formula which may be thus supplied: "but (not put it to subjection to Christ) which suppressed clause is implied in the proof itself, and the connection is, "but as we find the words of scripture witness (see Kuin.)." The mode of citation by no means implies an ignorance of the writer as to quotation, nor even of the part of his work meant, but it supposes an familiar knowledge of both in the reader, as our text need the words being cited. Schoettgen and Carpz. have shown that this is a mode of citation common in the Rabbinical writers and not unexampled in the Classical writers. It occurs, I think, twice in Josephus, and sometimes in the Scholiasts on Aristoph., Euripp., and Plutarch. This is as much as to say, in which assumption of the human nature and its consequences, he words of the Psalmist (for yes, by the subject, must imply a sacred writer) are remarkable. But the passage is applicable to the Messiah, we might infer even from our Lord's applying another part of the Psalm to himself (Matt. xxii. 1). This however will not prove as some imagine, that the whole Psalm is meant of the Messiah alone. That notion has been refuted at large by Bp. Mant, who shows that "this Psalm is an instance of frequent occurrence in the O. T. of various passages having both a primary and a secondary sense, or capable of a two-fold application, being directly applicable to circumstances then past or present, or about to be accomplished, and indirectly to others which Divine Providence was about to develope under a future Dispensation." Indeed it appears to be one of the Apostle's rules to avoid one of two great extremes, or rather we must assert, that he point out in a sophistical manner, as Jews and his Apostles are fancifully and unauthorized and which, and quite to prove the points, for which they are cited, on the other hand we must believe that the literal and natural sense of such passages was never intended, and that it is a mere assumption. If the 8th Psalm be primarily applied it is certain that it could not be in strictness true of any mere mortal born of Palestine. The reasons Bishop shows that the objections advanced against the view may tend to establish a secondary, not to disprove a primary, sense. It may be, as he intimated that the words, though primarily spoken of Adam and his descendants, cannot in their full and complete sense have a literal sole reference to them, because they expressly represent a person, who after a while was advanced to the highest station, a perfect lord and governor over all created beings, a complete conqueror over all the enemies of God's kingdom.

But to consider the phraseology in detail. ἠλαττωσας (diminuisti beat. in mal.) is explained by the antithetic term ἐστεφανωσας, which denotes regard, esp. with honour and protection. It is truly observed by Bp. Mant, that the real difficulty of the Psalm is applied at the Hebrew, יחסרהו מעט מאלהים, which signifies both as a short space or a little time for a short time. The former sense adopted by many, he states to our Saviour. In this case the expression does not appear proper, since that the Psalmist has used the word to signify a small space, which is the more common meaning, and that the Apostle, speaking himself of its and again has employed βραχυ τι in the other sense, or one that the Psalmist had by inspiration a knowledge of man's future restoration and exaltation, in the person of Jesus. In this case he might properly say for a little time or lastly, that the Apostle was content to use the phrase, as the Psalmist had used it, to signify "a small degree" since it was sufficiently expressive of the condition of human nature, though the other sense would have been more immediately applicable to the circumstances of Christ, and of these the last appears to be the least unfamiliar with deliberate. If the Psalmist has declared man to be in inferior to the angels, the application of this phrase to Christ must signify that he took the human nature, be only a little inferior, and that what in the one case is a mere matter of place and exaltation, is an act of humiliation in the other. Low interpretation of ραχυ τι is entirely contested by the authority of Tendorf, Kuin., and others, who show that that sense is required in the context, and is far more suitable in the Apostle. And the Apostle, as they observe, was fully aware that in being ἐστεφανωμένος at being invested in the Sept., and indeed in all, based by many of the best Interpreters Hebrew and Chaldaic, in preference to the other sense of ἐστεφ. δόξῃ and τιμῇ are terms synonymous but confined to raise the sense. δόξ. denotes external. On the nature of ἐστεφ. and the metaphor see my Notes on Apoc. ii. 10. The present passage seems to have been had in mind by Ignat. Ad Ap. ii. 11 ὁ Θεὸς ἐστεφανωσεν αὐτὸν χωρὶς στεφανου, ἀλλ' ἀφθαρτον ἔργον.

The next words are ἀπόφασις τοῦ, not found in any MSS., as nothing those manuscripts contained in Kuin., as also some Lat. and Mss. of the Lat. vers., the Schol., and several Fathers and a few Greek commentators were regarded as spurious by Wetst. being omitted by Wetst., and cancelled by Griesb., Matth., and Schott, and I think, rightly. For it is easy to account for their insertion, namely, from the Sept., but not for their omission.

αὐτὸν βραχύ τι παρ' ἀγγέλους· δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν [καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου]· 8 πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ. Ἐν γὰρ τῷ ὑποτάξαι αὐτῷ τὰ πάντα, οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον. νῦν δὲ οὔπω ὁρῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα. 9 τὸν δὲ βραχύ τι παρ' ἀγγέλους ἠλαττωμένον βλέπομεν Ἰησοῦν, διὰ τὸ πάθημα τοῦ θανάτου, δόξῃ καὶ τιμῇ ἐστεφανωμένον· ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γεύσηται θανάτου. 10 Ἔπρεπε

[illegible]

8. πάντα ὑπέταξας ὑπ. ποδ. α.] i. e. 'thou hast given him complete and universal dominion.' A metaphor formed from Oriental customs, and copiously illustrated by Doddr. and Stuart. Compare 1 Cor. xv. 27. Τὰ πάντα, as Bp. Middl. observes, 'is a term whose extent seems ascertained by the subjoined enumeration of the several classes of brute creatures, v. 7, 8, of Ps. viii. But as πάντα may include all things without exception, and angels as well as men, what proves the secondary sense, by no means disproves the primary.'

Ἐν γὰρ τῷ ὑπ. &c.] The Apostle now proceeds to comment on and argue from the above citation. The γὰρ may be rendered autem. The expressions ἐν τῷ ὑποτάξαι—ἀνυπ. are a strong designation of the universality of the subjection. Ἀφῆκεν may, with many recent Commentators, be referred to the writer, by the figure mentioned in the Note on προλέγει supra i. 6. But it is more agreeable to the context and scope of the passage to suppose it (with the ancient and most modern Expositors) to refer to God. And such is the view taken by Kuin., who cites from [illegible] the just remark, "celeberrimus nullus auctor [illegible] [illegible] [illegible] ut Deum ipsum [illegible] appellaverit."

νῦν δὲ οὔπω ὑποτεταγμένα] 'and this was fulfilled in no man, therefore it must be referred to Christ.' (Kuin.) See more in Rosenm. ap. Poole Syn.

9. τὸν δὲ βραχύ τι—ἐστεφ.] The construction here is much disputed. Bp. Middl. thinks it is simply as follows: "Him who was made a little lower than the angels (for a short time) (i. e. who took the human nature) even Jesus, we behold, on account of his having suffered death, crowned with glory and honour." "Thus [illegible] τὸν δὲ βραχύ τι—Ἰησοῦν, and the predicate is all which follows. The subjoined clause ὅπως [illegible] may be understood to be the reason assigned why Jesus suffered death as [illegible] [illegible]." The above view of the construction appears to be the true one, and it is convincingly confirmed by the very [illegible] [illegible] considered by Kuin., who, after detailing several modes of construction and interpretation which have been proposed, [illegible] as follows: "At quem paulisper [illegible] infra angelos [illegible] factus fuerat, videmus Jesum, [illegible] propter mortem toleratam honore et gloria ornatum esse, qui per [illegible] omnium [illegible] et [illegible] fuerit." Δόξῃ καὶ τιμῇ ἐστ. is well explained by Dr. Burton "made Lord of life and all things." And ὅπως—θανάτου he well paraphrases "that his death may, by the grace of God, become efficacious for all men," i. e. for the salvation of all men. Ὑπὲρ παντὸς is for ὑπὲρ πάντων, the whole human race, whether Jews or Gentiles. Γεύεσθαι θανάτου denotes to experience, suffer death; a Hebrew idiom.

10. The Apostle proceeds to show how suitable this crowning of Jesus with glory and honour was to the wisdom, justice, and other attributes of God. [Ἔπρεπε δ' αὐτῷ] See also Doddr. The sense of the passage is well expressed by Kuin. thus: "Decebat eum, cujus causa, et per quem omnia sunt, cum homines ad felicitatem perducere vellet, [illegible] eorum auctorem ad summum dignitatis fastigium evehere." Moreover it is truly remarked by Kuin., "Πρέπει in N. T. ponitur de eo quod aequum est, quod honestum, [illegible] atque adeo idem valet quod ἀναγκαῖον [illegible] 3. ὤφειλεν infra v. 17, δεῖ Matt. iii. 15." By αὐτῷ is meant God, not, as some say, Christ. The words δι' ὃν τὰ πάντα (where [illegible] ἐγένετο) are a formula designating the [illegible] Lord, Creator, and Preserver of all things, as Rom. xi. 36. ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα. On the construction, as respects ἀγαγόντα, Expositors are not agreed. Many construe it with the words following, thus referring it to Christ. But thus the sentiment seems overloaded. It is better, with Beza, Doddr., and Kuin., to suppose ἀγαγόντα is put, per enallagen, for ἀγαγόντι, as is frequent in St. Paul, as 2 Cor. ix. 17. [illegible] and often in the Classic writers, especially Thucyd. The sense is "after he had decreed to bring men to glory," i. e. to bring them, each, to life and salvation [from death and misery]. [illegible] of δόξ. [illegible] 1 Cor. [illegible] By ἀρχηγὸν [illegible] is denoted 'author [illegible].' Ἀρχηγὸς [illegible] [illegible] says, for αἴτιος. So v. 6 [illegible] Acts iii. 15. ἀρχηγὸν τῆς ζωῆς. And [illegible] says [illegible]. See also Bp. Bloomfield on [illegible], who remarks [illegible]. The τελειῶσαι relates not only to the death of Christ, but to those many sufferings which preceded it. On the exact sense and nature of the metaphor in τελειῶσαι, some difference of opinion exists. It is justly observed by [illegible] and Kuin. that τελειοῦν, a word frequent in this Epistle, denotes properly to bring to an

γὰρ αὐτῷ δι᾽ ὃν τὰ πάντα καὶ δι᾽ οὗ τὰ πάντα, πολλοὺς
υἱοὺς εἰς δόξαν ἀγαγόντα, τὸν ἀρχηγὸν τῆς σωτηρίας αὐ-
11 τῶν διὰ παθημάτων τελειῶσαι. ὁ τε γὰρ ἁγιάζων καὶ οἱ
ἁγιαζόμενοι, ἐξ ἑνὸς πάντες. δι᾽ ἣν αἰτίαν οὐκ ἐπαισχύνεται
12 ἀδελφοὺς αὐτοὺς καλεῖν λέγων· Ἀπαγγελῶ τὸ ὄνομά
σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω
σε. καὶ πάλιν· Ἐγὼ ἔσομαι πεποιθὼς ἐπ᾽ αὐτῷ·
13 καὶ πάλιν· Ἰδοὺ ἐγὼ καὶ τὰ παιδία ἃ μοι ἔδωκεν
14 ὁ Θεός. Ἐπεὶ οὖν τὰ παιδία κεκοινώνηκε σαρκὸς καὶ

and, as Acts xx 24, τελ τὸν δρόμον, and 2 Tim iv 7 where there is a metaphor derived from the stadium. It has signifies to perfect or render perfect. But there is also intended in the term a sense of reward and felicity, derived probably from our upon a new restoration. And moved the word is used of God bringing the goal and receiving the prize. Hence he who procures the victor and bestows the prize is said τελειοῦν τινα, and those who receive it are said τελειοῦσθαι which is very applicable to Christ. This sense, which seems to be the most correct view of the expression, is supported by the authority of Bengel, and has been adopted by Scholars, Wahl, and others.

11 ὁ τε γὰρ ἁγιάζων κ.τ.λ. To effectually exclude perversions of the sense, it is better here to render 'the expiator and the expiated' rather than 'the sanctifier and the sanctified.' It has been abundantly proved by Bp. Bull, and others, that, amongst its other senses ἁγιάζειν denotes to purify from sin, free any one from its punishment, to expiate. Hence at Heb. ix 13, it is interchanged with καθαρίζειν. And this it must have had in the sense here, as thus proved by Bull: "Ἁγιάζειν est ex Ps. 110, de morte quam caput Christus ut omnibus hominibus patereat adiit ad ipsorum et salutem peremptorie, ut eam referret ἁγιάζειν et hoc ipsum verbum permutatum cum formula ἀπολυτρωσάμενος τῶν ἁμαρτιῶν ἐρεῖται exponere." The word has reference to a cause and effect, q. d. I say many use for the expiator and the expiated are all sons of one Father, God. At some supply γένος or σπέρμα, or a matter, but there, more properly, τόπος which, however must not, with some, be understood of Adam, or Heaven, but as the context requires of God. Both are sons of God, but in different ways, as of the same substance with the Father, the others as creatures. See Theophy. This sense is evident, as the best Commentators antient and modern have pointed out, the high expression of God is to be human nature. "For if God, (as Alford and Stuart remark) were merely a man, what would be his connexion in calling man his brethren, whereas if he possessed a higher nature, and ἐκενωσεν ἑαυτον, μορφην δουλου λαβων, Phil. ii 7 & 8, then it was great condescension to call men his brethren."

12 Λέγων, instead of the aorist, the Apostle appears to have, as in ch. i 1 λέγων, "since he (i.e. Christ) says." Ἀπαγγελῶ for which the Septt. has the synonymous διηγήσομαι. (Stuart.) Bar best Commentators both Jewish and Christian are in general agreed that the Psalm (xxii.) relates to the Messiah. See Dod. Indeed as Stuart remarks "the history of David seems a kind of practical commentary upon it and there is nothing which forbids the application of it to the Messiah but just enough to show that it is inapplicable to David." The object, he adds, of the quotation is merely to point out that Christ is exhibited in the O. T. as recognizing men as his brethren. "Christ (says Stuart) might be supposed to say when on earth I will declare &c. Perhaps primarily the assembly of the nation congregated at Jerusalem, but secondarily the assembly of the faithful.

13 The citations in this verse are by some supposed to be from Ps. xviii 3 or from 2 Sam. xxii. 3. The Psalm, however, contains no allusion to the Messiah. Indeed the best Commentators are now agreed that both citations are from Is. xii. 17 & 18. "There could (Dod. observes) have been no doubt as to the thing, but for the second and which some thought could not be meant of the same passage. At v. 30., however, there is an exactly similar case. "The argument (says Stuart) is this: Men exercise trust or confidence in God. These protected of them as dependent, and possessing a feeble nature. The same thing is predicated of the Messiah, and consequently he possesses a nature like theirs, and therefore they are his brethren." "These words (Stuart remarks) Christ may be supposed to say. Accordingly, while on earth, he called his disciples his children. John xiii. xii. xx 3. and those whom God had given him, John xvii 9 24."

14, 15. The author elegantly takes up the word παιδία from the preceding verse, and goes on to show the fitness of Christ's sufferings. (Scott.) Ἐπεὶ οὖν κεκοινωνηκε σαρκὸς καὶ αἵματος, the best Expositors are agreed it means "possessed a human nature" as 1 Cor. v. 50 and others. By the σαρξ are denoted the spiritual children of Christ. Κοιν. for ὁμοιω. The κοινωνησαντα are not, not "in a similar manner," but "by an equal community in the best writers, (especially Thucyd.) "in the very same manner." Διὰ τοῦ θανάτου. The sense is, that he might by his own death put down and deprive of his power him who had the power over death, namely, the Devil. Κρατεῖν is here used as at the kindred passage of 2 Cor. v. 20. Τοῦτο

ἀίματος, καὶ αὐτὸς παραπλησίως μετέσχε τῶν αὐτῶν, ἵνα
διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ
ver. 1. θανάτου, τουτέστι τὸν Διάβολον, [15] καὶ ἀπαλλάξῃ τούτους,
Rom. viii. 18. ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δου-
λείας. [16] οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρ-
Ps. lxxxiii. 4. Jer. xxxi. 8. Luke xix. 9. ματος Ἀβραὰμ ἐπιλαμβάνεται. [17] ὅθεν ὤφειλε κατὰ πάντα
τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς
ἀρχιερεὺς τὰ πρὸς τὸν Θεόν, εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρ-
Heb. iv. 15. ix. 6. τίας τοῦ λαοῦ. [18] ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθείς, δυ-
νατὸς τοῖς πειραζομένοις βοηθῆσαι.

Χριστὸς ἀντιλαμβάνεται τοῦ Θεοῦ. Here, however, the Apostle instead of this adopts τὸν τὸ κράτος ἔχοντα, in order that he may match the preceding imagery. In what sense the Devil is here and in ἀρχὴν ἔχων τοῦ θανάτου, has been not a little debated. Many eminent Expositors (among the first is Semler) of the Jews, by which a certain evil angel was supposed to preside over death, which, from a misinterpretation of Prov. xvi. 14, they called the angel of death and Satan. But by the Apostle might or ought to this notion, but there seems to be reason, according to the ancient and most modern Commentators, a reference to the history of the Fall in Genesis iii. 15, where our Lord, John viii. 44, calls the Devil a murderer from the beginning. Thus, as being the author of sin, and so of death also, for by sin introduced by the former it may be said figuratively to have the power of death, and that not only temporal, but eternal. But by his own death our Lord offering himself up for the expiation of our sins destroyed the cause of eternal death, sin. We may then paraphrase, with Mr Hewlett, that through his death as an expiatory sacrifice, he might render ineffectual him who had the power of bringing death into the world, and of keeping its victims in bondage to eternal death as the penalty.

The next words are ἀπαλλάξῃ, are explanatory of the foregoing and can be paraphrased by Van Ness, and by Bengel, "to make immediately to fall, might cast off those whose continual fear of death placed them as if were in a state of slavery to an inevitable evil." Ἀπαλλάσσω is properly a Greek word, also signifying to liberate from slavery. By τούτους must be understood the children of Abraham. Ἔνοχος is here used in the primitive sense, *the every person, subject, liable, and bound*. The phrase ἦσαν is a verb, but it occurs in an epigram in Stephanus. Thus ἐν ἀγῶνι ἔνοχοι ἦσαν. The phrase ἔνοχος εἶναι δουλείᾳ is like the ἔνοχος εἶναι κρίσει of Matt. v. 1. ἔνοχος τοῦ ἑνὸς τῶν ἐλαχίστων τῶν ἀδελφῶν τούτων.

Οὐ γὰρ δήπου ἀγγέλων. On behalf of these words some Hebrews of equivalent sense. The difficulty begins on ἀγγέλων, which is by the best critical commentators and the earlier modern ones interpreted "assumed our nature." This sense, however, is neither in accord with the word *seed*, nor is agreeable to the context. The best Expositors have been long agreed in interpreting "he, Christ, will not assume angels." Thus at v. 8, ἀλλὰ σπέρματος is not to be taken literally. The above sense is agreeable at once to the usual force of the word, and to the context. Ἐπιλ. signifies to take by the hand, to take up by, and not Δήπου, certe, utique. The expression σπέρμα Ἀβραὰμ may be understood either of the natural seed, meaning the Jews, or the spiritual seed of Abraham, the Christians, it being true of either, though as the former is addressing Jews, the former is more to the purpose, yet the latter may be intended.

17, 18. These verses contain an inference from the foregoing. "Wherefore he ought to be their helper and redeemer." The expression may be taken literally, in the words of Mr Hewlett, "As Christ did not come to redeem angels but men, it was proper and necessary that he should be made like unto them, in order to effect his object." Κατὰ πάντα ὁμοιωθῆναι signifies "to be in every respect in the same condition, to be as we are, to be in human nature." Ἐλεήμων is a word used to express the kindness and tender compassion of God. Πιστὸς is used as equivalent to "faithful in the discharge of his duties and commands, as God represented Moses, i. e. faithful and true in all, and as the duties laid upon him as High Priest." The words τὰ πρὸς τὸν Θεόν are to express the purpose of that priestly office, to expiate the sins of the people. Ἱλάσκεσθαι is used in the Heb. לכפר to cover, remove from sight, and is used also to forgive, and sometimes to be reconciled with God. In Leviticus it occurs, Lowth, we have said, to the present on expiation for ἁμαρτίαι (and ἁμαρτ. for ἁμαρτίας τοῦ λαοῦ). Ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ix. 14. In all connection seems to be the sense that καὶ τὰ ἁμαρτήματα αὐτῶν Κύριος οὐ μὴ μνησθῶ ἔτι. This however was so obscure, as we see, that it is [illegible] to make the appearance.

18 ἐν ᾧ γὰρ πέπονθεν. [illegible] Job xx. 10. Job xx. 10. Heb. ii. 2. Heb. [illegible] by being put to the well known [illegible] Δυνατὸς τοῖς πειρ. βοηθ. [illegible] the comfort of every age, that every one of us may peculiarly hope to be [illegible] Christ to succour the afflicted. A strong motive with the power to the disposition to succour.

1 III. a Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου
μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς
2 ὁμολογίας ἡμῶν [Χριστὸν] Ἰησοῦν· b πιστὸν ὄντα τῷ
ποιήσαντι αὐτὸν, ὡς καὶ Μωσῆς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ.
3 c Πλείονος γὰρ δόξης οὗτος παρὰ Μωσῆν ἠξίωται, καθ' ὅσον

a Rom. 15. 8. Phil. 3. 14. [illegible]
b [illegible]
c [illegible]

III. Next to the consideration, that the "law was διαταγεὶς δι' ἀγγέλων," the grounds of its preeminence with the Jews were the exalted character of Moses, and the dignity and offices of the high priest, who was the instrument of reconciling the people to God, when under sin. In respect to both these points, the Apostle undertakes to show that the Gospel has a preeminence, since Jesus is superior to Moses as ἀπόστολος, and to the High Priest in superiority as ἀρχιερεύς. (Stuart.) The writer here compares Christ with Moses, in order partly, by a process of reasoning (such as was calculated to conciliate his readers), to show the similarity of both, and partly from the disparity in condition between Moses as θεράπων ἐν τῷ οἴκῳ, and Christ as υἱὸς ἐπὶ τὸν οἶκον, to evince the superiority of the latter to the former. The exhortation contained in v. 1 is on the same subject with the preceding Chapter, and by ἀπόστολον and ἀρχιερέα he meant to comprise the sum of the whole chapter, the τὸν ἀπόστολον [illegible] what it is. [illegible] he had said respecting the preaching of the Gospel, [illegible] by Christ, and [illegible] τὸν ἀρχιερ., what he had said (v. 9) of the death of Jesus for the salvation of men. At v. 1 he only gives the cursory admonition, to attentively consider Christ as our High Priest, reserving to treat more at large on the Priesthood of Christ further on, iv. 14—v. 10, [illegible], and passes on to evince the superiority of Christ to Moses, in pursuance of which he first uses the term ἀπόστολος. (Kuin.)

1. ὅθεν] for [illegible], 'Thus being the case.' ἀδελφ. ἅγ. The best Expositors are generally agreed that the sense is simply 'Christian brethren and friends.' In interpreting κλήσ. ἐπουρ. μέτοχοι the best Expositors agree in taking κλῆσ. to denote the invitation or offer of the Gospel and its benefits to all who will accept it, and fulfil its requisitions. On the ἐπουρ., however, they are not agreed; some supposing it to regard the nature of the blessing proffered in the Gospel, as being of a celestial kind, (see Phil. iii. 14. τῆς ἄνω κλήσεως) far exceeding those of the law in spirituality and value. Others think it respects the origin of the offer, as being from heaven, by being promulgated by one from heaven, even Christ (see [illegible]) which latter view is established [illegible] v. 4, and xii. 25. [illegible] Kuin., who take [illegible] put for κλῆσ. [illegible]. Κατανοήσατε, 'attentively consider.' An expression used to solicit attention to what is of high moment. Τὸν ἀπόστ. καὶ ἀρχ. Of these terms the former designates Christ as legatus, [illegible] (as in John iii. 34. v. 38. xvii. 18. xx. 21. [illegible]) and is adopted because of the comparison with Moses, who was sent. In ἀρχ. there is involved a comparison with Aaron, the first and most eminent ἀρχιερεύς. It is meant, that as Aaron was the ἀρχιερεύς of the old covenant, so is Christ of the new and better one, who is therefore of higher dignity, making that real atonement for men, of which the sacrifices offered by the High Priest was only the type. Yet the idea of covenant in ὁμολογ. may be rather supposed than expressed; for though the Classical writers use the word in the sense covenant, and Philo calls the High Priest [illegible] τῆς ὁμολογίας, it is no where in the N. T. used in any other sense than profession, which the most eminent Expositors have now adopted, taking the meaning to be 'our profession of him as our Lord,' τὸν ἀπόστολον καὶ ἀρχ. τὸν ὁμολογούμενον ὑφ' ἡμῶν. But the expression may import Christian faith, as in x. 23. And so it is explained by Chrys.

2. πιστὸν, i. e. as faithfully discharging all the duties of his office of Legate and High Priest, revealing to mankind the will of God. Τῷ ποιήσαντι. Supply ἀπόστ. καὶ ἀρχ. This use of ποιεῖν in the sense constitute is supposed to be founded on the Hebr. [illegible], but a similar usage is found in all languages. Ὡς καὶ Μωσῆς — τῷ οἴκῳ. Founded on Num. xii. 7, where the words are used of Moses. From the context it is plain that οἶκος must, as applied both to Moses and to Christ, mean family, including the more definite idea of Church; and as respects the [illegible]. For the Jewish nation is considered as God's family, and so called in Amos iii. 1. As applied to Christ, it must denote the great family of Christians in the visible Church. See Eph. ii. 19. By the αὐτοῦ, as appears from Num. xii. 7, is meant God.

3. πλείονος γὰρ δόξ. The γὰρ connects with κατανοήσατε &c., introducing another point of view in which Christ is greatly superior to Moses. On the exact nature of the metaphor some difference of opinion exists. Most Expositors suppose the point of comparison to be between the honour due to the founder of a house, and that due to the building itself. Others, and [illegible] the most eminent, suppose it to be between the founder and master of a family, as compared with the family itself. The former is very agreeable to the figure carried on in the context, but not to the sense of that context. Kuin. well annotates thus: "The writer by implication calls Christ τὸν κατασκευάσαντα, the founder and master of a new family, with whom he might very well compare him. For in a family the master held the first place, equal to whom in honour and power was [illegible] (called by the Latins herus minor, Plaut. Amph. i. 2. [illegible]); next to him in dignity was the domestic called [illegible], or steward. Thus the writer of this Epistle makes as great a difference between Moses and Christ, as exists between a family and any member of it, and the founder and master thereof." Comp. v. 6. On the use of οὗτος, 'this person,' see Note on [illegible].

πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν· 4 πᾶς
γὰρ οἶκος κατασκευάζεται ὑπό τινος, ὁ δὲ τὰ πάντα κα-
τασκευάσας, Θεός. 5 καὶ Μωσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ
αὐτοῦ ὡς θεράπων, εἰς μαρτύριον τῶν λαληθησομένων·
6 Χριστὸς δὲ, ὡς Υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ. οὗ οἶκός ἐσμεν 6
ἡμεῖς, ἐάν περ τὴν παῤῥησίαν καὶ τὸ καύχημα τῆς ἐλπί-
δος μέχρι τέλους βεβαίαν κατάσχωμεν. 7 Διὸ (καθὼς λέ- 7
γει τὸ Πνεῦμα τὸ ἅγιον) Σήμερον ἐὰν τῆς φωνῆς αὐ-

4 πᾶς γὰρ οἶκος—Θεός.] There is no little difficulty connected with this passage; not so much respecting the words themselves, as in tracing their connexion and bearing upon the context. Many Commentators, from Wolfius to Stuart, suppose the words to be an argument to show the superiority of Christ over Moses by showing that Jesus is God. But that requires us to supply at the end: 'and Christ is God,' or (with Harum.) 'And such is our Christ of whom we speak.' The argument too, would be brought forward with an abruptness very unlike any other in the Epistle. The sense of the whole passage is, I think, well represented by Abp. Newc.: 'in the following paragraph he who constituted disposed and in order, any Society, hath greater honour than that Society, or any part of it. But, I dare conclude, the Maker, I speak on, as the Bible represents it, of God. (Gen. 1. 18.) I say, "he who framed the household." For every religious or civil body has some Head, the Lawgiver, for instance, when they were more nearly constituted out of Egypt, and received the law at Mount Sinai: but he supreme and ultimate Head of all things is God.' The view of the sense is confirmed by the researches of Dind. and Kuin., and leaves no difficulty except to account for the Apostle's having used this. All would, indeed, be easy, if we might (with Macknight) supply also (from the words 'who having delegated his authority to his Son has made him Lord of all') but this we are not warranted in doing. Neither is it necessary: for in the course of the next sentence, the Apostle shows by what right, namely, in quality of Son, Christ had such authority as made Him Lord of all. The words seem to have been added to show the Jewish bigots that he does not magnify Christ to the injury of God. Τὰ πάντα means 'all of them,' viz. those dispensations. The καί at the commencement of the next verse means 'and,' namely, as

5, 6. The θεράπων is opposed to the Υἱός a little after, though the term is properly opposed to ἄνεμος as denoting the wind (equivalent to any business as constant to or under the direction of the principal, i.e., the ἄνεμος, and is synonymous with οἰκόνομος. As however, this has been shown to be inconsistent to ἄνεμος, there is no anomaly. The next words εἰς μαρτύριον τῶν λαληθησομένων subjoin Moses' service, namely, to deliver to the people what was to be published and taught from God, in the future dispensation. For such is the sense, if more be meant (with most recent Expositors, to denote testimony to the introductory to a more perfect dispensation. For such is the sense, if more be meant (with most recent Expositors, to denote

testimony but if it be understood in the more usual signification of witness, the meaning will be (as Dr. Burton expresses it) that 'the commission of Moses was merely to bear witness to the higher revelation which was afterwards to be made by Christ.' As, however, the words are in some measure, explanatory of θεράπων, the former view seems preferable, though perhaps the latter sense may be admitted too. For more is for us to μαρτυρεῖν, to teach or give directions. See Heinr. This may be, as Theophyl. says, for υἱὸς καὶ κληρονόμος, equivalent to a mere. From the structure of the verse it is plain that ἐπὶ τὸν οἶκον must here be repeated. The opposition, too, is not only between θεράπων and υἱός, or κύριος, but between ἐν τῷ οἴκῳ and ἐπὶ τὸν οἶκον, to show the difference between Moses and Christ. The former was part of the family, the latter over the family as master of it. Here it is doubted whether οὗ or οὗτινος be the true reading. The former is greatly superior in external authority. But in such a difference of manuscript evidence as of little weight, and every thing must depend upon comparative fitness. And here οὗ is, I think, superior, as yielding a sense more appropriate to the idea of a house involved in Υἱός. This reading is supported by the Syr. and Vulg. Versions, and preferred by Griesb., Wahl, Carpz., Heinr., Kuin., and others.

6. οὗ οἶκός ἐσμεν ἡμεῖς.] Some MSS. and Versions have ἐσμεν, which is preferred by certain Critics on the ground that otherwise the article would be required at ἐσμεν. But it has been shown by Bp. Middl. that such is not the case, and that, as to sense, it makes no difference. As only four MSS. have the reading, we may well suspect it to be an error of the scribes, who would be more likely to write οὗ than ὡν. In the next clause, τὴν παῤῥησίαν καὶ τὸ καύχημα may be referred, not considered and joy of hope, i.e. of the hope of salvation by the Gospel. Τὴν παῤῥησίαν, boldness, has reference to the εὐλογία, or profession of faith, mentioned and intro. 14. κρατήσωμεν τῆς ὁμολογίας, so also x. 14. ἐχόντες παῤῥησίαν εἰς τὴν εἴσοδον τῶν ἁγίων, and in a similar sentiment at 6. ἀσφαλῆ καὶ βεβαίαν τὴν παῤῥησίαν ἔχομεν. The same sentiment occurs at 14. The expression τὸ καύχημα τῆς ἐλπίδος is added to further illustrate the idea contained in παῤῥησία, as not only a confidence, but a joyful one. Βεβαίαν is joined to ἀρχὴ with which so being the more important noun, determining the precise sense. Κατέχω in this sense occurs at 14. 1 Thess. 'the end of life,' as 1 Cor. 1. 8.

7. Διὸ καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον—σήμερον, time to

8 τοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν, Ps. 95. 8.
ὡς ἐν τῷ παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ πει- Exod. 17. 7. Num. 20. 13.
9 ρασμοῦ ἐν τῇ ἐρήμῳ· οὗ ἐπείρασάν με οἱ πατέρες
ὑμῶν, ἐδοκίμασάν με καὶ εἶδον τὰ ἔργα μου τεσσα-
10 ράκοντα ἔτη· διὸ προσώχθισα τῇ γενεᾷ ἐκείνῃ, καὶ
εἶπον· Ἀεὶ πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ ἔγ- Ps. 95. 10.
11 νωσαν τὰς ὁδούς μου· ὡς ὤμοσα ἐν τῇ ὀργῇ μου· Num. 14. 21.
12 Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου. Βλέπετε, Deut. 1. 34.

ably employed as a direction to connect the warnings in these sentences, as exhortation, referring to vv. 11) to constancy in the profession of a religion which furnishes such a joyful hope. And, as a foundation for it, and to increase the gravity of the admonition, the Apostle employs Ps. xcv. 7—11. Διὸ (wherefore) i.e. such being the superiority of Christ to Moses. Many eminent Expositors, indeed, refer the διὸ to βλέπετε in v. 12, regarding the intermediate portion as parenthetical. That, however, is not a little harsh, and it is better, with Bengel, Delitzsch, etc. Kuin., to refer it to the σκληρύνητε in v. 8, in the sense "Wherefore (as the Holy Spirit speaks by the Prophet, whose words I make my own) to day &c. Intervening with the exhortation is a parallel between the state of the people of Moses (i.e. the Jews in the wilderness) and that of the family of Christ, i.e. Christians under the Gospel, who are proceeding through the wilderness of this world to the heavenly Canaan, the rest which remaineth for the people of God in heaven. The promise of the earthly rest given by Moses to the Israelites is paralleled with the glad tidings preached by Christ in the Gospel. The grace and mercy shown to the former is paralleled with that vouchsafed to us Christians; and the important lesson is read that as that grace was meant to produce in them faith and obedience, so was that to us conferred to keep us in fidelity devoted to God and the Gospel. Finally, as the message of mercy did our fathers no profit, because we embraced in faith, they even increased their condemnation and brought them under God's wrath unto temporal destruction, so we Christians, by the same evil heart of unbelief may incur God's wrath unto perdition. Of course the application being two-fold, many of the words, as we shall see, must be understood accordingly. In the Psalm that means, as Dr. Bennett and Mr. Stroner observe, "the voice of Me, whom you have just declared to be your shepherd." And they aptly compare Isai. x. 16—18, which is a good commentary on the verse here, the expression being equivalent to the ἐλεγχοῦ ἐπιτιμᾶν πάντα v. 1. The σήμερον is very emphatical, and is explained by ἕως. It marks "the very time, viz. of the admonition, ἀχρὶ οὗ τὸ σήμερον καλεῖται, see also vv. 7) since that name is the "day of salvation." See 2 Cor. vi. 2, compared with Isai. xlix. 8.

8 μὴ σκληρύνητε τ. κ.) i.e. "Be not obstinate and disobedient (as your forefathers were)." See Ps. lxxxiii. 8. The words ὡς ἐν τῷ παραπικρασμῷ are well rendered by Kuin. "ut [fecit] factum fuit, qui a rebellione dicitur, tempore tentationis et locorum Massa" and he shows that even in the Psalm Meribah and Massah are not used as proper names, though that use is hinted at, and that the place where the provocation and temptation occurred, was in later times by Moses Massah and Meribah, as appears from Exod. xvii. 7. Moreover, the use of the words is appellative was more adapted to the purpose of the Epistle, namely admonition. The Article may be here used εἰν ἐξοχῇ, for though the Jews provoked and tried the patience of God throughout the whole of their journey through the wilderness (five particular provocations being mentioned, viz. Exod. xvi. 2 xvii. 2—9, xxxii. 19, Num. xi. 3, xx. 24, Deut. i. 34 sq.) yet the occasion in question was the last and most signal instance when God swore in his wrath that they should not enter into His rest.

9 οὗ) This, as the best commentators are agreed, is for ὅτε. And in εἰς τὸ τ. ε. put him to proof, to see what he would do) there may be a comma. Καὶ εἶδον (viz. Rosenm. Dind. and Kuin. render "although they saw." Better, as Dr. Bennett "although they had seen," which is required by the Hebrew, and the sense of καί, like that of the Hebrew ו, is not yet apparent. By the forty years are denoted the wonderful works wrought for their preservation and protection as a people, and their maintenance in the desert.

10 διὸ) Yet it is added by the Apostle to make the words following more impressive. Προσωχθίσα is best rendered "I was grieved with," the metaphor being the same as in προσοχθίσας and προσοχθίσω (though in ἀνοίκτοις ἐπιπόνοις), the word signifying, as used of a ship, to anchor on the shore. This figurative sense occurs also in Herodotus iii. 25 ἐν ἐνὶ ἔθνει προσοχθίσας ἀνέχεται and Lucian xxxi. 49. There is however, a compound notion of hatred and abhorrence. The word often occurs in the Septuagint, but was aptly used in the Greek to strengthen the sense, and it is rendered by the verb ἔχθω, to which it adverts. Καὶ ἐν πᾶσι may be of limited of the afflictions, as appears from the words following, which are explanative, and Bengem emphasis not a simple assurance, but the not caring to know, or even disappointed, as far as they might know.

11 οὕτω) See above "wherefore," as often in the later writers. Ὡς ὤμοσα) So the Hebrews used כאשר in the latter clause of an oath which, can then be to do to me if (כי) I swear &c. See the Lexicons, form. Sam. iii. 17, 2 Sam. iii. 35, 2 Kings vi. 31. The former part of this oath was somewhat omitted, and so had then the force of a strong negative, see 2 Sam. xi. 11, 1 Sam. xx. 43, xxiv. 7 (Stuart). Τῇ ὀργῇ μου, i.e. the rest which I had promised for them. The word is connected with καταπαύσει to Deut. xii. 9.

ἀδελφοί, μήποτε ἔσται ἐν τινι ὑμῶν καρδία πονηρὰ ἀπι-
στίας, ἐν τῷ ἀποστῆναι ἀπὸ Θεοῦ ζῶντος· ἀλλὰ παρακα- 13
λεῖτε ἑαυτοὺς καθ' ἑκάστην ἡμέραν, ἄχρις οὗ τὸ σήμερον
καλεῖται, ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν ἀπάτῃ τῆς ἁμαρ-
τίας· μέτοχοι γὰρ γεγόναμεν τοῦ Χριστοῦ, ἐὰν περ τὴν 14
ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατάσχωμεν·
ἐν τῷ λέγεσθαι, Σήμερον, ἐὰν τῆς φωνῆς αὐτοῦ 15
ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν
τῷ παραπικρασμῷ. τίνες γὰρ ἀκούσαντες παρεπίκραναν; 16
ἀλλ' οὐ πάντες οἱ ἐξελθόντες ἐξ Αἰγύπτου διὰ Μωσέως.
τίσι δὲ προσώχθισε τεσσαράκοντα ἔτη; οὐχὶ τοῖς ἁμαρ- 17
τήσασι, ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ; τίσι δὲ ὤμοσε 18
μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ, εἰ μὴ τοῖς
ἀπειθήσασι; καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν 19

13. πονηρὰ] 'wicked, sinful.' In ἀπιστία we have the Greek word for an subject as Ἀποστ. ἀπὸ Θεοῦ denotes to apostatize from God or to quit the Gospel.

14. τὴν ὑπόστασιν] Carpz. shows that under ὑπόστασις is comprehended 'teaching, admonition, entreaty, consolation, representation, &c.', each, to his mind, as the case might stat. Καυχᾶσθαι for ἀλλήλους ἀσκεῖν. Ἄχρις—καλεῖται. A forcible expression importing 'as long as it can be said "To-day do so" (or as the words of Dr Burgess) 'so long as you are allowed to consider the time as unexpired in which God invites you to hear his voice.' Ἵνα μὴ σκληρυνθῇ q. d. (I use these means,) that none may, by neglect of them, be hardened and grow callous to all reasoning. Ἀπάτῃ τῆς ἁμαρτ. is by the best Expositors ancient and modern understood of the delusion to unbelief and apostasy. But ἁμαρτ. may be taken of that corruption of our nature, the ἀγκύλωσις τοῦ κόσμου which binds the understanding and by giving undue weight to carnal reasonings, plunges men into unbelief and sin.

14. μέτοχοι γὰρ—κατάσχωμεν] The γὰρ refers, I conceive, to the admonitions at v. 6, which is cited as the subject of the exhortation at v. 13, q. d. [κατέχετε τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος μέχρι τέλους βεβαίαν] μέτοχοι γὰρ γεγόναμεν. By μετ. τοῦ Χρ. is denoted conjunction with Christ and his Family, which is generally implies participation in the benefits of his Gospel, See Joh. xiv. 11, and 1 Cor. i. 3. Καυχᾶσθαι is referred to be expressed or, and suspensive of on a conditional. Supply μόνον. Ὑπόστασις is synonymous with the ὑποστάσεως at v. 9. Ἄχρι τοῦ τέλους, 'a for τοῦ ἐξ ἀρχῆς ὑποστάσεως, 'constancy in the profession of the Gospel.'

15. ἐν τῷ λέγεσθαι· Σήμερον &c.] These words seem rightly supposed by Abr. Ben., Dind., and Kuin. not to connect with v. 13, but to refer to what follows, being partly a confirmation of what was said at vv. 12 & 13, and partly a preparation for what is to be said. Ἐν τῷ λέγεσθαι is put for καθὼς τὸ λεγόμενον (see Theophyl.) or rather we may render it, with Kuin. 'While (I say) it is said, the warning is founded in verse years, To-day &c.' See on the Λόγιον at v. 11.

16. τίνες γὰρ—Μωσέως] The words are commonly taken declarative, in the sense expressed in our common version. And and Kuin., however, have shown that this is by no means agreeable to the design of the Apostle which (to use the words of Stuart) is to lead the minds of the reader to consider the specific sin, v. 8, which occasioned the ruin of the ancient Israelites and which would involve their posterity in the like condemnation. The text Expositors ancient and modern are agreed that the sentence is interrogative and may be rendered 'ηὐ nam quos ex Aegypto vocaverat Deum irritarunt? nonne omnes qui Mosis ductu ex Aegypto egressi sunt?' the ἀλλ' being, as often, taken with limitation. So Stuart renders 'Who now were &c. If I not rather ask or may ought I not ask (but not all who came out of Egypt do this?' In the above sense however, Kuin. takes some well founded exception, and, after remarking that you in interrogation is rather nam and enim, and that ἀλλὰ even in interrogation 'objecturo et occupationem notat,' says that the sense fully expressed would be 'Quidam veritatem convertunt nam negari potest, Omnes qui ex Aegypto exierant?' and vice versa 'Omnes qui ex Aegypto exierant?' Hence thus does it that those rebellious persons had not yet been benefited by God.

17—19. The general sense, apart from the difference of the mode of expression, is that expressed by Kuin. as follows 'But what was the fate of those Israelites whom God had brought out of Egypt, and blessed with so many and great benefits, who had revolted from God? their carcasses were strewed in the wilderness, and they attained not to the rest, the happiness appointed for them by God. I use the meaning to hint what will be the fate of his readers, if, by receiving from God benefits beyond that of the promised land, they imitate the unbelief and disobedience of their forefathers and apostatize from Christ.' Kuin. observes that the terms ἁμαρτ., ἀπείθεια, and ἀσέβεια are used pro-

1 εἰς ἀπιστίαν. IV. Φοβηθῶμεν οὖν μή ποτε, καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ, δοκῇ
2 τις ἐξ ὑμῶν ὑστερηκέναι. καὶ γὰρ ἐσμεν εὐηγγελισμένοι, καθάπερ κἀκεῖνοι· ἀλλ' οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους, μὴ συγκεκραμένους τῇ πίστει τοῖς ἀκούσασι.

unanimously as unnecessary, the sin of the Israelites being entirely to their and consequent destruction from him. Bound indeed to use the words of Cowper, is sure to err, being, as Bp. observes, the origin of all sin, as faith of all virtues. In ἀπιστία ἀπιστίας ἀν τ. ἀ. there is a graphic representation of destruction by a violent death. If ἀπιστία were substituted for ἀπιστία it would, indeed, be yet more so. But ἀπιστία has the force of itself suggesting the idea of a sudden and violent death. See Ex. xx. 11. Judg. iv. 22. 1 Sam. xxvi. 8. Rocks (which expression he mentions, as apart from the context, was left to be put, by open leaves, for Dr. Burton himself). But the ἀπιστία is to be retained, as being more graphic and true to nature. (see Ps. xcv. 8.) It was that, from the accounts of Oriental travellers, that in places where carcasses are usually left, the sinews, as leg and arm bones, are soon in that state left by the vultures, and those continue for a long time uncorrupted.

Δόκει may denote serious assertion rather than swearing properly so called. Stuart remarks that 'the manner in which these words were declared in Numb. xiv. 21. 28. and Deut. i. 34. extracted from the proper form, and the reason stated for that criterion, together with the reasoning of the Apostle, would lead us to suppose a solemn oath taken from the heavenly Canaan also, or even the rest of God.'

— καὶ γὰρ, &c. as then. Καὶ is often thus used, forming the first link of a chain of reasoning. Hesych. is wrong, as evident by some recent Expositors would not. It is well observed by Grotius, Cowper, and Bp., that both ἔργα and ἔργοις are taken personally, and the sense is simply 'we see (in the story and the event) in other words, we are authorized to infer from the story and the event, that the reason why they could not enter was their unbelief.'

IV. The Apostle now treats the history as generally as (Gen. ii. 2. 3.) appertaining to the case of Christians. Οὐδὲ γὰρ ἐν τῷ ἑβδόμῳ, that a place of entering into God's rest is still made to Christians, as it was to the people of Israel, v. 1. 2., and as to which he (Paul) and all addressed, v. 3. Now that the rest spoken of in the Hebrew Gospel on Ps. xcv. is not a mere temporal rest in the land of Canaan, but also a future and heavenly rest is evident. Because God's rest is such a rest as God enjoyed when he had finished the work of creation and consequently a spiritual heavenly rest, v. 3. 4., however he meant of the rest, 'the rest of God' spoken of by rest, argues that the promise excluded another rest besides that of Canaan, a rest remaining (ὑπολείπεται κατ. v. 6.), because since it remains that some must enter into the rest spoken of in the oath, and they to whom the promise was first given do not enter in by reason of unbelief, it follows that a rest must be intended into which all the believers may enter, and consequently a future and heavenly one, v. 9. and as God rested on the seventh day from his work, so he (Israel) was appointed among the rest a day (one after they had been in possession of the promised land), and consequently he must have intended another rest than that of Canaan, vv. 7, 8. There remains, therefore, a spiritual and heavenly rest for the people of God, into which those who enter shall cease from their labours, as God rest from his work of creation, v. 9. 10. Hence it follows the duty of labouring to enter into it, v. 11. 13. (Holden.)

1 φοβηθῶμεν.] The sense is 'let us solicitous,' where see Ps. ii. 12. μετὰ φόβου καὶ τρόμου τὴν σωτηρίαν κατεργάζεσθε. Then to shewn the nature of the promise and of the rest bestowed. Καταλειπομένης ἐπαγγ. It is not agreed whether the sense is, 'yet promised,' or 'being promised.' The signification exists, or seems, to found both in the Scriptural and Classical writers, but Alford has shown that that would here require ἐπαγγελίας ἐπαγγελθείσης. (Read the latter sense, 'the promise being still left, is far more accordant to the context, implying (as Dr. Burton observes) that the promised rest had not yet been enjoyed, but was still for others to enter upon. Τινὲς ὑστερεῖν ἔοικε, to come too late for a thing, and miss of it. Δοκεῖ τινὶ of obtaining any thing. The word is generally considered as pleonastic; but the best commentators ancient and modern have seen, that it is here introduced to soften the harshness of the sense, as in 1 Cor. vii. 40. and other passages cited by Kuinoel and Stuart.

2 καὶ γὰρ ἐσμεν εὐηγ.] The sense seems to be, 'for we, (Christians) also have the same promise (of a rest) been made.' Some eminent Expositors, indeed, think that a message, not a promise, is to be understood, or meant. But seems, however, may be comprehended. Ὁ λόγος τῆς ἀκ. A Hebraism for ὁ ἀκουσθεὶς λόγος, 'the word heard by them.' See Rom. ix. 6. 1 Thess. ii. 13. Dr. Burton thinks it may mean here, that the word entered only into their ears, and did not sink into their hearts.

— μὴ συγκεκραμένους τῇ πίστει.] Many eminent Expositors suppose ἀκούσασι to be used by a figure taken from the concession and digression of time, and the conversion to account. This, however, is somewhat far sought, and it is better, with others, to suppose ἀκούσ. a figure derived from the nature of Hebrew idioms, and denoting a complete union, by Menander and by Wisd. xvi. 9. λόγῳ ἀνομοίῳ μὴ γεγονὼς συγκεκραμένος ἔφθη. Thus the sense is, as Stuart renders, 'not accompanying it.' Τοῖς ἀκούσ., 'of the two accessories.' Instead of συγκεκραμένοις, several MSS. have συγκεκραμένοι, which is approved by Mich., Wetst.

Ps. xcv. 11. 'εἰσερχόμεθα γὰρ εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες, καθὼς 3
εἴρηκεν· Ὡς ὤμοσα ἐν τῇ ὀργῇ μου· Εἰ εἰσελεύσονται
εἰς τὴν κατάπαυσίν μου· καίτοι τῶν ἔργων ἀπὸ κατα-
Gen. ii. 2. Heb. viii. 11. βολῆς κόσμου γενηθέντων. [5] Εἴρηκε γάρ που περὶ τῆς 6
ἑβδόμης οὕτω· Καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ
τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ· καὶ ἐν
τούτῳ πάλιν· Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν 5
μου. Ἐπεὶ οὖν ἀπολείπεται τινὰς εἰσελθεῖν εἰς αὐτὴν, καὶ 6
οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον δι' ἀπειθείαν·—

Gresb., Heinr., and Vat., and edited by Matt.). But I agree with Kuin. that the common reading ought to be retained, as yielding a good sense, and being rather less usual than συγκατα-μιγεῖσι. Moreover, συγκαταμιγεῖσι might easily creep in by reason of the ταῖς ἀκοαῖς preceding.

3. The sense of this verse is, as Kuin. observes, obscure from extreme brevity, arising from the writer's pen being scarce adequate to the rapid celerity of his thoughts, as also from the Jewish cast of reasoning. Hence several modes of interpretation have been propounded, especially by the recent Expositors, which, however, I agree with Kuin., are on various accounts inadmissible. The ancient and common interpretation is recommended by its simplicity and suitableness to the context. It is thus observed by Kuin., that the writer here intends, though briefly, what he meant by the καταπαυσις τοῦ θεοῦ in the Psalm, namely, a quiet and calmly similar to that which God enjoys, to which, he says, Christians are to aspire, after having gone through the troubles of this life. Thus in Levit. xxv. 13 they are said to "rest from their labours." See also Wisd. iv. 7. He compares the rest and felicity to be expected by Christians in heaven to the rest of God after the work of creation was ended, (v. 4) the Sabbath, (calling it σαββατισμός, v. 9, 10.), it being a saying of the Jewish Doctors, that he sabbath was an image of the future rest of Christ departed after the resurrection. See Wets. and Schoettg. Ἐπειρηκέναι is said to be for ἐπεκαθέσθαι, which, however, is not very necessary. Render: We are to enter. The ναί is interpreted ἐπεί, though it should seem to refer to a cause or fact. It is rightly remarked by Kuin. that the οἱ πιστεύσαντες are opposed to the τοῖς ἀπειθήσασι at vv. 18, iv. 2. The καίτοι signifies (as the best Commentators are agreed) ἐπεὶ καίτοι, "namely," or, "and indeed such a rest as God enjoyed (when he rested) from his works after the creation of the world." The true ellipsis at καίτοι is καταπαυσις ἐστι. See vv. 4 & 10. The Article τῶν refers to τοῦ θεοῦ omitted. Ἐκβεβλημένων must signify "gone through" or completed, and ἀπὸ καταβολῆς, after the creation. As to the two new interpretations here propounded by Kuin. and Rück., though learned and ingenious, they are liable to considerable objection, and the common construction and interpretation is value for the difficulty.

The chief difficulty, however, is in supplying what is wanting to the sense at the second clause of the verse, rather ἐφάνεν &c. It seems best to understand after εἴρηκεν the words καὶ τοῦ πιστεύσαντος, to correspond to the οἱ πιστεύσαντες which, indeed, expressly this addition. And such omissions of words serving to show the reference, or indicate the application are very frequent after the formulas καθὼς γεγραπται and such like, of which καθὼς εἴρηκεν here is one, being equivalent to the καθὼς εἶπεν at Joh. x. 24. and elsewhere, and the καθὼς εἴρηται just after. One example must suffice. 2 Cor. vi. 16. ἡμεῖς γὰρ ναὸς θεοῦ ἐσμεν ζῶντος καθὼς εἶπεν ὁ θεὸς· ὅτι ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπερι-πατήσω. Now in such a case the formula merely means that some truth adverted to may be collected from the words thus introduced. I am here the meaning is, that the truth just mentioned may be collected from the words of God concerning the faithless Hebrews, that they should not enter into the rest, implying that the faithful would.

4, 5. Here the Apostle further proves that the rest in question is the rest of God, and consequently heavenly and spiritual. The force of the argument is in the αὐτοῦ and μου, for the word τοῦ ἁβ. must not be regarded as the subject spoken of, as indeed, is plain from the words themselves of the quotation. And, therefore, the intent cannot be (as Dr. Hunter supposes) "to refute an argument of the Jews, that they had entered into this rest promised when they had the institution of the Sabbath." The purpose of the περὶ τοῦ ἁβ. simply is, to make the reference in τοῦ more definite, and therefore Λεγων may be supplied. Thus there will be a sort of reference, in the among the ancients and found both in the Septuagint and Classical writers, by which, as books were not divided into Chapters, a division was made according to the prominent subjects and where treated. See my Note on Thucyd. i. 6. ἐν τοῖς ὑστέροις τῶν Περσικῶν λόγων. At ἐφάνεν supply a verb of an expressed, and sometimes left to be understood.

6. ἐπεὶ οὖν—ἀπειθείαν. The only mode of so interpreting this sentence as to make it agreeable to the context, is to suppose (with several eminent Expositors) that here, as occasionally elsewhere in this Epistle and all the writings of St. Paul, the conclusion of the argument is left to be supplied, which may be done thus: it follows that of ἀνθρωποι εὐαγγελιζόμενοι εἰσῆλθον διὰ πίστιν. And this is the best basis to the present case, since a conclusion corresponding to it is introduced at v. 9., most both for the argument at vv. 7 & 8., and also for that in the preceding verse. I have pointed accordingly.

7 [h] πάλιν τινὰ ὁρίζει ἡμέραν, Σήμερον ἐν Δαβὶδ λέγων, μετὰ
τοσοῦτον χρόνον· καθὼς εἴρηται· Σήμερον, ἐὰν τῆς φω-
νῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας
8 ὑμῶν. εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ
9 ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας. ἄρα ἀπολείπεται σαβ-
10 βατισμὸς τῷ λαῷ τοῦ Θεοῦ. ὁ γὰρ εἰσελθὼν εἰς τὴν κα-
τάπαυσιν αὐτοῦ, καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων
11 αὐτοῦ, ὥσπερ ἀπὸ τῶν ἰδίων ὁ Θεός. Σπουδάσωμεν οὖν
εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ
12 τις ὑποδείγματι πέσῃ τῆς ἀπειθείας. Ζῶν γὰρ ὁ λόγος
τοῦ Θεοῦ καὶ ἐνεργὴς, καὶ τομώτερος ὑπὲρ πᾶσαν μάχαι-
ραν δίστομον, καὶ διικνούμενος ἄχρι μερισμοῦ ψυχῆς τε καὶ
πνεύματος, ἁρμῶν τε καὶ μυελῶν· καὶ κριτικὸς ἐνθυμήσεων
13 καὶ ἐννοιῶν καρδίας· [i] καὶ οὐκ ἔστι κτίσις ἀφανὴς ἐνώπιον

9. h The argument here is not very clearly expressed, but it may be laid down, with Whitby and the best expositors, as follows: 'And more than a thousand years after the Israelites had been entering into the rest, and at that time still future, God repeated an assertion about the Gospel; for Joshua did not give the rest, which God called the rest of God, otherwise the Holy Ghost would not so long after that, in David's time, have spoken of another day of entering into a rest. It follows, therefore, that there must be yet another rest remaining for the people of God.' See more in Sect. 17. The term ἡμέρα (which is very rare) is a phrase used for convenience, partly to distinguish between the rest of God spoken of might to the Israelitish rest, and partly by this contrasting it with the Sabbath, to shew that that was a symbol of the true and spiritual sabbath of which those Israelites had the rest and foretaste of the moral law.

10. ὁ γὰρ εἰσελθὼν—Θεοῦ] The best Expositors from Chrysostom, to Kuinoel, are agreed that this sentence is to shew that God's rest, into which those Israelites are to enter, may in a certain sense, be called God's sabbatism.

11. On the concluding position the Apostle engages [illegible] of consideration, and thus [illegible] after this rest. [illegible] 'lest any one fall, perish by the same example of unbelief and contumacy.' There is here an Hypallage [illegible]

12. It is worthy observing the unity which shall not either [illegible] Christ, the Apostle now returns to the main subject of the demonstrations of God against unbelief and apostacy. And here he expresses himself with [illegible] though in the same time different phraseology, in so expressing which and determining the scope of his passage, the preceding context is our best guide. By this it appears that ὁ λόγος τοῦ Θεοῦ must not be taken, with many, of the word of God in general, but with best Expositors, only of the Scripture declarations of the Spiritual church. Now the [illegible] words are [illegible] 1. 4. 5) and to be [illegible] ἐνεργὴς, [illegible] and ethicacy, even in [illegible] and to be distinguished [illegible] Christ, Eph. [illegible] ἐνεργὴς [illegible] and efficacy is then figuratively [illegible] [illegible] and total than the double edged sword (like our battle-axe) with which the heroes of antiquity used to cleave down whole ranks. See Eustath. Hom. Iliad. [illegible] the Sword of God is [illegible] which is represented to him as [illegible] a sharp two-edged sword coming from his mouth [illegible] would cut as it were had a sharpened or [illegible] (Rev. [illegible]) The efficacy is [illegible] further set forth by comparing it to the [illegible] effects produced on the body by the [illegible] instrument, as by cutting asunder the joints or to divide the joints and marrow [illegible] to divide the joints, [illegible] into two parts and so at once, separate the soul or spirit from the body and other constituent [illegible] This seems to be simply the [illegible] not [illegible] with many and learned [illegible] between the [illegible] and [illegible] the [illegible] and [illegible] philosophical [illegible] to the passage.

The words following are spoken of the [illegible] another piece of instruction, grafted on the former, and suggested by the [illegible] [illegible] And I should [illegible] Hindl., Kuin., and Scott [illegible] that the [illegible] [illegible] from [illegible] [illegible] and there is no other place but the [illegible] [illegible] to judge of [illegible] of. The general sense seems to be, that God does [illegible] the inmost recesses of the heart, as well as the actions of men and consequently no secret purpose of unbelief, much less any open defection from the Christian religion, will escape unpunished. See 13 ad., below, and Sect. 2.

In the next words the [illegible] further developed. [illegible] there is nothing so [illegible]

αὐτῷ, πάντα δὲ γυμνὰ καὶ τετραχηλισμένα τοῖς ὀφθαλμοῖς
αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.
14 Ἔχοντες οὖν ἀρχιερέα μέγαν, διεληλυθότα τοὺς οὐρα-
νούς, Ἰησοῦν τὸν υἱὸν τοῦ Θεοῦ, κρατῶμεν τῆς ὁμολογίας.
15 Οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθῆσαι ταῖς
ἀσθενείαις ἡμῶν, πεπειρασμένον δὲ κατὰ πάντα καθ' ὁμοιό-
τητα χωρὶς ἁμαρτίας. 16 προσερχώμεθα οὖν μετὰ παῤῥη-
σίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεον, καὶ χάριν

[heart is of the heart] which is concealed from
[illegible] man, but everything is and open (or exposed)
to the view of him with whom we have to do,
and to whom we render an account. The general
meaning intended by τετραχηλισμένα is evi-
dent, but on the nature of the metaphor some
difference of opinion exists. See Dind. and Kuin.
The most probable opinion is, that it is taken from
the winding back the head so as to expose the
neck, as in slaughtering an ox, or executing
criminals, and which was especially necessary
for the ἔργα just mentioned. Thus
the sense is, that all evil doubtless as well as
actions are exposed to the view, and must meet
the awful judgment of the great Judge. Πρὸς
ὃν ἡμῖν ὁ λόγος may signify rather, 'with whom
we have to do' or 'to whom we have to give an
account,' but the latter interpretation, which is
adopted by the best Expositors ancient and mo-
dern, is more agreeable to the context, especially
what is expressed in ἀρχιερεὺς and implied in κρατῶμεν.

14—16. The Apostle now returns to a subject
only hinted at, supra iii. 1, where he calls
Christ the ἀρχιερεὺς of the Christian religion.
And this comparison of Christ with the ἀρχιερεῖς
and the Levitical priesthood intermixed with
occasional warnings and threatenings, extends
to c. ix. 14, where terminates the *doctrinal*
part of the Epistle. The reason why this sub-
ject is treated of so much more at large than any
other is from its great consequence as having a
direct bearing on the most important part of our
Lord's office, his Atonement for us by the sacri-
fice of himself. The μέγας has much emph-
asis, adverting to those points of superiority
of Christ over Moses above mentioned. Διεληλ.
τοὺς οὐρανούς, 'who has passed through the
heavens,' viz. so as to reach the seat of the
majesty on high. The Jews reckoned three
heavens, the aerial, the sidereal, and the highest
heaven, or the essence of God and the Angels,
called by Strach. xxi. 18. ὁ οὐρανὸς τοῦ οὐρανοῦ,
and in Lu. xxiii. 43. παράδεισος. See 2 Cor.
xii. 2, and Note. So here were three divisions
of the temple, the Court, the Sanctum, and the
Sanctum Sanctorum, as the furthest, of which
and through the Veil that led it from view the
High Priest passed once every year. Thus the
passing in the one case is contrasted to the pass-
ing in the other, and by passing to the highest
heaven is implied completion of the work of
expiation, and an access to God fully obtained.
Τῆς ὁμολογίας is to be taken as at iii. 1, where
see Note.

15. οὐ γὰρ ἔχομεν—ἁμαρτίας.] This is meant
to encourage them to follow his admonition, by
meeting a tacit objection, as if the great High
Priest were a personage too exalted to concern
himself with their miseries. To which it is an
swered, that he is not such, but (what Says is
another point of superiority in the new ἱερωσύνη
over the old) one who can sympathize with our infir-
mities. So ὁμοιότης is used in the Septuagint and Eccl.
And this is a much more noble notion of the mercy resul-
ting from human reality. The ἀσθένειαι, sorrows
but especially infirmities, and temptations (see
καθ' ὁμοιότ. and ὁμοιο, for example, or more
πάντα ὁμοιο, as Origen and Theophyl. ex-
plain). It is well observed by Stuart that "he
does not say, that temptations had no effect
upon him as upon us, but only that he was exposed to be assailed
by them, in like manner as we are. He possessed
a nature truly human, v. 14, 17. He was, there-
fore, susceptible of being excited by the power
of temptations, though he never yielded to
them. Χωρὶς ἁμαρτίας is strongly expressed
by some ancient and many eminent modern
Expositors to mean 'without giving way even
those affections' (a sense I grant, and keep
plain from the καθ', and the verses before the
common interpretation to the contrary, which is
'without yielding to or having committed sin,' which is also
decidedly adopted by Kuin., who confirms it
from v. 4 and v. 24 or v. 26. 1 Pet. ii. 22. 1 Joh.
iii. 5. As, however, ὁμοιο has two senses, so
here the former may be *intended*.

16. προσερχώμεθα—χάριν.] Here is con-
tained an inference and exhortation, founded on
the foregoing doctrine. "Let us approach (as
we may) with confidence, (trusting we shall
receive what we ask in prayer)." Heyl and
Kuin. have shown the exact propriety of the
term προσερχ. from the circumstances of the
worship of the Jewish people in the Temple, who
were not admitted to approach even the altar of
holocausts, unless when they offered a sacrifice.
In θρόνος τῆς χαρ. there is not, I conceive, an
allusion to the Jewish notion of God's having
two thrones, of mercy and of judgment, but
rather (as the best Commentators suppose) to
the ark of the covenant (the mercy-seat, Exod.
xxv. 22) where God was represented as sitting
enthroned, hearing the supplications of the peo-
ple, accepting their oblations, and dispensing
εἰρήνη and χαρά. The θρόνος must be under-
stood as that of God, on which also Christ sat
at his right hand. Λαμβάνω and εὑρίσκω are
synonymous, though the latter is rather the
stronger term. Ἔλεος and χάρις, too, are cor-
relatively synonymous, the gracious dispensations of
God being called his ἔλεος to him, or to
worthless. Here, however, the terms have a
distinct sense, corresponding, I conceive, to the
two ideas involved in ἀντίμισθον [illegible]

1 εἴρηται, εἰς εὔκαιρον βοήθειαν. V Πᾶς γὰρ ἀρχιερεὺς ἐξ
ἀνθρώπων λαμβανόμενος ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς
τὸν Θεόν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν,
2 μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι καὶ πλανωμένοις· ἐπεί
3 καὶ αὐτὸς περίκειται ἀσθένειαν· 4 καὶ διὰ ταύτην ὀφείλει,
καθὼς περὶ τοῦ λαοῦ, οὕτω καὶ περὶ ἑαυτοῦ προσφέρειν
6 ὑπὲρ ἁμαρτιῶν. 5 Καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμήν,
ἀλλὰ [ὁ] καλούμενος ὑπὸ τοῦ Θεοῦ, καθάπερ καὶ [ὁ]
7 Ἀαρών. Οὕτω καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασε γενη-
θῆναι ἀρχιερέα, ἀλλ' ὁ λαλήσας πρὸς αὐτόν· Υἱός μου
8 εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε· καθὼς καὶ ἐν ἑτέρῳ
λέγει· Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελ-

[illegible] and compassion as vouchsafed in affliction and trial, and amidst frailties and sins, with reference to the mediation at v. 15 (grace vouchsafed at all times, to comfort, support, and succour them). [illegible], for [illegible], as [illegible].

V. 1. The Apostle proceeds to show that Jesus Christ is the true High Priest, and infinitely superior to the Jewish one, having all the qualities necessary in a High Priest, and those in the highest degree. Ἐξ ἀνθρώπων λαμβανόμενος, i.e., as being, with exception, of merely human condition, there being a tacit comparison with the Jewish high priests who were more so with the great and Divine High Priest. Here λαμβανόμενος (like the Hebr. לקח), is used as in the Sept., Philo, and Josephus in the sense to assume. In ὑπὲρ ἀνθρ., the singular is used generically, i.e. for the whole class of persons denoted by the appellation. Καθίστ., 'is appointed [such],' To πρὸς Θεόν, Sept. לפני יהוה and [illegible]. The sense is, 'is appointed [such] for the benefit of men, in respect to their observances towards God,' see v. 17 and Note. Προσφ. A sacrificial term, found also in Matt. v. 23, Joh. xvii. 2 where see Notes. Δῶρα καὶ θυσίας. These terms are properly distinct, the former being the unbloody, and such as chiefly respected the most ancient and primitive kind of oblation, fruit of the fruits of the earth, and the unbloody offerings in general, which were afterwards called thank-offerings, the latter, the bloody offerings, the various sin and trespass offerings made by class leaders. Sometimes, however (as at vii. 4, and often in the Sept.) Δῶρον includes the idea of both unbloody and bloody sacrifices. Here the terms are both used in their universal sense.

2. μετριοπαθεῖν δυν.] Grot. and Bean well explain [illegible] ready. Of [illegible] rather the sense is a calm deserved. As it corresponds to the [illegible] it must denote something nearly akin though not, I conceive, as some think, to be same. The word supposed to have originated with the philosophers properly signifies 'to carry oneself with moderation,' holding in the passions and appetites, so as not to give way to anger or any other excess. Thus it came to denote, as it here seems to do, being gentle, meek, forbearing, and indulgent to the failings of others. Of which signification examples occur in Dionys. Hal., Josephus, Philo, and Plutarch. In ἀγνοοῦσι καὶ πλαν. there is not, I conceive, (as some eminent Commentators have supposed) a Hendiadys for [illegible], for as Olshausen, and others remark, the ignorance of the high priest on earth was not limited merely to the class of offenders, much less as the clemency of our great High Priest in the heavens so limited. See also Levit. v. 1-7. They might regard the words as being by the Hellenistic use found in the Sept. merely synonymous. See Ps. xxx. 7, compared with 24 from xxxix. 11 and Hos. iv. 15, where ἀγν. is put for ἀστοργεῖν. And so ἀγνοεῖν and ἀγνόημα in Levitic. v. 18 and ἀγνοεῖν in Hebr. vi. 7. See Komm. or not in the use, and partly in that of πλαν. (a peculiar metaphor) there is a [illegible] in [illegible] authentic there is a metaphor taken from *cheaters*, employed, as in many other cases, to denote the being intimately concerned with and implying a notion of *hard*. Thus here it well denotes that [illegible] which clings to us like the fatal garment of Nessus to Hercules, the effects of which are so finely described by Soph. Trach. 770 and [illegible] [illegible] [illegible] [illegible] [illegible]. The *καὶ* imports *frailty*, habits so to.

3. διὰ ταύτην] 'on account of this frailty [and the sinning consequent upon it]' Καθὼς περὶ τοῦ λαοῦ. In he was bound to do it on account of any particular sin. The sacrifice was a young bullock, which for a priest occasion was always offered up by the High Priest himself on the day of expiation. See Levit. xvi. 11 & 24.

4—6. "The argument (see Komm.) is, that the same God who constituted the High Priests of the Jews constituted Christ, who did not arrogate to himself the office, but was appointed by God. Λαμ. Τιμὴν signifies, 'to arrogate to oneself that honour which one has no claim.' The use of the Dativ. τῶν here denotes what is necessary, and, by an idiom found at vii. 11 and elsewhere, the sense is 'no one can lawfully, or right, assume.' It must be by Divine appointment. The ὁ before καλούμενος is [illegible] common text has been expunged) and the article

χιεσεὶκ "Ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας, καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, καίπερ ὢν υἱός, ἔμαθεν ἀφ' ὧν ἔπαθε τὴν ὑπακοήν καὶ τελειωθεὶς ἐγένετο τοῖς

rite of a very Mass and ex le Sacrificio) by Bengel, Grotius, Mattaei, Knapp, Heinrichs, and Wolf, and justly, since it might easily originate with the scribe, or even some injudicious reader, though, as Dr Mill observes, it is clear that the verse εἰσακουσθεὶς being opposed to ἔμαθεν, q. d. "not of his own accord, but being called thereto by God." On the same authority the ὑπὸ before Λαβὼν is excluded. The argument here is that, though no man could use upon himself the Levitical priesthood, unless called by God, as Aaron was, yet Christ was not only appointed by God, but had an everlasting priesthood conferred upon him, of which Melchizedek was but a type. Ἑαυτὸν ἐδόξασε corresponds to the ἐκ τοῦ Θεοῦ. And as ὁ δοξάσας πρῶτον must be supplied, not per ellipsin but from the context, so πρῶτον notes, It is meant, that Christ's priestly office was far superior to that under the law, inasmuch as he was appointed to it by the immediate ordinance of heaven, in order to his reconciling God and man, and thereby was birth raised to a far more elevated place. The Apostle proceeds, v. 5—11 to observe, that these qualifications are as found in Christ who being thus made perfect, was constituted to be the author of eternal salvation to all who obey him, inasmuch as he being made a Priest after the order of Melchizedek exalts him far above every other priestly lord. The appointment to this is shown by reference to Ps. ii. 7 and ch. 4, those passages of scripture being regarded as prophetic of Christ, and fulfilled in his appointment, q. d. God who spoke those words appointed Christ to be our high Priest. For the latter passage (which is applied to the Messiah by our Lord himself, Matt. xxii. 43.) plainly designates appointment. And as the latter text is employed in the address Tim. which on its highest sense, overturns the divinity in question. See v. 5 and Note. Κατὰ τὴν τάξιν Μελχ. The best Expositors (supported by the Peshito Syr. text here) interpret κατὰ τάξιν after the manner of, as the words expressly at vii. 15. So 2 Maccab. ix. 18. ἐστεφανωμένον κατὰ τὴν τῶν Ἑλλήνων ἔννοιαν. The particular reference Stuart (in comparing in respect to the priesthood of Christ and Melchizedek, is not immediately brought into view but suspended until the writer has introduced other considerations relative to Christ as a priest, v. 7—9 and given vent to his feelings of concern for those whom he was addressing, by suggesting various considerations adapted to improve vi. 11. to warn vi. 1—9, as well as to excite and animate them, vi. 10—20.

7—9. The due reference, scope, and bearing of these verses is much disputed. They seem rightly rendered by Drusius and Stuart as explanatory of v. 7. Following whom, Mr Alexander thinks that "Christ is shewn the fitness of our Saviour to be a tender and compassionate High Priest, inasmuch as he has participated of human nature, and experience to fit him for the exercise of the duties of others, v. 1. 2. 11. 14. 15. 16. In the phraseology also there is some difficulty connected with particulars as προσευχὴ, as θανάτου ἐκ, ἐξαιρεῖν, and εὐλάβεια, and it is more or less in the course of time which some attempt to remove by putting in a parenthesis, as Grotius, or, with Heinrichs and Kuinoel, the words καίπερ ὢν υἱός. To each of these methods there are obvious and some not slight objections, the difficulty of the passage seems to be of the occasioned by the author of the work, and ἀκουσθεὶς ἀπὸ τῆς εὐλ., and here a parenthesis, the sense is sufficiently [illegible] as will appear by an investigation of the words in order. Here the σωμικὰ κρείττω during the time which he lived as a man, among them [illegible] which here is an evident allusion to the prayer he offered in the garden, and of course implying that he had such by the Peshito Syr., "[illegible]" [illegible] above lines with a [illegible] of the [illegible] and mercy of the flesh. The [illegible], as Stuart observes, designating the [illegible] on earth, see Joh. v. 11. Luke xx. 35. [illegible] period of the Saviour's ministry. [illegible] are certainly synonymous (except the latter is rather the stronger), and the [illegible] [illegible] κραυγὴ ἰσχυρὰ are [illegible] [illegible] [illegible] and the [illegible] best referred to our Lord's earnest prayer and agony in the garden at the instance, [illegible] φωνὴν δόξαν and ὀνόματα examples are adduced from the later Hebrew writers. With respect to εἰσακουσθεὶς ἀπὸ τῆς εὐλ. has ever been a disputed question whether it should be rendered fear, or piety. The latter appears to be the sense [illegible] as the word is used by the latter is somewhat rigid, a [illegible] interpretation (supported by the most [illegible] Expositors ancient and modern) is preferable. Of the significations fear, or reverence, examples frequently occur in the inter testamental and the Sept. Thus [illegible] by what is called a [illegible] common both in the Scriptures and Classic writers, and the same notion [illegible] use of the Hebr. [illegible] Gen. 32 [illegible] xxxv. 12. Here he was delivered from [illegible] we learn from Luke xxii. 43. namely, by being strengthened by an Angel. Καίπερ ὢν υἱός stands not in opposition, though he were a son, but "though he was son," i.e. the Son of God. Some occasion is found in [illegible] in order [illegible] to be a [illegible] [illegible] frequent in Scripture of [illegible] for instance to prevent [illegible] τὰ παθήματα and that [illegible] Indeed a [illegible] on the subject [illegible]

10 ὑπακούουσιν αὐτῷ πᾶσιν αἴτιος σωτηρίας αἰωνίου, προσαγορευθεὶς ὑπὸ τοῦ Θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισεδέκ.

11 Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμήνευτος λέγειν, ἐπεὶ νωθροὶ γεγόνατε ταῖς ἀκοαῖς. 12 καὶ γὰρ, ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρείαν ἔχετε τοῦ διδάσκειν ὑμᾶς, τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ· καὶ γεγόνατε χρείαν ἔχοντες γάλακτος, καὶ οὐ 13 στερεᾶς τροφῆς. πᾶς γὰρ ὁ μετέχων γάλακτος, ἄπειρος 14 λόγου δικαιοσύνης· νήπιος γάρ ἐστι· τελείων δὲ ἐστιν ἡ στερεὰ τροφὴ, τῶν διὰ τὴν ἕξιν τὰ αἰσθητήρια γεγυμνασ-

1 Cor. 3. 2. Heb. 5. 12.

found in the best authors. In ἀμφὶ τὴν ἀνάκρισιν it is best not to seek metaphysical refinements, but regard it as a popular expression, (such as is found in most languages,) denoting that his obedience was tried by the sufferings he experienced; or that he was made to learn experimentally how difficult it is to obey amidst complicated trials.

9, 10. τελειωθεὶς] This has reference to the ἀτελὲς at v. 6., and must therefore have the same sense as in v. 10. διὰ τῶν παθημάτων τελειωθεὶς, which, as appears from the preceding verse, is 'brought or exalted to glory in heaven.' The ἀνάγκη denotes obedience to his (Gospel, as prompt and complete as that rendered by our Lord to God the Father. Αἴτιος, efficiens, has the ἀρχηγὸς at v. 10. Examples of the phrase are adduced from Æschines and Philo. Of προσαγορευθεὶς the sense (which is disputed) seems to be, 'having honoured or hailed him the appellation of, (see v. 6.) and being thereby constituted &c. Thus it means proclaimed and constituted. Appointment to office was in ancient, as indeed in modern times, made by addressing and salutating the person by the title attached to the office.

11—14. Περὶ οὗ] 'respecting which [personage].' Or the οὗ may be referred to the subject of the priesthood of Melchizedek. See Ern. and Kuin. Πολὺς ἡμῖν—λέγειν, 'we (i.e. I) have much to say, and difficult to be explained,' or brought to your comprehension. Νωθροὶ γεγον. ταῖς ἀκοαῖς, 'you are become sluggish to learn,' or, as it is commonly explained, to understand.

12. διὰ τὸν χρόνον] 'in respect to, or considering the time [ye have learnt the Gospel]' It is meant, that they had learnt long enough to be teachers, i.e. long enough to understand not merely the elements, but the more recondite doctrines of the Gospel. At διδάσκειν supply ἡμᾶς. The τινὰ is well rendered by Kuin. quænam. Supply ἐστὶ. Στοιχεῖα τοῦ λόγου, for τὰ πρῶτα στοιχεῖα. Τῶν λογίων τοῦ Θεοῦ. This is by some understood of the oracles of God in the O. T. That, however, is so little agreeable to the context, that the sense should seem to be (as Kuin. and Stuart explain, and so, indeed, is clear from vi. 1—3.), "the doctrines or communications of God in the Gospel, the system of Divine truths, which we understand by Christianity." Καὶ γεγόνατε χρείαν ἔχοντες &c., 'and have become such as need' &c., like children, who cannot digest any but the lightest food. The comparison of knowledge or doctrine to food is frequent in the Jewish writers (including the Scrpt., Philo, and the Rabbins). The elementary and the more recondite doctrines are here compared to milk and solid food, just as at 1 Cor. iii. 2. γάλα is opposed to βρῶμα. Στερεὰ τροφὴ is solid food, like that of flesh and grain in its most condensed state, as opposed to milk, porridge, and such like, elegantly termed by Euphorion εἰν τροφῆ.

1 Cor. 3. 1. 2. Heb. 5. 13. 14. Eph. 4. 14.

13, 14. There is here some obscurity, occasioned by a confusion of the physical with the metaphorical (or allegorical) sense, which if kept distinct, the words would stand as follows: 'Thus [as] every one who can live only on milk is, in some sort, a babe; [so] every one who can profit only by the first elements of the Gospel, is also a babe in knowledge, and is ἄπειρος λόγου δικαιοσύνης.' So Philo p. 188. cited by Carpz. ἐστὶ δὲ συνήθεια μὲν ἐστὶ γάλα τροφὴ νεόλεκτον δὲ τὰ ἐν ἥβῃ σώματα, καὶ φεύγει γαλακτώδεις μὲν ἐν οἷς τροφαὶ κατὰ τὴν παιδικὴν ἡλικίαν—τελείας δὲ καὶ διαφόρους σίτοις— (I conjecture σίτοις) αἱ ἀρχαῖοι. The expression λόγου δικαιοσύνης is variously interpreted. It may mean, as it is generally explained, 'the doctrine of salvation,' i.e. the Christian religion. By Abresch, Ern., Rosenm., Orod., and Kuin., it has been proved to denote doctrinam institutionem perfectiorem, i.e. sublimiorem; the στερ. τροφὴ here being equivalent to the τελειότης at vi. 1. Thus it relates (as Kuin. observes) "to the doctrines of the Christian religion deduced from the shadows of the O. T., the doctrine of the Priesthood of Christ built upon the types which preceded, and the comparison of his merits and benefits with the Jewish rites and sacrifices." Add too the disquisitions concerning the connexion between the Christian, the Mosaic, and the Patriarchal dispensations.

The terms τελείων, στερεὰ τροφὴ, and ἕξις are equally adapted both to the natural and the allegorical sense. Τέλειος properly signifies adult. The Genit. in τελείων denotes fitness for. Διὰ τὴν ἕξιν, 'by habit induced by long use and exercise,' ἕξις signifying properly a habit of body, and, metaphorically, a habit of mind, which supposes use, custom, and exercise. Τὰ αἰσθητήρια ἔχοντες. Supply ὄργανα, i.e. τοῦ αἰσθάνειν, as Rosenm. explains; or rather τοῦ αἰσθάνεσθαι, as in a fragment of Nicom. p. 1051. It here denotes the internal senses.

μένα ἔχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ. VI. Διὸ 1
ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον, ἐπὶ τὴν τελει-
ότητα φερώμεθα, μὴ πάλιν θεμέλιον καταβαλλόμενοι μετα-
νοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ Θεόν, βαπτισμῶν 2

kalon and kakon signify right and wrong, or, the truth and falsehood. Valck observes that the language is skilfully constructed, holding midway between reproof and exhortation.

VI. 1 Διό "Such being the case, i.e. since evil food is more suitable to the adult and to their advancement (in the sense of αἰσθάνεσθαι some difference of opinion exists. It has been generally supposed to mean, 'omitting (omitted,' q.d. q. d. 'leaving the rudiments of Christian knowledge, let us go on into τελειότητα, a mature state.' This view of the sense is ably maintained by Theophy. and Stuart, of whom the latter thinks it is required by the ἀδύνατον at v. 4., and lays down the following as the reasoning: "Christian brethren, who ought, by this time to be qualified, by your knowledge of religion, to become teachers of it, quit the state of ignorance in which you are. Let it not be necessary any more to teach you the first rudiments of Christian doctrine. Such progress we must make. Deo volente. Stationary we cannot remain, we must either advance or recede. But guard well, I beseech you, against receding, adversus you, &c. The best modern Expositors however, (supported by the ancient Versions) have supposed the sense to be as follows (in the words of Stuart): 'Omitting now to insist on the first elements of Christian doctrine, let me proceed to the consideration of the subject of repentance, baptism, &c., which I will do, i.e. I will discuss the higher precepts (if God permit), or, 'Which (first rudiments) I shall discuss by and by. Two words, referring and τούτο πάντωνος to the discussion of the doctrines just mentioned. The latter interpretation is (I confess) peculiar, for the other, though necessarily supported by Stuart, and seeming to be most agreeable to the context, cannot be extracted from the words without much violence. Rum. and q. compare Theophy. Chrys. ὥφειλε τὸ πρωτοβάθμιον, and Isocr. Panag. (p. 12) οἱ τοῖς μείζοσι τῶν ἀρχαίων τὴν πλήθειαν φαίνωμεν. The τοῦ τῆς ἀρχῆς τοῦ Χρ. λόγου is explained by v. 12 στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Χρ. Consequently τὸν τῆς ἀρχῆς is for τὸν πρώτον. And τοῦ Χρ. is here for τὸν τῶν λογίων τοῦ Χρ. there. In φερώμεθα there is a nautical allusion. On τελ. see Note at v. 13. The word here denotes the more perfect doctrine τῶν τελείων, the λόγοι δικ. of v. 13. and the ἡ στερεὰ τροφή of vv. 12 & 14.

— μὴ πάλιν—νεκρῶν] The interpretation here will depend upon the view adopted respecting the sense of the preceding words. It should seem that the Apostle meant to advert to the *chief* of the elementary doctrines of the Christian religion, (as in Rom. xv. 20. and I Cor. iii. 10.) omitting such as were imposed on the new professor of the religion. And therefore we are not to expect to find in this epistle not to mention fundamentals at I Cor. xv. 3 & 4. I Thes. i. 9 & 10. Eph. ii. 11 – 4. things some of them may be in our power.

In fact, the doctrines are such as were catechetical, and connected on candidates for baptism, viz. to repent, to have faith in the doctrine of God through Christ and to believe in a resurrection and future judgment. Moreover, the best Expositors are agreed that by νεκρῶν, ἔργων, &c. are meant, not the things themselves, as such, but as subjects of consideration, or doctrines. Thus the sense is "the doctrines of repentance &c. It is to be seen from dialogues being expressed as one of the causes, no doubt, to suggest it as to be considered and work in rest. For it must not be regarded, with some in a separate particular, but be joined with the place. It is worthy of notice, that though these fundamental or catechetical points of doctrine are six, yet they are so formed as to consist, as it were, three pairs, in which the doctrines of each pair are closely connected, and require an appropriate punctuation. Thus the particulars are naturally connected, and the best connect on them is Acts xx. 21. διαμαρτυρόμενος Ἰουδαίοις τε καὶ Ἕλλησι τὴν εἰς τὸν Θεὸν μετάνοιαν καὶ πίστιν τὴν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν. See also Acts ii. 38. xxiii. 3. In μετάνοια there is a double precision, such as sometimes found in μετάνοια, by which is meant both repentance and reformation, ceasing from evil, and the learning to do well (it is being at least to in the end). The ἔργα is by some interpreted rather, by others what causes death or condemnation. Both senses may be included, the one implying the other. Thus at ix. 14. the blood of Christ is said to purify the conscience (namely, of those who are converted to Christianity) ἀπὸ νεκρῶν ἔργων. The true sense of faith in God here has been already considered.

2 βαπτισμῶν] The plural here involves some difficulty, there being but one Christian baptism, and to take the word in a distributive sense seems to be hard. Most Commentators regard it as plural for singular, and denoting Christian baptism, alleging a sense as καθαρισμοὶ πολλοὶ ποιούμενοι, &c. Yet they have never proved, by a single example, that the plural καθαρισμοὶ, or βαπτισμοὶ which, indeed, were very unusual. The word is used in three other passages of the N. T., though in no one in the sense of baptism (which is expressed invariably by βάπτισμα) but always in the same reading. Thus it is better, with Estius, Bengelius, Heinr. Rosenm., Schl., and others, to understand it of the various ceremonial washings of the Jews, as at Heb. ix. 10 διαφόροις βαπτισμοῖς, opposed by the baptism of proselytes as compared with the Christian baptism. So however, it is difficult to extract the sense expressed in the last clause. I prefer with Estius, Rum., and Dr. Burton to take the genitive as connected with ἐπίθεσις χειρῶν, referring both to the Jewish and Christian baptisms, and supposing an allusion to the rites of the latter, viz. the laying on of hands, which was usually performed immediately after baptism.

διδαχῆς βαπτισμῶν τε χειρῶν, ἀναστάσεώς τε νεκρῶν καὶ
3 κρίματος αἰωνίου. [9]καὶ τοῦτο ποιήσομεν, ἐὰν περ ἐπιτρέπῃ
4 ὁ Θεός. Ἀδύνατον γὰρ τοὺς ἅπαξ φωτισθέντας, γευσα-
μένους τε τῆς δωρεᾶς τῆς ἐπουρανίου, καὶ μετόχους γενη-
5 θέντας πνεύματος ἁγίου, καὶ καλὸν γευσαμένους Θεοῦ ῥῆμα
6 δυνάμεις τε μέλλοντος αἰῶνος, καὶ παραπεσόντας, πάλιν
ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν

between them as would lead to the adoption of the latter. βαπτισμῶν χειρῶν. Here we have a sign not least of distinctness, though closely connected with the last, and (as the best Expositors are agreed) here is reference to the laying on of the hands, by which, in that age, baptism was followed, namely, as a symbol of the spiritual gifts imparted to the new converts, which accompanied it (Acts viii. 14–17). Now it was necessary that these neophytes should be taught the meaning and intent of this imposition of hands, and the nature of the benefits which it imparted. ἀναστάσεως νεκρῶν. This must be understood, not, with many eminent Expositors, of the resurrection of the just, but a resurrection generally, both of the just and the unjust. So, in the confession of faith before Felix, St. Paul says (Acts xxiv. 15) ἐλπίδα ἔχων εἰς τὸν Θεόν, ἣν καὶ αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν μέλλειν ἔσεσθαι νεκρῶν, δικαίων τε καὶ ἀδίκων.

Finally, κρίμα here means a period of judgment as at Acts xxiv. 25, τοῦ κρίματος τοῦ μέλλοντος. The αἰώνιον is used to denote that the consequences of the award will be eternal.

3. καὶ τοῦτο ποιήσομεν, κ.τ.λ. [ἐὰν ἐπιτρέπῃ ὁ Θεός] The best Expositors are agreed, that this is to be referred to the words καὶ τὴν τελειότητα φερώμεθα of v. 1. Yet the sense is not, I apprehend, what most of them suppose, namely advance in Christian knowledge, go on and τελειοῦσθαι, should God permit, i.e. give us life and opportunity. The sense should seem to be that assigned by many eminent Expositors and moderns. And now, with God's permission and help, we will proceed to the explanation of the more and the doctrines of the Gospel, (especially as they open the O. T. and its accommodation to Christ) on the comparison of the history and economy of the old covenant with those of the New. See Theophyl., Bend., Jasp., and Kuin. It is observed by Theophyl., that the Apostle says ἐὰν ἐπιτρέπῃ ὁ Θεός not as if it were doubtful whether God would permit this, but as being accustomed to use such formulas denoting entire dependence on Almighty Providence. Besides (as Kuin. suggests) the Epistle was, we may suppose, not written all at once, but at intervals. And thus the language in question would be appropriate in both points of view. To which purpose the words of St. James iv. 15 are appropriate, ἀντὶ τοῦ λέγειν ὑμᾶς· ἐὰν ὁ Κύριος θέλῃσε καὶ ζήσωμεν, καὶ ποιήσωμεν τοῦτο ἢ ἐκεῖνο. See also 1 Cor. iv. 19, xvi. 7.

4, 5, 6. Much difference of opinion exists as to the sense contained in these verses, as determining which it is of consequence to refer the connexion as contained in ἀδύνατον γὰρ. Some refer that to the preceding verse, which yields a sense forced and frigid. Others make it belong to v. 1., of course varying in their representations of the sense according to their different views of the import of that verse, and in some measure, assuming as they take the ἀδύνατον in a ποιητικὸν sense, or in an aoristical one. Adopting the view generally taken of the sense of v. 1, we may paraphrase, with Vitringa, "Let us strive to go on to perfection, and resolve upon it, v. 1–3., for it is impossible to renew again by repentance those who have been once enlightened, &c. and yet have fallen away, since they cruelly to themselves the Son of God afresh, &c." "Thus (he adds) it is an argument showing the necessity of going on to perfection built upon the desperate state of those who apostatize from Christianity. The argument, however, is interrupted, and as the interpretation in question of v. 1. may be considered untenable, so may this. Neither however, is that to be approved, which some found on v. 1 interpreted in the other way, for the sense it yields (which see in Rosenm. and Kuin.) is exceedingly harsh and makes the case of apostasy far more prominent than is warranted by the context. It is better, with Kuin., to suppose the reference in the γὰρ to be neither to v. 3. nor to v. 1., but (by an abruptness peculiar to passages written under mental agitation) to the matter which lay nearest to the heart of the writer. Now this plainly was the sluggishness and backwardness, nay, falling off in Christian knowledge of those whom he is addressing and whom he is here anxious to excite to a greater attention to the doctrines of their religion, to a diligent use of all their opportunities of instruction, and the means of grace. See ver. 1. & v. 20. Thus the sense is well represented by Kuin. as follows: "(Remissiores mecum, plenam securamque religionis cognitionem vobis comparatis, ne a religione deserta) nam qui religionis sacra contempserit eum, et ab ea deserunt, ad meliorem frugem revocari non possunt, et pœnas luent gravissimas. Almost all the best Commentators ancient and modern are agreed in understanding, not an absolute impossibility, but something so very difficult as to approach to an impossibility. Stuart, indeed, ut conatus, but not successfully, maintains the power to be intended, though he admits the word is sometimes used in the other sense. Now as there is nothing in the context to compel us to adopt that sense here, and as we have reason to suppose, that some apostates (however few) have been recovered, whose repent and were manifested, I believe by not further accumulating evidence of a fact in the general phrase, [illegible] the word [illegible] the absolute impossibility can only be supposed of those apostates of the Apostolic

τοῦ Θεοῦ καὶ παραδειγματίζουσαν. γῆ γὰρ ἡ πιοῦσα τὸν ἐπ' αὐτῆς πολλάκις ἐρχόμενον ὑετόν, καὶ τίκτουσα βοτάνην εὔθετον ἐκείνοις οἷς οὗς καὶ γεωργεῖται, μεταλαμβάνει εὐλο-

are, who by trusting, may even so admitting the evidence of miracles, were guilty of sin against the Holy Ghost. This is even the strict sense of the word as here adopted; yet (to use the words of Mr Bulgaur) "as the passage is not applicable to the case of Christians who relapse into sin, there is no ground for the perplexity and distress which it has occasioned in some truly pious minds." The disputes between Calvinists and Arminians on this controverted subject, are effectually excluded by the view above adopted.

As a warning against the falling away, the Apostle is here writing to bring in order to procure the greater effect on his readers, proceeds to contrast the precious benefits accruing to true believers with the hopeless condition of apostates, whose guilt is therefore presumed to be being indirectly compared with that of those who rejected the Lord of all. [illegible] contrasting with a similar one with them. Hitherto [illegible] of the parties is represented in growing metaphors, in the interpretation, however, of which there has been no little difference of opinion. It should seem that the Apostle by the few particulars in view, [illegible] meant to describe the benefits in question as distributed into two parts: those of [illegible] knowledge, & those which confer happiness. 'The [illegible] φωτισθέντας [illegible] ἅπαξ, is [illegible] the [illegible] class, the other [illegible] into the latter. And it is well observed by Bulgaur, that φωτίζω "[illegible] illumination, [illegible] but to advert to the [illegible] was to denote the being enlightened by the truths of the Gospel (Eph. v. 13, 14). And the metaphor is frequent in the Scripture. The expression may be compared with the [illegible] ἐπουρανίου ἐν ἀδελφοῖς in a kind of passage at a [illegible], though it is stronger by the older Commentators and a few other, as Estius, Mede, and Bulgaur. It is regarded as put for [illegible]. This however, will prove that we have proceeded a much later period, not in the sense of the Apostles. There may however, be an allusion to baptism in the expression and [illegible] and as we know the Apostles never showed a [illegible] of baptism, the above verse may have had an allusion to the consecration of baptism. With respect to the [illegible] particular [illegible], yet [illegible] it has reference to the increase of religious knowledge, not in the ordinary way, but by supernatural influences, some of which might enable them to work miracles.

Let us turn to the other class, the expressions indicating the advantages and blessings are supposed to the term [illegible], which by a figure according to the Heb. [illegible] the [illegible] matters, and the correspondent verse is more [illegible], as also to have experienced. So Ex. xxiv. 9. Deut. [illegible] καὶ [illegible] [illegible] Κύριον. 1 Pet. i. 8. [illegible] [illegible] [illegible] Many examples too might be adduced from the Classic writers, and here it is here used with the Gen., and just also with the Accus., and, therefore, [illegible] translation [illegible] we may suppose some difference of sense which seems to be here. In the former case it [illegible] to have experience, and in the latter, to [illegible] the weight of any thing. An expression [illegible] is by some explained the gift of the Holy Spirit. But it rather [illegible] best Expositors have seen denotes the Gospel and its blessings. Note 1 [illegible] The καλὸν [illegible] rationally [illegible] Many eminent Commentators understand it of the Gospel [illegible] a blessing [illegible] Estius, Calv. [illegible] no more than the same contained in [illegible] just before. [illegible] explained [illegible] Bloomfield, [illegible] Expositors, "the promise of God given in the Old Testament and fulfilled in the New, viz. [illegible] salvation [illegible] of [illegible] found also in Isa. v. 21 & x. 20 and sometimes in the Septu., and corresponding to that of the New [illegible] See also [illegible] 21 or v. 20 calls the Gospel [illegible] Christ. [illegible] expression [illegible] the word [illegible] expresses. Many eminent Expositors take it [illegible] the miracles, or miraculous powers of the Gospel [illegible], others, "the blessings and privileges of a heavenly life." Neither of these interpretations however, seems [illegible] I would understand it of "the powerful motives and incentives of the doctrine of a future state [illegible] by God." See Note. The [illegible] connected with the preceding and [illegible] to it before it.

Παραπεσόντας. Literally "those who have fallen away." A [illegible] [illegible] [illegible] The LXX render the same Hebrew word מעל by [illegible] and [illegible] [illegible]. Here it is equivalent to [illegible] and [illegible] [illegible] Deut. [illegible] 20. [illegible] 12. Ἀνακαινίζειν signifies 1. to restore decayed edifices; 2. to renew or restore in a metaphorical sense, as here, expressing [illegible] ἀνακαινίζειν [illegible] [illegible] [illegible] which is expressed at [illegible] 20. The next words [illegible] &c. express the point of enormity of the offence namely, that by turning apostates they represent Christ as a [illegible] and consequently his crucifixion as just and thereby put him to shame. Παρασταυροῦν [illegible] [illegible] quantum in se. See Suppl. On [illegible], see Note on Matt. [illegible].

7, 8. [illegible] [illegible]. 1. To enforce the admonition contained in [illegible], v. 4, the Apostle now contrasts in striking imagery the respective conditions of those who [illegible] the advantages and privileges of the Gospel, and those who [illegible] Jesus. The former are compared to fertile, and the latter to barren ground, the difference between which is denoted by the different effects which the rain from

8 γίον ἀπὸ τοῦ Θεοῦ· ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους,
9 ἀδόκιμος καὶ κατάρας ἐγγύς· ἧς τὸ τέλος εἰς καῦσιν. Πε-
πείσμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, τὰ κρείττονα καὶ ἐχό-
10 μενα σωτηρίας, εἰ καὶ οὕτω λαλοῦμεν. [d] οὐ γὰρ ἄδικος ὁ
Θεὸς, ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν καὶ [τοῦ κόπου] τῆς

d Phil. 1. 6. Heb. 10. 32. Mat. 25. 21. 23. Gal. 6. 9. 2 Cor. 9. 8. Rom. 3. 4. 1 Thess. 1. 3. 2 Thess. 1. 3, 7.

heaven has upon them; in the one causing cumbrance of corn or grass, in the other causing up nought but thorns and briars. Blessing attends the one; cursing and burning the other: thus representing the different effects of the Christian doctrine on different persons, as in the parable of the Sower. Those (it is meant) who improve their spiritual advantages will be blessed, and those who are either wholly unfruitful in Christian graces, or abandon the Gospel, will be rejected as thorny ground is rejected by the husbandman, and whose end will be cursing and burning, "Depart from me ye cursed into everlasting fire!"

The metaphors in τίκτουσα, τίκτουσα, and its synonyme ἐκφέρουσα, are common to all languages. Βοτάνη in Classical usage denotes any vegetable produce except corn; but in the Hellenistic, corn is also included. Κάλλιστον properly denotes *fittest* or *fit*; and then *suitable to*, *useful for*. Δι' οὗς, 'on account of whom,' as the best Expositors interpret. Μεταλαμβάνει εὐλογ., for εὐλογεῖται. The sense is simply, 'enjoys God's blessing in fertility;' "meaning (says Stuart) rather that the earth, when thus fruitful, is contemplated with satisfaction or complacency by its Creator; or that the earth which thus produces useful fruits, is rendered still more fruitful by Divine beneficence; the fruitfulness being the consequence of the Divine blessing, and by metonymy taken for the blessing itself." The *former* view is preferred by Stuart, but I would rather adopt the *latter*, since it is usual both in the Old and N. T. to use such language as implies devout dependence on God for every thing. So Gen. xxvii. 27. "the smell of a field which the Lord hath blessed," i.e. blooming and fruitful. Thus, on the contrary, at Ps. cvi. 34. Septt. ἔθνη καρποφόρον εἰς ἄλμην, ἀπὸ κακίας τῶν κατοικούντων ἐν αὐτῇ.

At ἐκφέρουσα the circumstances of the land being been watered and cultivated are *implied*. And the cause (which is made plainer in the Peshi. *bye* than in any other version) is, 'But the land (supplying ἡ at ἐκφέρουσα) which [after receiving rain and cultivation] brought forth thorns, &c. Ἀδόκιμος, i.e. is held despicable by its owner, as unfit for cultivation. The word is properly used of money that will not pass. Κατάρας ἐγγύς. The sense seems to be, 'is near being cursed by God to utter barrenness,' the opposite to μεταλαμβάνει εὐλογίας παρὰ τοῦ Θεοῦ. So the Hebrews called a barren field חרמים, i.e. devoted by God to a curse. Ἧς τὸ τέλος εἰς καῦσιν. The best Expositors are agreed that εἰς καῦσιν (scil. ἔστιν) is a Hebraism formed on לשרפה, and that the verbal is for the Infinitive passive used as a noun. See Is. xlv. 15. The καῦσιν must not be understood, with some Expositors (as Mackn. and Burton) of being burnt up with drought, (because, as has been before seen, it is implied that the rain has fallen on the ungrateful soil,) but it must denote (as all the best Commentators are agreed) a process common in the East, and found more or less every where, by which foul land is ameliorated by the thorns and thistles being pared off as the roots and heaped and burned; which both cleans and manures the soil. When the *land* is said to be burnt, it is meant that the *foul surface* is burned. So Virg. Georg. i. 86. "Saepe etiam steriles incendere profuit agros." Such sort of burning as that of stubble and thorns is in the O. T. a frequent image of Divine vengeance. See Nahum i. 10. Mal. iv. 1. compared with Matt. iii. 12. sqq. Finally, by τέλος is meant what is destined to, i.e. to give any chance of fertilizing it. In the *application*, which should be treated with discretion, this seems to have no part.

9. πεπείσμεθα δὲ &c.] Here the Apostle softens the seeming harshness of the address by expressions showing that he is not without hope of them, and that he has dealt thus plainly with them solely from affection. Πεπείσμεθα is not to be taken of full persuasion, or even confident hope, (for the Apostle's previous complaint of their sluggishness forbids that,) but merely denotes, as we popularly say, a good hope. See Doed. and Kuin., the latter of whom aptly compares Gal. v. 10. ἐγὼ πέποιθα εἰς ὑμᾶς, ὅτι οὐδὲν ἄλλο φρονήσετε. and yet at iii. 1. he had called them *foolish*. In τὰ ἐχόμενα σωτ. the σωτ. is not to be taken, with some eminent Expositors, of temporal preservation, still less, with Schleusn., of constancy and perseverance, but of salvation. Ἐχομ. σωτ. may be rendered, 'which are connected with and promotive of salvation.' The σωτ. here answers to the σώζειν at v. 7. The ἀγαπητοί, however, seems to savour somewhat of uncertainty.

10. οὐ γὰρ ἄδικος &c.] Whitby paraphrases thus: 'For [if ye be not wanting to yourselves] God is not unmindful' &c. But this is a perversion of the sense, which, indeed, is misunderstood by almost all the Paraphrasts. The γὰρ refers, I conceive, to the reason for his good hope of their salvation. And those were founded partly on themselves and partly on God. Both καί, I apprehend, adverted to (though obscurely) in the next words. They had, it seems, shown such attention to *one* important branch of Christian duty, as justified him in the hope that they would in time add other virtues and graces. And what they *had* done must be supposed to have gained them such blessing and aid from God as might serve to support strengthen, guide them, and thus give an additional hope of their perseverance unto salvation. So Jude 24. δυνάμενος (scil. Θεὸς) φυλάξαι ὑμᾶς ἀπταίστους. At ἐπιλαθέσθαι supply ἔργου, as in Galat. iv. 9. Μὴ ἐπιλαθ. ἔργου τοῦ κόπου, 'the toilsome work' (the See Heb. iii. 3. "In the sacred writers (the

ἀγάπης ἣν ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες. ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους· ἵνα μὴ νωθροὶ γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομούντων τὰς ἐπαγγελίας. Τῷ γὰρ Ἀβραὰμ ἐπαγγειλάμενος ὁ Θεός, ἐπεὶ κατ' οὐδενὸς εἶχε μείζονος ὀμόσαι, ὤμοσε καθ' ἑαυτοῦ λέγων· Εἰ μὴν εὐλογῶν εὐλογήσω σε, καὶ πληθύνων

Ver. 10. Heb. 6. 10. Ps. 9. 12. Ver. 11. Heb. 6. 11. Ver. 12. Heb. 6. 12.

serves Kuin.) God is said to forget any thing, when he does not reward it, or not pardon it. (Ps. x. 11, 12.) and to remember men, or not forget them, when he affords them help. Ps. ix. 13.'

Before τῆς ἀγάπης the words τοῦ κυρίου are not found in several good MSS., important ancient Versions, and some Fathers and have been rejected by Mill and Bengel and cancelled by Griesb., Knapp, Scholz, Tittm., and Vat., and justly, for though external evidence is in favour of the words, internal is quite against them since no good reason can be imagined for their omission, but a strong one for their insertion, as being introduced from the parallel passage at 1 Thess. i. 3. And when Matthæi asserts that Chrys. omitted the omission which from him was introduced into the Vulg., he forgets that the words are not found in the Vulg., Syr., formed two centuries before Chrysostom's time. Τοῦ ἔργου ὑμῶν, καὶ τῆς ἀγάπης may be rendered verbally 'your labour, namely, that of the benevolence which ye have shown,' there being a sort of hendiadys as in Soph. Ap. Δίκαι. ἔκφυσιν ἔργου καὶ πρόνοιαν, ἡν ἔδει. The εἰς τὸ ὄνομα αὐτοῦ may mean 'towards him,' as being for his sake and in his cause. Διακονήσαντες and διακονοῦντες may be rendered 'by having administered to (the necessities and promoted the comfort of) the saints, and by (still) administering (thereto).' Διακ. has reference, not to *charity* only, but also to all the offices of hospitality and kindness due to ἅγιοι, i.e. to fellow Christians.

11, 12. Here the Apostle means to say, that he wishes them to evince the same ready activity which they had done in performing offices of charity and benevolence, in the view to instant concern of making their hope of salvation firm and sure unto the end of their lives. The best Expositors are agreed that πληροφορία τῆς ἐλπίδος is for πληροφ. πεπληροφορημένην, signifying a sure hope, as at v. 2. ἐν πληροφορίᾳ πίστεως 'abounding faith' and Col. ii. 2 εἰς πλήρ. τῆς συνέσεως, for ἡ συνεσις πλήρ. and 1 Thess. i. 5 ἐν πληροφορίᾳ πολλῇ. The ἄχρι before τέλους πληροφ. signifies 'bestowed upon.' Or it may be meant to denote the *end* of action.

The next words ἵνα μὴ νωθροὶ &c. are explanatory of the ἐνδείκνυσθαι σπουδὴν before, and most of the best Expositors are agreed, have reference to the ἐλπ. preceding, qual. 'that ye be not sluggish or faint in your hope' to rouse which the Apostle mentions an imitation of those who had evinced those qualities of faith and patience, which are best calculated to stimulate hope and from a caution. Compare James v. 7 & 8. Κληρονομούντων is explained by Dr. Burton after Estius and others to mean, those whether Jews or Christians who are now proving themselves heirs of the promise made to Abraham by their faith in Christ. The interpretation, however, appears to be unfounded, and though I would not go so far as to say that and some other interpretations (see M. Scott's *Abstract*) yet I apprehend the only true one is that of the ancient and most modern Commentators, who take κληρ. as meaning, as it plainly, who have come into the possession of the promised blessing of salvation,' understanding the κληρ. as referring partly to the patriarchs their pious predecessors who lived by faith in the promises of salvation through the Christ to Savour and partly to those Hebrew Christians, who, imitating the faith and patience of their ancestors had fought the good fight of faith and, etc. and attained the end and being at length delivered from their trials, had entered into the joy of their Lord promised to all his faithful servants. Indeed it has been very proved by Kuin. that no other interpretation can be maintained. The phrase in ἐπαγγ., as he observes, is used because the promises in question were extended to the Patriarchs generally, and were given at various times and seasons. (see Gen. xii. 3, xxii. 16, 17, xxvi. 4, xxviii. 14.) ai, however, confining to the promises of salvation through a Redeemer.

13, 14. Here the Apostle takes occasion, from the foregoing to excite them to perseverance by entering on the certainty of the promises of God confirmed by oath, recalling to their minds the many examples of faith presented by their ancestors, especially Abraham, whom he cites though soon shows to have been inferior to Melchizedek. Thus paving the way to represent the dignity of Christ, who was greatly superior to both. Ὤμοσε, 'for example,' λέγων, 'saying' 'that it in his power' a circumlocution frequent both in the Scriptural and Classical writers. 'Swore and' omitted. 'Saying' promise pledged his word. Confirmed to him the covenant. So God is said at Num. xxv. 21, and elsewhere in the O. T. to swear by himself, as having none superior to swear by. It is not observed by Kuin., that 'when God in Scripture is said to have sworn it is only meant to show the truth and firmness of the promise to coming from One who cannot repent.' It is also to no purpose to other shadow of meaning. Εἰ μὴν. A formula of solemn engagement also occurring in the Classical writers. Εὐλογῶν εὐλ. σε is well rendered by Jerome, Benedicens benedicam tibi (Hebr.), et cum multiplicabo te multiplicabo. Εἰ μὴν is to be taken de ipsa re. Νίκανος. The Apostle

15 πληθυνῶ σε· καὶ οὕτω μακροθυμήσας ἐπέτυχε τῆς ἐπαγ-
16 γελίας. ἄνθρωποι μὲν γὰρ κατὰ τοῦ μείζονος ὀμνύουσι, Exod. 22. 11.
καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος.
17 ἐν ᾧ περισσότερον βουλόμενος ὁ Θεὸς ἐπιδεῖξαι τοῖς κλη-
ρονόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ,
18 ἐμεσίτευσεν ὅρκῳ· ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν
οἷς ἀδύνατον ψεύσασθαι Θεόν, ἰσχυρὰν παράκλησιν ἔχωμεν
19 οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος. ἣν ὡς

remarks Dr. Burton, only quotes part of the promise, because it was so well known to his readers, but his argument is concerned principally with those words, 'And in thy seed shall all the nations of the earth be blessed.'

15. The Apostle here again inculcates constancy, as at v. 12. iii. 6. and elsewhere; and in order to enjoin the more strongly, remarks that it was only through constancy in faith that Abraham obtained the promised blessing. Τῆς ἐπαγγελίας. Namely, that of a son who should produce a progeny which should become numerous. The preternatural birth of a son under such remarkable circumstances was a sufficient pledge that what had been promised respecting him would be fulfilled. Other blessings, too, were connected with the birth of Isaac and the faith of Abraham, which Abraham did not, indeed, obtain by actual possession, but by anticipation, confident hope, and unwavering faith in the promises of God. Comp. Joh. viii. 56. (Stuart.)

16. From the promise made to Abraham the writer takes occasion to speak on the firmness of the Divine purposes. See v. 18. (Kuin.) Τοῦ μείζονος, i. e. by some person greater than themselves, who can avenge falsehood; meaning God, who is called in Joh. x. 29. μείζων πάντων. Of the next words καὶ πάσης—ὅρκος the sense has been disputed. The common version and some others are [illegible] wrong by omitting to express the force of the Article; as also are others in rendering, 'the oath for confirmation;' since, as Abresch and Bp. Middl. observe, that sense would require ὁ εἰς βεβ. ὅρκος. "The meaning (adds the latter) is this: The oath (implied in discourse preceding) is to them the termination of all controversy as to confirmation, i. e. it causes uncertainty to end in assurance." This view of the sense is supported by the authority of Kuin. and of Chrysost. καὶ πάσης [illegible] ἀντιλογίας καὶ ἀμφισβητήσεως, εἰς τὸ βεβαιῶσαι τὰ λεγόμενα παρ' αὐτοῦ ([illegible] αὐτῶν) [illegible] ὁ ὅρκος. See also Theophyl.

17. ἐν ᾧ περισσ. βουλόμενος, &c.] The sense (somewhat disputed) seems to be that assigned by Kuin. as follows: 'Although faith would have to be reposed in the mere word of the God of truth, even without the interposition of an oath, yet, in consideration of human weakness, He superadded an oath to the promise.' This is supported by the authority of Theophyl. who observes that 'the Almighty swore by himself in order to abundantly assure us that he will unalterably keep, and constantly perform all that He promises.' [illegible]

immutability of his will or purpose. Ἐμεσίτευσεν ὅρκῳ. This disputed expression is rendered by the Pesh. Syr. [illegible], by the Vulg. 'interposuit jusjurandum.' Of the various interpretations adopted by modern Expositors, I agree with Kuin. in preferring that of Bretsch., who explains μεσιτεύειν [illegible], where a sponsor acts the part of a mediator between two parties. He renders, '[illegible]' and cites an example of μεσιτεύω in the sense sponsor from Josephus.

18. ἵνα διὰ δύο πραγμάτων ἀμετ.] [illegible] and Kuin. observe that, in further urging the argument as regarded the oath, the Apostle (anxious in every way to afford comfort to the afflicted minds of his readers) enlarges on the oath of God, and in reference to it, introduces a distinction which has been thought somewhat far-fetched, it being generally agreed that by the two immutable things are meant the promise, and the oath of God. To this view of the sense, however, Storr and Stuart take strong exception. And they are of opinion, that by the two immutable things in which God cannot lie, are meant 1. the oath that Abraham should have a Son (the Messiah) in whom all nations should be blessed, Gen. xxii. 16, 17. 2. the oath that the Son should be High priest for ever after the order of Melchisedek, Ps. cx. 4. But I know not whether this can be admitted. Nor is it necessary, since passages in which the same objection might be made on the score of harshness, occur in the best writers, as, for instance, Thucyd. i. 33. [illegible], where see my Note.

'Ἐν οἷς, on account of which.' Ψεύσασθαι, to break, [illegible] his word. Παράκλησιν is variously explained; but Kuin. seems right in retaining the common interpretation consolation, which is supported by the authority of the best ancient Versions and Commentators. In οἱ καταφυγόντες κρατῆσαι τῆς προκειμ. ἐλπ. there is a constructio praegnans, which may be thus evolved, 'we [who] have fled to take refuge and grasp the hope set before us.' There is a mixture of a nautical and an agonistic metaphor, again referring to the [illegible]. The image is supposed to be taken [illegible] by flying from sin, sorrow and death, to obtain the hope of eternal life by Christ. Ἐλπίδος here, as often, denotes the thing hoped for, though in the next verse it means the hope itself, of which similar cases in the same passage are adduced by Kuin.

19. [illegible]

ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν, καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος, [9] ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθε Ἰησοῦς, κατὰ τὴν τάξιν Μελχισεδὲκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

[1] VII. Οὗτος γὰρ ὁ Μελχισεδὲκ βασιλεὺς Σαλὴμ,

the metaphor here used, that an anchor is found on ancient medals as a symbol of hope. Ἔχομεν, for κατέχ., Dind. says, citing from an anonymous writer ap. Chrys. κατέχειν τὴν ἄγκυραν τοῦ κατέρματος. There was, too, an ancient proverb ἐν ἄγκυρα (a sure refuge) ἀσφαλὲς τιθεσθαι. Εἰσερχ., the best Expositors are agreed, is to be referred, not to ἄγκ., but to ἔχομ. Render, 'which hope enters into the inner sanctuary, where God dwells.' The καταπέτασμα was the thick veil which separated the Sanctum Sanctorum, (that which parted the Sanctum from the Court being called κάλυμμα, which designated Heaven. Josephus uses the very expression εἰς τὸ ἐσώτερον παραπέτασμα. "The meaning (says Stuart) is, that the objects of hope are in heaven, where God dwells; and the sentiment is as follows: "Hold fast the objects of your Christian hope. These will keep you steady in adherence to your holy religion, and preserve you, like an anchor, from making shipwreck of the faith." I have, however, sometimes thought that εἰσερχ. might mean, 'which gives us an entrance.' And such, I find, is the view of the sense adopted by Vater and Dr. Burton.

20. ὅπου πρόδρομος &c.) On these words some difference of opinion exists. The right clue to the sense seems to be that seized by the ancient Commentators, and, of the modern ones, Carpz., who remarks that προδρομεῖν is often used of running forward to deliver a message, or trace the road and make preparation for the reception of some who are to follow. And in this very sense, it may be added, the word occurs in Eurip. Iph. A. 424. Ἐγὼ δὲ πρόδρομος εἰμὶ παρασκευῶν χάριν ἡμῶν. Thus it is implied, that the possibility of entering heaven is ascertained, and preparation made for those that follow. And here the best comment is Joh. xiv. 2. πορευόμαι ἑτοιμάσαι τόπον ὑμῖν. The sense, then, is that Christ having opened heaven, remains there as the High Priest to introduce all the faithful into the presence of God. The expression ὅπου ἔσω plainly refers to Christ's Priesthood, and serves to introduce, by the mention of Melchisedek, a subject, on which the Apostle now proceeds to treat. "As (observes Stuart) it was lawful for the high priest only to enter, through the veil, into the inner sanctuary; so Jesus, as high priest of the new dispensation, entered the eternal sanctuary above, making expiation of perpetual efficacy for sinners," Heb. ix. 11, 12, 23—26.

VII. The Apostle now takes up a subject which he had before glanced at, v. 6 & 10., and pursues it to vii. 26. where he resumes the topic broken off at v. 10., and completes what he intended to say concerning it, vii. 26—28.; explaining the passage he had referred to from Ps. cx. 4. And after removing the doubt which might seem to hinder him from treating of the arcana doctrines of the allegories and types of Christ, he labours to convince them of the authority, prerogatives, and exalted Priesthood of Melchisedek. His argument is founded on the oath of God, by which Jesus was constituted a High Priest for ever, according to the order or resemblance of Melchisedek. Whatever, therefore, as a priest, the patriarch was, without honour is conferred on him, Gen. xiv. 18. et seq., such must Jesus our High Priest be. Now the superiority of the priesthood of Melchisedek is shown in v. 1—10., and though the Apostle has not expressly stated the conclusion, but left it to be supplied by the reader, it is clearly this, that as Melchisedek is superior to the Aaronical priests, and Christ is a priest after the order of Melchisedek, Christ must be far superior to them. (Dind., Jaspis, Stuart, and Holden.)

The Apostle points out the resemblance between the type Melchisedek and the antitype Messiah. From v. 1—10. the type is described and explained, first his priesthood, and then its excellence. From v. 11 the type is transferred to the antitype; and the superiority of Christ's priesthood over Aaron's demonstrated (Schotg.) On the whole of this parallel Limborch cited by Kuin. well remarks: "Observandum est, scripturam sacram non hoc tale omnia quæ Melchisedece cum Christo communia dicit, secundum literam proprie esse omnia, sed certo quodam modo loquendi: et periodo de Melchisedece quadam dicunt, quæ de uno aliquo sensu dicuntur, non quatenus Christum adumbrat, quamquam absolute de Melchisedece dici non possunt: et periodo quod in v. 2. ὃς ἐστὶ βασιλεὺς δικαιοσύνης, idem atque, quod v. 3. de Melchisedece est, applicandum: i. e. certo tantum modo loquendi hæc de Melchisedece dici."

1. The γὰρ is ratiocinative and explanatory, and may be rendered enim, nam. Some Commentators after ἱερεὺς supply ὤν. That, however, mangles the course of argument, from an examination of which, Kuin. shows that "the periodus oratoria drawn from v. 1. ends at the words of v. 3. μένει ἱερεὺς εἰς τὸ διηνεκές and these words belong to Melchisedek and are to be considered as the predicate, while all the rest that precedes is subsumed to the subject, describing it more at large." Thus, it may be observed, is confirmed by the use of the dream at Mekk., which the Model shows would not otherwise have been conjectured. Here it has been doubted whether Μελχ. is to be regarded as an appellative or title of honour, or a proper name. The latter is the common opinion, and, as Dind. and Kuin. prove, the best. At all events a real person is here designated, and not (as some suppose) an imaginary one. It is justly remarked by Ern., that historical narratives like this in Gen. xiv., must not be taken *allegorically*, otherwise the Scripture would be more was to be wrangled any way. Many instances such were, however, have occurred

ἱερεὺς τοῦ Θεοῦ τοῦ ὑψίστου, ὁ συναντήσας Ἀβραὰμ
ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων, καὶ εὐλογήσας
2 αὐτόν, ᾧ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραάμ· πρῶ-
τον μὲν ἑρμηνευόμενος βασιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ
3 βασιλεὺς Σαλήμ, (ὅ ἐστι βασιλεὺς εἰρήνης) ἀπάτωρ, ἀμήτωρ,

him to have been a superhuman person; and others, the same as Enoch, or Shem, or Job. But the most eminent Commentators (supported by Josephus) are of opinion that he was a descendant, not far removed, of one of the sons of Noah; that he was a powerful chieftain, or head of a tribe, among the Canaanites, and, after the custom of the patriarchal age (transmitted to those earliest colonies in America, and found in Mexico) was, as head of his tribe, both king and Priest. Σαλήμ. Whether this was the same as *Jerusalem*, is not agreed. Almost all the ancient and most modern Expositors think it was; while some, as Carpz., Heinr., and Dind., think it was not. (See more in Recens. Syn.) But Kuin., who has discussed the question with his usual diligence and ability, decides entirely in favour of the former opinion. [illegible] τ. ὑψ. Some eminent recent Commentators have thought that these have only signifiers meaning; but Warner, in a learned Dissertation on the Priesthood of Christ, cited by Kuin., has quite refuted that notion, and satisfactorily shown that Melchizedek was such a priest as offered up sacrifices, as, indeed, is apparent from the comparison with Christ as priest, who offered up himself in the place of a victim to God. And he is called by Philo p. 281. ὁ μέγας ἱερεύς. How highly the Jews of the Apostle's days esteemed the honour of priesthood, the Commentators have fully established; which, as Stuart observes, "shows that the Apostle, by exhibiting and proving the priesthood of Christ, not only pointed out the way in which the pardon of sin had been effected, but also contributed much towards causing the Messiah to be honoured, in the view of the Hebrews."

— ὁ συναντήσας [Α.] Kuin. has here ably removed a *seeming* discrepancy between this account and what is said in Gen. xiv. 17., from whence it may, he observes, be *collected* that Melchizedek met Abraham, though the circumstance is only expressly mentioned of the *King of Sodom*. Notwithstanding all our Translators render κοπῆς 'slaughter,' yet in true sense, I conceive, is simply *defeat*, meaning a total overthrow, literally the *beating*. The metaphor is found in the Hebr. מכה, the Greek κόπτω, the Latin *cædere*, and the English *beat*. In the same manner, too, I would take Josh. x. 20. κοπτόντων αὐτοὺς κοπὴν μεγάλην σφόδρα. See also Judith xv. 17. and Deut. xxviii. 15. Εὐλογήσας is by many (even Commentators) taken to mean no more than 'having congratulated him.' See Rosenm. But it has been fully proved by Ernesti, Winer, and Kuin., that the word must here have that more eminent sense which the ancient Expositors assign to it, as denoting a sacerdotal benediction. So that the expression does not simply denote *bene apprecari*, but *ex ut certo eventuro* apprecari. See Levit. ix. 22. Num. vi. 23. This is plain from v. 7. τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται. It is implied therefore that what was uttered was ex auctoritate numinis divini; in short, such a blessing as that which Jacob desired, and obtained of the angel, Gen. xxxii. 29.

2. ἀπὸ πάντων] and *this despoiling*, as is expressed at v. 4. Heinr. and Rosenm. attempt, but in vain, to prove this to have been only a courteous interchange of presents between two chieftains. The Apostle's language will admit of no such sense; but plainly imports what is expressed by Philo p. 447. (confirmed by the Rabbins) that this tenth was given [illegible] θεῷ [illegible] τῶν ὅλων. That the proportion in question was *not*, as the above Commentators allege, *accidental*, is clear from what is said by Spelman and Selden on Tithes, who have traced back the custom of dedicating tithes to religious uses to so remote an antiquity, that it is supposed by Parkh. to have existed as early as the dispersion of Babel, nay may he thinks have made a part of the Patriarchal religion before the deluge. Βασιλεὺς δικαιοσύνης does not merely mean *βασιλεὺς δικαιος*; but, as Ern., Bohme, and Kuin. have proved, must denote a king who so discharges his regal and priestly office as to make his subjects righteous and holy, (and so some of the Rabbins themselves explain) with allusion to that *justification* which we obtain alone by the intercession of the great High Priest, Jesus. The expression is similar to the ὁ θεὸς τῆς εἰρήνης and ὁ θεὸς πάσης παρακλήσεως occurring elsewhere in the N. T.

Βασιλεὺς εἰρήνης is shown by Warner to be an appellation adapted to the great antitype, the Prince of peace, the reconciler of man to his offended Maker, and who put away the enmity between Jews and Gentiles. Comp. Eph. i. 10. Col. i. 18–23.

3. ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος.] On the sense of these words much difference of opinion exists. The two most probable interpretations are the following. 1. That of many ancient and some eminent modern Expositors from Heinr. and Morus down to Stuart, who take the sense to be, 'whose father and mother are not mentioned in Scripture.' So the Peshi. Syr., 'cujus nec pater, nec mater scripti sunt in genealogia.' 2. That of others, as Kuin., who, adopting nearly the same, though a yet more correct view, interpret, 'who had not a father a priest, nor a mother the daughter of a priest.' Ἀγενε, is added for amplification, and means properly one whose origin and pedigree are unknown. But the sense here is clear from v. 6. μὴ γενεαλογούμενος δὲ ἐξ αὐτῶν [illegible]. Therefore ἀγενεαλ. here signifies one who is not of the Sacerdotal race, who does not derive his family from the sacerdotal tables. This finds a striking counterpart in Christ. At the same time, though the words as applied to Melchizedek, have the foregoing sense, yet perhaps, as Dr. Burton thinks, "the words are meant to apply also to Christ, who, as he has human nature, had no father, and as he

ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων,
ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ Θεοῦ, μένει ἱερεὺς εἰς τὸ
διηνεκές. Θεωρεῖτε δὲ, πηλίκος οὗτος, ᾧ καὶ δεκάτην 4
Ἀβραὰμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ πατριάρχης. καὶ οἱ 5
μὲν ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατείαν λαμβάνοντες ἐντολὴν
ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τουτέστι
τοὺς ἀδελφοὺς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς ὀσφύος
Ἀβραάμ· ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν δεδεκάτωκε 6
τὸν Ἀβραὰμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκε.
χωρὶς δὲ πάσης ἀντιλογίας τὸ ἔλαττον ὑπὸ τοῦ κρείττονος
εὐλογεῖται. καὶ ὧδε μὲν δεκάτας ἀποθνήσκοντες ἄνθρωποι 8

divine nature to mother. So Is. liii. 8. "who shall declare his generation?"

Of the next words μήτε ἀρχὴν—ζωῆς the sense has also been much disputed, but, I think, without reason. We have only to observe (though the Commentators have generally neglected to do it) that the Apostle must have intended the words to be taken in two senses, as applied to Melchizedek and Christ, the type and the antitype. As said of the former, the sense may be that supported by Cameron, Limborch, and others down to Schmidt and Kuin., 'having no beginning of his [sacerdotal] days, nor end of his [sacerdotal] life;' or, according to others, 'having no limited time for the commencement and expiration of his office' as the Levitical priests, who were restricted to serve between the age of 30 and 50. As applied to the latter, Christ, the words have their literal sense, and must refer to the eternity of Christ.

The next words ἀφωμοιωμένος τῷ υἱῷ τοῦ Θεοῦ are not to be referred to what immediately follows, (which has led to much misapprehension) since Melchizedek's priesthood ended with his life; Christ's will only terminate with his Mediatorial reign. The words must be referred to what just preceded, taken by themselves, and no other translation understand but that of his being made by the Divine decree a type of that great High Priest, who had neither beginning of days, nor end of life. As to Melchizedek, he might be said to remain a priest for ever, since sacred history makes no mention of any successor.

4—7. The Apostle here sets forth the superiority of Melchizedek to Abraham, showing (1) that this superiority was acknowledged by Abraham himself, by the act of rendering tithe to him, consequently the inferiority acknowledged by his most sacred descendants. Πηλίκος, 'of what great dignity!' Τῶν ἀκροθ. The word properly denoted the first fruits or ἀπαρχαί of the spoils taken in war; but came at length to denote the whole of those spoils, from which the ἀπαρχή was to be taken: and as Josephus and Philo, in relating the story, both testify that Melchizedek received the tenth of the whole of the spoils, the best Expositors here, with reason, supposed that to be the meaning here.

5. καὶ οἱ μὲν—αὐτῶν] Render: 'And those, indeed, of the tribe of Levi who hold the office of the priesthood, have a direction by the Law to take tithe of the people, that is their own brethren, though sprung from the loins of Abraham [like themselves]' Τὴν ἱερατείαν λαμβ. is said, since, though all the tribe had a right to tithes, all were not priests, but only the sons of Aaron. The argument goes on the principle (acknowledged by those here addressed) that the rendering of tithes to another implied inferiority in the payer. With ἐντολὴν ἔχουσιν compare Joh. xiii. 7. νόμον ἔχουσιν. Ἀποδεκατοῦν generally signifies to pay tithes, but here to receive them, as also in 1 Sam. viii. 15. Nehem. x. 37. Ἐξέρχεσθαι ἐκ τῆς ὀσφύος τινος is a Hellenistic phrase, found in the Sept. and corresponding to the Classical ἀπ' ἐκείνου γεγονέναι τινός.

6, 7. ὁ δὲ μὴ γενεαλ. ὁ κ. τ. λ.] 'But he (i.e. Melchizedek) who did not trace his origin from them, (i.e. the sons of Levi and Aaron, and consequently might be thought no priest by the Jewish law) received tithes,' intimating that his priesthood was of another kind, and in virtue of another authority. There is an emphasis on Ἀβρ.: and εὐλόγ. contains the other argument for superiority, which is plain if the word be taken in the same sense as at v. 1. The plural in ἐπαγγελίας here and at Gal. iii. 16., as used of one promise (that in him should all the families of the earth be blessed) to either put dignity or gravity, or employed in a general sense. The δὲ is argumentative, and may be rendered now. The τὸ ἔλαττον is reckoned among the examples of the use of the neuter for the masc., as Joh. vi. 37. πᾶν. 1 Cor. vi. 11. ταῦτα, and often in the Classical writers. In the Scriptural case, however, it should seem to be rarely employed, as in the Classical, for no better reason than eloquence of diction, but almost always on account of some delicate propriety. Here the neuter is better adapted to a general proposition such as the present, and, moreover, does not bring a mortifying comparison so home to the Jews.

8. Here another ground of superiority is urged. Ὧδε here, i.e. under the Levitical law, which assigned them tithes. Οἱ ἀποθνήσκοντες, i.e. those who exercise their office only in succession, each succeeding to the other by death, and consequently only life-possessors. Ἐκεῖ δὲ, 'but there,' i.e. in the case of Melchizedek's priesthood. Μαρτυρούμενος ὅτι ζῇ, i.e. one witnesseth them (i.e. tithes) of whom it is intended (namely Ps. cx.) that he liveth [for ever], μένει εἰς διηνεκὲς, as it is said at v. 3. See Theophyl., Kuin., and Bloom.

9 λαμβάνουσιν ἐκεῖ ἐν, μαρτυρούμενος ὅτι ζῇ. Καὶ, ὡς
ἔπος εἰπεῖν, διὰ Ἀβραὰμ καὶ Λευὶ ὁ δεκάτας λαμβάνων δε-
10 δεκάτωται· ἔτι γὰρ ἐν τῇ ὀσφύϊ τοῦ πατρὸς ἦν, ὅτε
11 συνήντησεν αὐτῷ ὁ Μελχισεδέκ. Εἰ μὲν οὖν τελείωσις
διὰ τῆς Λευιτικῆς ἱερωσύνης ἦν, (ὁ λαὸς γὰρ ἐπ' αὐτῇ
νενομοθέτητο,) τί ἔτι χρεία, κατὰ τὴν τάξιν Μελχισεδὲκ
ἕτερον ἀνίστασθαι ἱερέα, καὶ οὐ κατὰ τὴν τάξιν Ἀαρὼν
12 λέγεσθαι; μετατιθεμένης γὰρ τῆς ἱερωσύνης, ἐξ ἀνάγκης

9, 10. Here the argument is, that the Levitical priesthood virtually paid tithes through Abraham their ancestor: a somewhat hard argument, but proceeding on a principle recognized by those to whom it is addressed (see Jurip. ap. Iocosm. Syn.) It is, however, softened by the qualifying expression ὡς ἔπος εἰπεῖν, (as frequent as almost every good writer that it is strange any should have mistaken its sense) intended to hint that he did not mean to press on the argument. See some excellent remarks in Stuart's 14th Excursus.

— διὰ τῆς ἱερωσ. Λευ. The meaning is that even then, when Melchizedek met Abraham, Levi already (in a certain sense) existed, and, through Abraham, paid tithes to the king of Salem, i.e. acknowledged inferiority compared with him. Here as often the ellipsis is left to be supplied and the argument is: Christ is a priest after the order of Melchizedek. Melchizedek is superior to the Aaronical priesthood: consequently Christ, as a priest, is superior to them. (Stuart.)

11-18. The Apostle now proceeds to prove the superiority of Christ by another mode of argument, which may be stated, with Stuart and Heinlein, as follows: "If the Levitical priesthood had accomplished all that was needed, a free atonement and salvation, there would have been no occasion for another priest to arise after a different order, namely, after the order of Melchizedek, v. 11. But if the priesthood were changed, there must also be a change of the law under which it was appointed, v. 12. Now that the Levitical priesthood was intended to be changed is evident from this, that Christ, of whom the charge in Psalm cx. 4. were said, springs from Judah, of which tribe no one was allowed by the Mosaic law to officiate at the altar, v. 13, 14. And further, it is still more clear, from God's oath, that there was to be another priest, different from and superior to the Aaronical priesthood, inasmuch as he was to be after the order of Melchizedek, v. 16-17, and perpetual. Consequently the law of Moses was to be abolished, and to give place to a more perfect dispensation, v. 18, 19, the High Priest of which must henceforth be permanent."

The particle οὖν is conclusive and consecutive. Τελείωσις ἦν. Many eminent Expositors prefer conjunctive, with the Syr. and Vulg. Most however adopt the sense perfection, which is here elsewhere is required by the context and the subject, viz. the Levitical priesthood, whose main purpose was to sacrifice for expiation. The other sense indeed, comes to the same thing but circuitously. Comp. v. 19, and ix. 9 v. 1. And on τελείωσις see Note at v. 10. On the use of the Imperative in ὁ λαὸς γὰρ ἐπ' αὐτῇ νενομοθέτητο the sense is imported, and depends upon that implied to ἐν αὐτῇ. Thus the best Commentators are now agreed must mean 'under the condition of being subject to it' i.e. the priesthood. Perhaps, however, the αὐτῇ should rather be referred to τελείωσις, and the sense may be: 'for the people were put under the law or had the law given them for that purpose or intent' i.e. on account of that τελείωσις. A sense of εἰ occurs in 2 Tim. ii. 14. Luke v. 5 xix. 40. Acts xx. 16. 1 Cor. v. 4. Phil. i. 5. iii. 9. And so ἐφ' ᾧ in Rom. v. 12. 2 Cor. v. 4. Phil. iv. 10. Τί ἔτι χρεία—ἕτερον. The meaning is: 'What need was there for it to be abolished, and another so established for it, unless for manifestly new expiation which would prove the Levitical priesthood to be totally inferior to Christ's.' Ἕτερον, 'one of another tribe.' So v. 13. φύλῃ ἑτέρᾳ. Ἀνίστασθαι, 'to be raised up.' The word is often used of access to any public office, especially the Royal or Sacerdotal. Of Christ the sense has been variously expressed, but with no essential difference. Many eminent recent Commentators take it as put for τελειωθῆναι 'to be constituted for that purification,' however, no sufficient authority is adduced. And this is even more the case with some other senses which have been assigned. It is best rendered 'to be raised or stated,' which may imply appointment.

12. μετατιθεμένης γὰρ—γενέσθαι. There has been needless obscurity occasioned here by rendering the γὰρ nam, for. The use of it here is, I conceive, under that extensive class of its various senses where the reason inferred is to be gathered from the context. And we may render it scilicet, videlicet, quippe; of which some several examples may be seen in Scott's Lex. in v. γὰρ. The Peshito Syr. renders sed. By νόμου is meant the Mosaic dispensation, and the omission of the Article may be merited in its being deemed unnecessary, the sense being intended by the writer. The μετάθεσις imports abandonment of the old and the substitution of a new law. But a change of the priesthood involved a change of the law, is not what the Apostle means to prove, for that his readers would readily admit, but that there was this change of priesthood (necessarily involving a change of law) is what he proceeds to establish, vv. 13-17, and that by two arguments, 1. That the High Priest Christ was not originally from the tribe of Judah, 13 & 14. 2. That he was to be a High Priest for ever, and consequently no change of priesthood is any longer to be expected. See Kuin. Moreover, as Christ's priesthood differed from the Levitical, so such

καὶ νόμου μετάθεσις γίνεται. ἐφ' ὃν γὰρ λέγεται ταῦτα, 13
φυλῆς ἑτέρας μετέσχηκεν, ἀφ' ἧς οὐδεὶς προσέσχηκε τῷ
θυσιαστηρίῳ. Πρόδηλον γάρ, ὅτι ἐξ Ἰούδα ἀνατέταλκεν ὁ 14
Κύριος ἡμῶν· εἰς ἣν φυλὴν οὐδὲν περὶ ἱερωσύνης Μωσῆς
ἐλάλησε. Καὶ περισσότερόν ἔτι κατάδηλόν ἐστιν, εἰ κατὰ 15
τὴν ὁμοιότητα Μελχισεδὲκ ἀνίσταται ἱερεὺς ἕτερος, ὃς οὐ
κατὰ νόμον ἐντολῆς σαρκικῆς γέγονεν, ἀλλὰ κατὰ δύ- 16
ναμιν ζωῆς ἀκαταλύτου. Μαρτυρεῖ γὰρ· Ὅτι σὺ ἱερεὺς 17
εἰς τὸν αἰῶνα, κατὰ τὴν τάξιν Μελχισεδέκ. Ἀθέ- 18

the law by which it is regulated differs from that which regulated the Aaronical priesthood. See Stuart.

13. ἐφ' ὃν] 'upon whom, de quo.' So περὶ ὧν, v. 7. Ταῦτα, i. e. he being a priest after the order of Melchizedek, and of an eternal priesthood. Μετέσχηκεν. Literally, 'had part in, had to do with, i. e. belonged to.' So Diod. Sic. p. 217. (cited by Munthe) μετέχειν τινὸς τεμενίου, Προσέσχηκε τῷ θυσ., 'gave attendance on the ministrations of the altar.' Thus it is equivalent to the προσεδρεύειν τῷ θυσ. at 1 Cor. ix. 13. Πρόδηλον is a stronger term than δῆλον, and synonymous with the κατάδηλον in the verse following. See Rec. Syn. and Note on 1 Tim. v. 24. In ἀνατέταλκεν the best Commentators are agreed that the metaphor is derived from the springing up of plants, and they remark that the Heb. צמח (a plant) is often used in the O. T. of the Messiah, and יצמח is sometimes rendered by the Sept. ἀνατολή, and sometimes βλάστημα. Also ἔκφυσις and θαλλὸς are in the Classical writers used of illustrious persons.

15, 16. περισσότερόν κατάδ.] 'still plainer is it,' namely, that the priesthood of Christ is far superior to that of Aaron, and that the law is to be changed. Εἰ, 'seeing that,' 'because,' for ὅτι. Ἀνίσταται signifies 'is raised up and exists.' Κατὰ τὴν ὁμοιότ., equivalent to κατὰ τὴν τάξιν. On the sense of the next words εἰς τὸ αἰῶνα—γέγονεν see Theod. and Kuin., the latter of whom justly rejects the many novel interpretations proposed by recent Commentators, and in general adopts the common mode of explanation. The sense may be expressed by paraphrase as follows: 'Who (i. e. Christ) was not made such (i. e. a High Priest) by a law of fleshly commandment, (like the Mosaic, which was so, inasmuch as its ordinances were frail, and therefore temporary, and to be abrogated. Eph. ii. 15.) but through the power of an endless life,' namely, as having in him the power of endless life, involved in the promise and oath of God, "Thou art a Priest for ever &c." The above view of the sense (which is adopted by Dind., Kuin., and Stuart) is exceedingly confirmed by the context, especially the words following. At the same time, περισ. may have been also intended to suggest the inferiority of the old Law in respect of its carnality; and that the exalted excellence of the new High Priest demanded a corresponding excellence in the law, namely, by passing from a carnal to a spiritual service. With νόμον ἐντολῆς Kuin. compares Rom. ii. 26. δικαιώματα τοῦ νόμου, and well observes that the Apostle might have written κατὰ νόμον σαρκικόν, but that he used the circumlocution for better correspondence to κατὰ δύν. [e. On the var. lect. σαρκικῆς see Note on 1 Cor. iii. 1. 2 Cor. iii. 3.

17. μαρτυρεῖ] scil. ὁ θεός. The construction, Stuart remarks, that the law is also changed, is left to be supplied by the reader.

18, 19. The Apostle here repeats more clearly and decisively what he has before said respecting a change of the law and the priesthood, and at the same time gives a reason for the change. Ver. 18, then, is closely connected with the words of the Psalm, especially the words κατὰ τὴν τάξιν Μελχ., for the order of things was contrary to the Mosaic law. (Kuin.) q. d. For there is indeed implied in these words an annulling of the former ordinances [concerning the priesthood], and an introduction of a better hope.' With this sense, however, is interwoven a reason for the abrogation in question. Διὰ τὸ ἀσθ. καὶ ἀνωφ., 'because of its weakness and uselessness,' (viz. for the desired object, expiation) as is made clear by the parallel clause οὐδὲν—νόμος, of which the full sense is, 'for the law [by its sacrifices and the observances of the priesthood] provided no real expiation and atonement for sin.' On the signification of τελειοῦν see Note on v. 10. To advert to the construction, οὐδέπω μὲν has corresponding to it ἐπεισ. δὲ with a repetition of γίνεται. A view adopted by the best modern Expositors and supported by the authority of Theophyl. Our English versions, indeed, proceed on another mode of construction, by which τελειοῦν is repeated as if it were πεποίηκεν ὁ γὰρ νόμος οὐδένα τελειοῦν, ἀλλὰ ἄλλη ἐλπὶς εἰσαγόμενος [ἐτελείωσε]. This, however, cannot be justified. Ἀθέτησις is a very rare word; though its verb ἀθετέω is common both in the N. T. and the Sept. The commandment denoted by ἐντολή is (as Kuin. observes) not to be confined to the priesthood, but extended to the whole of the Mosaic Law, so as to be equivalent to νόμος; as Mark vii. 8 & 9. In applying the epithets ἀσθ. and ἀνωφ. to the law, there is, we may observe, something very similar to the language used in the Epistles of St. Paul to the Romans and Galatians. So Gal. iii. 3. ἀσθενῆ καὶ πτωχὰ στοιχεῖα τοῦ κόσμου. Indeed, almost the whole of that Epistle is occupied in showing the imperfection of the law, for justification, and that it is therefore abrogated. See Kuin., who has proved at large the striking coincidence in doctrine and expression between this Epistle and those to the Romans and Galatians, which point out how the law was weak, and in what sense it was useless,

τησις μὲν γὰρ γίνεται προαγούσης ἐντολῆς διὰ τὸ αὐτῆς
19 ἀσθενὲς καὶ ἀνωφελές, (οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος,)
ἐπεισαγωγὴ δὲ κρείττονος ἐλπίδος, δι' ἧς ἐγγίζομεν τῷ
20 Θεῷ. Καὶ καθ' ὅσον οὐ χωρὶς ὁρκωμοσίας· (οἱ μὲν γὰρ
21 χωρὶς ὁρκωμοσίας εἰσὶν ἱερεῖς γεγονότες, ὁ δὲ μετὰ ὁρκω-
μοσίας, διὰ τοῦ λέγοντος πρὸς αὐτόν· Ὤμοσε Κύριος
καὶ οὐ μεταμεληθήσεται· Σὺ ἱερεὺς εἰς τὸν αἰῶνα
22 κατὰ τὴν τάξιν Μελχισεδέκ·) κατὰ τοσοῦτον κρείτ-
23 τονος διαθήκης γέγονεν ἔγγυος Ἰησοῦς. Καὶ οἱ μὲν πλεί-

showing, as Carpz. observes, that neither can the moral law make us holy, nor the ceremonial one expiate our sins. And what is true of the Mosaic law, is also true of the law of nature.

— Δι' ἧς ἐγγίζομεν τ. Θ. 'we have access to God.' The best comment on this is Ephes. iii. 12. ἐν ᾧ ἔχομεν τὴν παῤῥησίαν καὶ τὴν προσαγωγὴν ἐν πεποιθήσει, διὰ τῆς πίστεως αὐτοῦ. [illegible] to be permitted to have access to God in prayer with the hope of acceptance and favour.

20–22. Here is further proved the superiority of Christ, from his having been appointed with the solemnity of an oath, which the Aaronical priests were not; by which is implied superiority in the former.

The construction here is involved and somewhat difficult; for at οὐ χωρὶς ὁρκωμοσίας is to be supplied from what follows, either γέγονε Ἱερεύς, or, with Schleusn., Bretschn. and Kuin., ἔγγυος γέγονε; and καθ' ὅσον at v. 20 has answering to it κατὰ τοσοῦτον at v. 22., the intermediate portion of v. 21 being parenthetical, and added for explanation. The words may be literally rendered, 'And, (there is this argument too,) that inasmuch as he was made a priest not without an oath, (for those have been made priests without an oath, but he with an oath, even that of him who said unto him, The Lord hath sworn and will not repent, &c.) in just so much is he made the mediator of a better covenant.' Compare a parallel passage at viii. 6. The argument is stated by Stuart thus: "The Gospel is a better source of hope, for as much as God ordered the appointment of a priest, by an oath, [illegible] and importance, an arrangement to take [illegible] mercy [illegible] so much does the new covenant, of which Jesus is the sponsor, exceed the old." [illegible] there is a metonym. Ὁρκωμοσία [illegible] considers [illegible] but, as [illegible] observes, [illegible] affirmation or promise on oath. It is a rare word, though found in Ez. xvii. 18. 1 Esdr. viii. 93. The Classical writers use ὁρκωμόσια, though in the sense covenant or treaty [illegible] oath.

The words following are explanatory of the nature of the oath. When an oath of this kind accompanies an appointment, it is implied that the appointment shall not be revoked, which is here expressed by οὐ μεταμελ., 'will not alter the purpose which hath gone out of his mouth,' Ps. lxxxix. 34. Διαθήκη signifies 1. a disposition or arrangement of any thing, 2. a covenant, 3. when applied to the Jewish law, or to Christianity, it denotes (with allusion to the engagements and conditions involved) a dispensation.

Ἔγγυος, sponsor, or surety. A word occurring no where else in the N. T., but found in Ecclesiasticus xxix. 16. 2 Macc. x. 28. The Classical writers use ἐγγυητὴς or ἔγγυος. It is learnedly treated on by Salmas., Wetstein, Carpz., and Kuin., in loc. The term, it may be observed, is one of extensive signification, and here carries with it a double sense, namely, of Surety and Sponsor, as is plain from the parallel passage at viii. 6, where the term used is μεσίτης. These senses answer to the two principal parts of Christ's work in the business of man's redemption. The thing is well stated by Dr. Burton as follows: "The covenant was made between God and man; and Christ undertook to answer for it being fulfilled; he pledged himself on the part of man, and pledges himself for its fulfilment on the part of God."

23, 24. Another and final argument to prove the superiority of Christ's priesthood to that of the Levites, founded on the fact, that the latter is continually changing and passing into different hands by succession, while the former is unchangeable and perpetual. The comparison, however, is especially intended to apply to the High Priest's office, Jesus being all along considered as ἀρχιερεύς, though ἱερεῖς, and not ἀρχ., seems here to be used in order to include the priests as well as the High Priest. [illegible] γεγον. for γεγόνασι. An idiom not unfrequent in the N. T., and sometimes occurring in the Classical writers, as Thucyd. i. 38. ἀρεσκόμενοι εἰσιν. The πλείονες (as Stuart observes) refers not to the number of Priests existing at any one time, (said to have been 1000) but to the numbers formed by repeated succession. Of the High Priests there had been 83 at the destruction of Jerusalem. Θανάτῳ, 'by death.' The παραμένειν must (as Wakef., Lard., Rosenm., Stuart, and Kuin. are agreed) signify, not 'continue alive,' (as is clear from v. 3. 7. 8. al.) but 'continue in their office.' The μένειν, however, in the next verse must have the former sense, not that of 'continuing a Priest,' as Stuart explains, since that would involve such a tautology with the next words as we cannot suppose would have place. The sense simply is, that he is immortal in his nature, πάντοτε ζῶν, as it is said at v. 25. Ἀπαράβατον, literally, 'not transmissible,' not having to be transmitted or to pass into different hands in succession. So Theophyl. explains by ἀδιάδοχον, which interpretation is also supported by the Vulg. [illegible] And so Nico-

ὅστις εἰσὶ γεγονότες ἱερεῖς διὰ τὸ θανάτῳ κωλύεσθαι παρα-
μένειν· ὁ δὲ, διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα, ἀπαρα- VII
βάτον ἔχει τὴν ἱερωσύνην. Ὅθεν καὶ σώζειν εἰς τὸ παντελὲς 25
δύναται τοὺς προσερχομένους δι' αὐτοῦ τῷ Θεῷ, πάντοτε
ζῶν, εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν. Τοιοῦτος γὰρ ἡμῖν 26

ἀπαρα- explains it *adsidentem*. The word occurs only in the later writers, and is used either *actively*, (as in Joseph. *εὐσεβεῖς ἀπαρ.*) or *passively*, as in Lycet. *corpus ἀπαραβ.* and Plutarch, *λόγοι θεῖοι ἀπαραβ.*

The argument is this: "God has by oath constituted the Messiah *ἱερεὺς εἰς τὸν αἰῶνα*, in virtue of which his priesthood has not, like Aaron's, any succession in office. He is one and the same to his Church yesterday, to-day, and for ever. Hence is then drawn the *conclusion* that he is able to completely procure salvation for all who have access to God through Him, and not the Jewish High Priest. So *supra* v. 19. ὃ δὲ ἐγγίζομεν τῷ Θεῷ. The *proof* of this ability lies in the words following *πάντοτε ζῶν*, 'since he liveth for ever.' Σώζειν must not, with some Expositors, be understood of *temporal preservation*; but, as Bohme and Kuin. observe, must be used, as the term always is by the writer of this Epistle, "*mere verbi sensu, de pontifice illo, qui morte seu sacrificio quodam expiatorio interveniente salvos hominesque vere viventes praestitert et adhuc praestet.*" See v. 22. on ἔγγυος. Εἰς τὸ παντελὲς admits of two senses, *entirely*, or *for always*, according as it is referred to *σώζειν*, or to *δύναται*; on which, and consequently on the sense, Expositors are divided into two parties. Kuin., perhaps justly, prefers the *latter* reference and sense, as more agreeable to the *πάντοτε ζῶν* following. But as it is placed between *σώζειν* and *δύναται*, may we not suppose that the Apostle intended it to be referred to *both*, and in the sense adapted to each? Thus it may have all the extent of signification ascribed by Mr. Scott. Προσερχόμενοι is to be understood like ἐγγίζ. at v. 19., where see Note.

25. *εἰς τὸ ἐντυγχάνειν ὑ. α.*] The sense is, 'so that he can [always] make intercession for them.' The term may, like ἔγγυος at v. 22., advert to all the various offices of our great High Priest, as well as his intercession. Its import has been much misrepresented by some recent Expositors, and Kuin., though he avoids many of their errors, yet, I apprehend, falls short of the truth. The following is the substance of his elaborate Note. "Ἐντυγχάνειν vox properly signifies to *meet with any one*. Hence it also denotes to approach or address oneself to any one, either to request something, (whence it means *precem fecere*) or to make suit for another, or to transact business for another as a Procurator. Now the High Priest on the solemn day of expiation both entered *intrans*, and made prayers for the people; the very office ascribed by Philo to his Logos, whom he represents as παράκλητος and ἱκέτης. And so at 1 Joh. ii. 1 Christ is said to be παράκλητος *deprecator*, *Paraclete*. Now here Christ, as our great High Priest, seems to be compared with the Jewish Priest in the *work of deprecation*." Thus, however, in taking *ἐν* rendered a verb, *intercession*, in its most general sense, must here be intended, which may include both *deprecation* and that sort of intercession, which is ascribed to our Lord by St. John, ii. 1. Παράκλητον ἔχομεν πρὸς τὸν πατέρα Ἰησοῦν Χρ. Now from the full discussion on the sense of παράκλητος at Joh. xiv. 16. (in Recens. Syn.) it appears that the word denotes *advocate*, or *intercessor*, which is, I imagine, the chief sense here and at 1 Joh. ii. 1., though that of *Helper*, the one ascribed by most eminent Expositors to παράκ. in the above passage of St. John's Gospel may be included. I cannot, however, agree with Prof. Stuart, that the sense of interposing and assistance is *all* that the term here conveys. It is well explained by Mr. Scott, "to plead his merits and ascribe to their behalf; to present their persons, services, and prayers for acceptance, through the ransom of his blood; to interpose between them, and every one who would lay any thing to their charge; to protect and deliver them by his almighty power." In the last particular the παράκλ. or ὁ ἐντυγχάνων corresponded to the *Patronus* of the Romans.

26—28. In order to excite them to come unto the all sufficient and never failing Helper and Intercessor, the Apostle now adverts to the infinite superiority of the High Priest of the *new* to the one of the *old* Dispensation, in the apposite parity of his character, which is such that he needs not to offer sacrifice on his own account. And when he says that such a High Priest as could effectually be our Intercessor and Helper was *needful* to be such (for that is admitted to be the force of the ἔπρεπεν) for the purposes of expiation and salvation, he strikingly represents the superiority of Christ who was such; for that is implied in the words of the Apostle. "Οσιος regards the duties to *God* and internal purity of mind and nature: *δίκαιος*, those to *men*, and purity of *conduct*: and it has a general sense, by Tittmann Lex. Sacrum, as εὐσεβὴς ἁγνός. Ἄκακος ἀπαράκοπος. The (minor adjunct) may have reference to the ceremonial purity of the Jewish High Priest, though it has here a moral sense, and expresses an intensity of the ideas conveyed by ὅσιος and *δίκαιος*." Rather, it should seem, an intensity of the latter only; as James i. 27. καθαρὰ καὶ ἀμίαντος. "Κεχωρισμένος ἀπὸ τῶν ἁμ. is regarded by Bensel as synonymous with ἀμίαντος and added for intensity. But it rather seems to denote, as Kuin. explains, 'differing far from the rest of sinful men, not of their number, who has no need to offer expiation for his own sins.' v. 27., as being χωρὶς ἁμαρτίας, iv. 15." Ὑψηλότερος τῶν οὐρ. (he adds) is equivalent to the διεληλυθότα τοὺς οὐρανοὺς at v. 14. and the ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς at viii. 1. Thus Jesus is represented as being ἀόριστον. See Joh. xvii. 5. Eph. iv. 10. Apoc. iv. 21. All which phrases denote the most exalted dignity and majesty, not an earth

ἔπρεπεν ἀρχιερεύς, ὅσιος, ἄκακος, ἀμίαντος, κεχωρισμένος
ἀπὸ τῶν ἁμαρτωλῶν, καὶ ὑψηλότερος τῶν οὐρανῶν γενόμε-
27 νος· ὃς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὥσπερ οἱ ἀρχι-
ερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας ἀναφέρειν,
ἔπειτα τῶν τοῦ λαοῦ· τοῦτο γὰρ ἐποίησεν ἐφάπαξ, ἑαυτὸν
28 ἀνενέγκας. Ὁ νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς,
ἔχοντας ἀσθένειαν· ὁ λόγος δὲ τῆς ὁρκωμοσίας τῆς μετὰ
τὸν νόμον Υἱὸν εἰς τὸν αἰῶνα τετελειωμένον.

1 VIII. Κεφαλαιον δὲ ἐπὶ τοῖς λεγομένοις· τοιοῦτον
ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς με-

only, but in heaven; consequently representing him infinitely above the Jewish High Priests.

27. ἔχει] For ἔχῃ, says Bohme; "because the writer was thinking of the celestial and therefore present High Priest." On the expression καθ' ἡμέραν much difference of opinion exists. Some would supply ἁμαρτιῶν or τετελειωμένων, and understand it of the day of expiation. That, however, is wholly destitute of authority, without which the ellipse is too irregular to be admitted. The sense would seem to be 'daily.' And that the High Priest did make a daily offering for the sins of himself and the people, has been confidently asserted by Commentators, though they are not agreed on the exact nature of it. It is, however, shown by Kuin., that such instances as have been alleged are either founded on no proof, or the sacrifice was not expiatory, but eucharistical. I agree with him and some other Commentators in thinking that the expression is used popularitter (as at Mark xiv. 49. Acts xvi. 5.) to denote 'from time to time,' i. e. as often as he was conscious of any private sins, not excluding the sacrifice on the day of expiation. Ἀναφέρειν is a sacrificial term, as at 1 Pet. ii. 5. and Hebr. xiii. 15. ἀναφ. ἐπὶ τὸ θυσιαστήριον.

— τοῦτο γὰρ ἐποίησεν ἐφ' ἅπαξ] The sense is 'For this (latter) he did once for all, when he offered himself up to death (as a sacrifice for the expiation of human sin, consequently he had no occasion to repeat it. And as to the *former*, he needed it not, being free from all sin).' That the τοῦτο γὰρ &c. must be referred to what immediately precedes, and not to the whole preceding context, as Grot. imagines, is sufficiently plain and fully acknowledged by Kuin.

28. ὁ νόμος γὰρ &c.] Here is given the reason for the difference said to exist between the Levitical Priests and Christ, our High Priest. The sense is 'For the law maketh men High Priests, who [themselves] have moral infirmity and consequently sin [and therefore can, *per se*, offer no expiation], but the promise of oath (i.e. the sworn promise) which was subsequent to the law [appoints] the Son [High Priest] who is supremely perfected, and exalted for evermore.' Τετελειωμένον. Not *consecrated*, but, as the best Expositors understand, *perfected* and *exalted* to the height of dignity, so as to be able, by his own merits, to expiate the sins of the whole world. Υἱόν, Son of God, Messiah. See Note on ii. 10. v. 9.

VIII. In order further to demonstrate that Christ is, in respect to dignity and office, far superior to the Jewish High Priest, the writer now treats more at large, in this and the next Chapter, on what he had only briefly touched on at v. 24—26. of the last Chapter, namely, that he discharges the office of High Priest in heaven. (Kuin.) The learned Commentator then proceeds to observe, "that it has been not a little debated whether the meaning of the Apostle is, that Christ, as perpetual High Priest, discharges the office of High Priest now in heaven, or that Christ, while yet on earth, namely, while dying, commenced discharging the office of High Priest by offering the sacrifice of himself, and afterwards continued it in heaven. He adduces very cogent reasons for adopting the latter opinion, with Pierce, Michaelis, Thom., Storr., and other eminent Commentators; and maintains that the writer of the Epistle compared not the work of Christ on earth, but that in heaven, with the sacerdotal office. This office he entered on in heaven by the offering of his blood; and this he perpetually sustains, while he acts as intercessor for sinful men." The latter view does indeed appear entitled to the preference; but it should seem that the language of the Apostle is not so decisive as to enable us to pronounce with certainty on its import. Nor is it of much consequence so long as the great doctrine of the Atonement is not sincerely maintained, as it must be admitted to have been by the advocates of both the above opinions.

With respect to the subjects treated on in this Chapter, it may suffice to remark, with Stuart, that, after having in the preceding Chapter discoursed on the nature of Christ's priesthood, and his qualifications for discharging it, the Apostle now proceeds, in this and the next Chapter, to the consideration of the duties themselves, viz. the nature of the sacrifice which Jesus offers; the place where it is offered; the efficacy which it has to atone for sin; and the difference, in regard to all these points, between the sacrifice offered by Christ, and that which was presented by the Jewish priests. Hence it will appear that the most eminent Expositors antient and modern have with reason assigned to κεφάλαιον at v. 1. the sense, not of sum, but principal point; which interpretation is supported by the authority of the Peshi. Syr. and Vulg., and it is most satisfactorily established by Dind., Stuart, and Kuin., who also explain the ἐπί just after to mean 'in respect to.'

1. ἐπί] See Notes on i. 3. vv. 26. Were the regal in joined to the High Priestly dignity,

[1] Ἐν κεφαλαίῳ δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον ἔχομεν τὸν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς, [2] τῶν ἁγίων λειτουργὸς καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ κύριος, καὶ οὐκ ἄνθρωπος. [3] πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον ὃ προσενέγκῃ. [4] εἰ μὲν γὰρ ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεύς, ὄντων [τῶν] ἱερέων τῶν προσφερόντων κατὰ τὸν νόμον τὰ δῶρα· [5] οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσι τῶν ἐπουρανίων, καθὼς κεχρημάτισται Μωσῆς μέλλων ἐπιτελεῖν τὴν σκηνήν· Ὅρα γάρ, φησί, ποιήσῃς πάντα κατὰ τὸν τύπον τὸν δειχθέντά σοι ἐν τῷ ὄρει. [6] νυνὶ δὲ διαφορωτέρας τέτευχε λειτουργίας, ὅσῳ καὶ κρείττονός ἐστι διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται.

[1] Ἐν κεφ. δὲ ἐπὶ τοῖς λεγ. τοιοῦτον ἔχομεν τὸν ἀρχ. ὃς ἐκάθ. ἐν δ. τοῦ θρόνου τῆς μεγαλ. ἐν τοῖς οὐρ. [2] τῶν ἁγ. λειτουργὸς καὶ τῆς σκ. τῆς ἀληθ. ἣν ἔπηξεν ὁ κύριος καὶ οὐκ ἄνθρ. [3] πᾶς γὰρ ἀρχ. εἰς τὸ προσφ. δῶρά τε καὶ θυσ. καθίστ. ὅθεν ἀναγκ. ἔχ. τι καὶ τοῦτον ὃ προσενέγκ. [4] εἰ μὲν γὰρ ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεύς, ὄντων [τῶν] ἱερέων τῶν προσφερόντων κατὰ τὸν νόμον τὰ δῶρα· [5] οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσι τῶν ἐπουρ. καθὼς κεχρημ. Μωσῆς μέλλων ἐπιτελεῖν τὴν σκηνήν· Ὅρα γάρ, φησί, ποιήσῃς πάντα κατὰ τὸν τύπον τὸν δειχθ. σοι ἐν τῷ ὄρει. [6] νυνὶ δὲ διαφορ. τέτευχε λειτουργίας, ὅσῳ καὶ κρείττ. ἐστὶ διαθ. μεσ. ἥτις ἐπὶ κρείττ. ἐπαγγ. νενομοθ.

[1] Heb. 2. 3. 11. 24. et 10. 21. [2] Exod. 2. 5. supr. 5. 1. [4] Exod. 28. 40. Acts 7. 44. Col. 2. 17. Heb. 10. 1. [5] 2 Cor. 3. 6. supr. 7. 22.

He sat while in the temple; the High Priests stood. See vv. 10—12. (Kuin.)

2. λειτουργός] See Notes on Rom. xiii. 6. and Phil. ii. 25. By τὰ ἅγια (scil. μέρη) is here meant, as often in this Epistle, the Sanctum Sanctorum, as opposed to the ἅγια ἁγίων at ix. 1. And, considering that the covenant term σκηνῆς has the epithet ἀληθινῆς, (like ἄρτος ἀληθινός in Joh. vi. 32.) true and worthy of the name, it seems that that epithet may, also be mentally extended to ἅγ. and both ἅγ. and σκ. be so called, as being heavenly, (in opposition to the γεωκτίστου, constituted by Moses ix. 11.) and therefore truly such, as opposed to the earthly ones, which were only shadows of the heavenly. So τὰ ἅγια at x. 19. and xiii. 11. This, I find from Kuin., had also occurred to Storr.

3. That Christ discharges the office of High Priest and Minister of the Sanctuary the Apostle now proves from this, that all the Priests had need to offer a sacrifice; and in the next verse he subjoins the reasons why Christ is and must be a Priest *in heaven*. The γάρ has reference to a clause omitted, and thus to be supplied: 'We have a High Priest and Minister of holy things in heaven; for &c.' By προσφ. δῶρα καὶ θυσ. are especially meant *peculiar* sacrifices, the peculiar sacrifice of Christ being compared with the sacrifices of the priests. (Kuin.) As High Priest, it was necessary that Christ should have some oblation to present. What that is we learn from vii. 27. & ix. 12., namely, *himself*; after presenting which, we are told at ix. 24. that he sat down at the right hand of God.

4. εἰ μὲν γὰρ ἐπὶ γῆς &c.] The full sense is, '[Christ does sustain the character of Priest in heaven,] for' &c. Dod. and Kuin. have shown that the argument is ex absurdo, and runs thus: 'Christ does not sustain the character of a Priest on earth, he was not a Priest here; to call him such would be to say that he was not one at all; for on earth he would not have been a Priest, much less a High Priest, since he was not of the tribe of Levi and of that race which offers up &c. Consequently the oblation he presents must be in the heavenly temple,' i.e. heaven. Τῶν before ἱερέων is in a few MSS. and Chrys. not found, and has been with reason rejected by Bp. Middl. and Kuinh., as at variance with propriety of language, τῶν προσφερόντων being the subject, and the object. It probably arose from the τῶν preceding.

5. οἵτινες ὑποδείγ. &c.] The sense (not observed by the Commentators) appears to be: 'Who, however, serve unto a ministry [in a temple] which is but an image and adumbration of the temple in heaven.' So xiii. 10. σκηνῇ λατρεύειν. Ὑπόδειγμα signifies properly a *sketch* (sometimes called σκιαγράφημα) marked out by a painter to serve as an exemplar to one who shall copy it and fill up the outlines. And there is a reference to this in the present passage. Καί is added to make the sense of τοῦ. more distinct, and alludes to the substance of the other ministry or temple. Τῶν ἐπουρ. τίθ. is equivalent to the τοῦ δὲ οὐρανοῦ of ix. 23.— Καθὼς κεχρημάτισται—σκηνῇ. This is meant to show the propriety of the term ὑπόδ. and σκιᾷ; and represents the direction given to Moses about the construction of the tabernacle as intimating its emblematical nature. On χρηματίζειν, see Notes at Matt. ii. 12. Lu. ii. 26. Acts x. 22. Ὅρα, scil. ὁ Θεός. Compare Acts vii. 44.

6. νυνὶ δὲ διαφ. τ. λ.] The full sense and course of argument is this: 'But, as things now are, (i.e. Christ being a Priest in heaven) his priestly function is far superior to that of the Levitical priesthood; as far as the covenant of which he is the Mediator is more excellent than the one introduced by Moses: and that is so, inasmuch as it is founded on better promises.' Λειτουργίας, for ἱερατείας. Τέτευχε, 'hath obtained and possesses.' Μεσίτης signifies one who mediates between two parties, equivalent to the ἔγγυος at vii. 22. Μεσίτης was the pure Greek term. Μεσίτης is used also at Gal. iii. 19., and is applied to Moses, but in a more eminent sense to Christ at ix. 15. The words ἥτις ἐπὶ κρ. ἐπαγγ. show how they are better, namely, as respecting an *eternal*, not a temporal and earthly inheritance, supplying that expiation and atonement of which the old Covenant was destitute. 'Ἐπί here signifies *sub conditione*, a sense often used in speaking of covenants. Νενομοθέτηται, Rosenm. observes, is used to show that this was both a covenant and a law. So Dr. Burton well renders: 'which has its enactments made upon better promises,' remarking, that when God enters into a covenant with man, he imposes certain conditions and laws, (νομοθετεῖ) and holds out certain promises

θήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέ-
7 τηται. Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν δευ-
8 τέρας ἐζητεῖτο τόπος. Μεμφόμενος γὰρ αὐτοῖς λέγει· Ἰδοὺ, ἡμέραι ἔρχονται, λέγει Κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα
9 διαθήκην καινήν· οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν, ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν, ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου· ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου,
10 κἀγὼ ἠμέλησα αὐτῶν, λέγει Κύριος. Ὅτι αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος, διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν ἐπι-

ἐπαγγελίαις.) "The better promises (observes Stuart) follow in vv. 8—13., and the perfection of the second is further disclosed at ix. 9—14. x. 1—22. xii. 9—14."

7. The subject of the superiority of the new Covenant, adverted to at vii. 22. and resumed at vii. 6., is here continued up to the end of the chapter; and this portion is justly regarded by Kuin. as parenthetical; since at ix. 1. is introduced the parallel between the two tabernacles, which would have come in after vii. 5., but that the Apostle, on the mention of the *better promises*, stopped to show it from the inferiority of those of the old Law. Εἰ γὰρ—τόπος. The argument is, that the introduction of a new Covenant implies the insufficiency of the former. Ἄμεμπτος, i. e., as Chrys. and all the best Commentators explain, perfect and sufficient to accomplish the purposes in view, the reformation and salvation of men. This, however, does not import that the Mosaic law had positive faults, but only that it did not contain the promises necessary for the pardon of sin, and the quieting of the conscience, which the Gospel does. See Whitby, Kuin., and Stuart. Ὃν ἂν δευτ. ἐζητ. τόπος is well rendered by Kuin., 'posterior non quæreretur locus.' Thus the Apostle proceeds to show one done in the Prophets. Here there is a blending of two expressions, 'another would not have been sought for,' and, 'there would have been no occasion for another.' Simply, If the Jewish religion had been quite perfect, there would have been no need of the Christian.

8. μεμφόμ. γὰρ κ. τ. λ.] Commentators are not agreed whether μεμφ. is to be joined with αὐτοῖς, or be referred to διαθήκη at v. 7. The former mode is generally adopted by the older Commentators, and the latter by the more recent ones, who justly urge that the context, and the precision of style observable in this Epistle alike require it. See Kuin. and Stuart. Nor is it true that αὐτῇ should thus have been added; as might be proved by many examples, especially from Thucyd. Kuin. shows, that in the passage which follows, the dissatisfaction of God with the Old Covenant is implied, and therefore it is not unaptly adduced to prove that that covenant and religion introduced was not ἄμεμπτος. The force of the proof, he observes, rests in the words at v. 12. The Apostle, indeed, might the more readily adduce the passage, since the *letter* of it, at least, has been (as Schoettg. and Wets. prove) always referred even by the Jews to the times of the Messiah. In these words there exists not a few minute discrepancies from the Sept., which the recent Commentators generally ascribe to the writer's citing from memory. But as they are for the most part found in some of the MSS. of the Sept., they may have been in the text at the time of St. Paul. Ἐπὶ τὸν οἶκον scil. Ἰσραὴλ καὶ, as suggested by the context. Ἔρχονται, 'are coming,' 'are to come.' A use of the Present attached to prophecy. The *not* answers to the Hebr. ו, for when. Καινήν, i. e. as being not like the old, but formed on better promises.

9. Κἀγὼ here, like the Hebr. ו, denotes *multitude*, as in 1 Pet. i. 15., and sometimes in the Classical writers. In the words ἐν ἡμέρᾳ ἐπιλαβ. μου τῆς χειρὸς αὐτῶν there is (as Kuin. remarks) a Hebraism for ἐν ἡμέρᾳ ὅτε ἐπιλαμβάνομαι τ. χ. α. On which usage of ἐπιλαμβ. see Note on ii. 16. Ὃν ἐνέμειναν ἐν τῇ διαθ., per metonym for 'they violated my covenant.' Thus, as Dind. remarks, supplies the reason why the new covenant was to be formed, namely, because the old one was not observed. By διαθ. are here meant the precepts expressed in the covenant, the παιδαγώγημα, (see Note on v. 6.) and what had been undertaken to be performed. Ἠμέλησα αὐτῶν, 'I disregarded them,' 'took no care of them.' This perfectly agrees with the Sept., but judging from Sym. and the Vulg., most of the modern Versions would seem to be very dissimilar to them. And yet there is no discrepancy. The sense assigned by the Versions in question is quite unsuitable to the context, and as many eminent Commentators contend, contrary to the proprietas linguæ. The best Expositors, both Jewish and Christian, have long been agreed that בעל should be rendered 'I was weary of and cared not for them.' See Kuin. and Stuart. This, too, is confirmed by the words of 1 Sam. ii. 30. "for them that honour me, I will honour, and they that despise me, shall be lightly esteemed," i. e. will be disregarded, Sept. ἀτιμασθήσονται.

10. Hebr. כי, conn. or ὅτι. Κύριος, etc.

γράψω αὐτούς· καὶ ἔσομαι αὐτοῖς εἰς Θεόν, καὶ αὐ-
τοὶ ἔσονταί μοι εἰς λαόν. [b]καὶ οὐ μὴ διδάξωσιν, 11
ἕκαστος τὸν [*]πολίτην αὐτοῦ, καὶ ἕκαστος τὸν ἀδελ-
φὸν αὐτοῦ, λέγων· Γνῶθι τὸν Κύριον· ὅτι πάντες
εἰδήσουσί με ἀπὸ μικροῦ αὐτῶν ἕως μεγάλου αὐτῶν.
[c]ὅτι ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν 12
ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ
μνησθῶ ἔτι. ἐν τῷ λέγειν καινὴν, πεπαλαίωκε τὴν 13
πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον ἐγγὺς ἀφανι-

[b] Joh. 6. 45. [c] Heb. 10. 16. [*] Joeb. 2. 29.

[c] Rom. 11. 27.

ness that διαθήκη διαθήσομαι occurs also in Aristoph. Av. 438. For δώσω the Sept. has δίδωμι δώσω, and the Heb. simply נתן, I will give. Most Commentators suppose δώσω to be put for θήσω. But it is better, with Kuin., to suppose an ellipsis of εἰμὶ or ἔσομαι. The use of δώσω for 'will put' would seem quite Hebraic. And yet an example is adduced by Kuin. from Xen. Cyr. viii. 2, 20. ὃ μὲν οὖν δοῦναι εἰς τὰς φύγας τοῖς διαβοῦσιν. There is, I suspect, a blending of two expressions. As to the metaphor in ἐπὶ καρδίας ἐγγράφω, it occurs also in Rom. x. 15. and 2 Cor. iii. 3. nor is it unusual in the Classical writers. The sentiment in ἔσομαι αὐτοῖς—λαός is frequent in the O. T., and may be, as Carpz. supposes, a *formula* solemnly added in forming any Divine covenant, importing protection and blessing on the one hand, and obedience and worship on the other.

11. οὐ μὴ διδ.] The best Expositors are agreed that the sense is, 'they will have no need to teach.' Instead of the common reading πλήσιον, almost all the MSS. and early Edd., and several Versions and Fathers have πολίτην, as in the Sept., which was preferred by Beng. and Wets., and was restored to the text by Matth., Griesb., Knapp, Schott, Tittm., and Vat.; and justly; for this the weight of external evidence demands, though internal might be urged for πλησίον. The words λέγων· Γνῶθι τὸν Κύριον are, as Kuin. says, illustrative of the *admonition* adverted to in διδάξωσιν. For this, it is predicted, there will be, comparatively, no need under the new and better covenant, since the knowledge of true religion will be so universally diffused. See more in Stuart.

12. ὅτι ἵλεως ἔσομαι &c.] Here is adduced the reason why all shall worship God, namely, because Christ by his death obtained full pardon of sin and hope of eternal felicity. (Kuin.) Ἵλεως is properly applicable to *persons*: and hereby *ἱλάσκεσθαι* is *for ἱλάσκεσθαι*. Μὴ μνησθῶ. A refined way of expressing forgiveness of sins. The general sense is, that under the new Covenant a complete atonement will be made for the sins of men, by which they may, under the condition of that covenant, attain salvation.

13. ἐν τῷ λέγειν—ἀφανισμοῦ] From the prophecy announcing that a new covenant would be formed, the Apostle *infers* the abrogation of the old. By πεπαλαίωκε is meant 'represents it as antiquated.' The Apostle follows up with a sort of *common place*, q. d. Now what is grown old, and by implication weak and useless, is near dissolution; implying the inference, that the old covenant being represented by God as antiquated, will be succeeded by a new and perfect one. Dr. Burton thinks this last clause is intended to reply to a possible objection of the Jews, that the making of a new Covenant did not necessarily imply the abolition of the old, to which St. Paul replies that any thing which is liable to age, must ultimately be subject to ἀφανισμόν *entire abolition*. The expression ἐγγὺς ἀφανισμοῦ may be supposed to indicate the writer's persuasion that the Jewish temple worship was destined to experience a speedy destruction, which took place ten years after.

IX. The Apostle has now shown the vast inferiority of the priesthood of Aaron, as compared with that of Christ, and proved that Christ is High Priest and Minister in the Temple of heaven; while the Aaronical priests offer sacrifice in a temple which is no more than the image and shadow of the heavenly: finally that to Christ belongs a far more excellent priesthood, as being Mediator of an infinitely superior covenant. This subject he further enlarges on, proceeding to consider the manner and intent of the Temple service: and while he speaks with due respect of ordinances of remote antiquity, instituted by God himself, and willingly dwelt on the splendour of the tabernacles constructed under Divine direction, yet he shows that there is in the new religion what far overbalances the external magnificence that so dazzled the eye of the Jews, in the old, and was truly *august*; while that respected only what is external, and required constant repetition. It was, therefore, though of Divine appointment, only calculated to be temporary, and meant to last only till a more perfect and permanent one was introduced by the promised Messiah; when, having already answered its end, and become useless, it must cease. The subject thus treated on extends throughout the present and 10 verses of the subsequent Chapter; and the following sketch of the contents of the present Chapter formed chiefly from Macknight, Jaspis, Kuin., and Stuart, may be not unacceptable.

The earthly temple, with the various apparatus and ordinances attached to it, which are described and so adverted to as to show their imperfection, were merely types and symbols of what was really effected in the heavenly, under the Gospel dispensation, vv. 1—16. This is made apparent by a reference to what was effected in the *heavenly* one, as compared with the *earthly* High Priest, especially in respect to the momentous point of *expiation* and *atonement*. Christ, the heavenly High Priest, entered the central sanctuary with his own blood, and pro-

1 μαν. IX. Ἶχε μὲν οὖν καὶ ἡ πρώτη [σκηνὴ] δικαιω-
2 ματα λατρείας, τό τε Ἅγιον κοσμικόν. Σκηνὴ γὰρ κα-

cured eternal redemption for all penitent sinners. While the earthly High Priest, entering the terrene sanctuary with no more than the blood of bulls and goats, effected only a ceremonial and external purification, which cannot cleanse the conscience, nor reconcile man to his offended Maker: whereas, such is the efficacy of the propitiatory sacrifice of Christ, that it extends back even to the sins of former ages, 11—15.; and is proved and illustrated by the practice among men of ratifying all solemn covenants by the death of a sacrificial victim, v. 16, 17. Such was the case with respect to the *old* covenant, vv. 18—21, which required the shedding of blood (the emblem of death) for the remission of sins, v. 22. The heavenly things, therefore (of which those under the law were but types and representations) must necessarily be purified by so much better a sacrifice, as the substance is superior to the shadow, v. 23., and this has been effected, not like the Jewish High Priest, by repeated expiatory offerings, but by Christ's offering himself once for all, v. 24—28. And as all men die but once, and Christ in his human nature and by dying as it made an expiatory offering so he could make this but once: therefore when he shall make his second appearance it will not be to repeat his sacrificing, but for the deliverance of all who wait for his coming, vv. 27, 28.

1. *μὲν οὖν*] This is *transitive* and *continuative*, (as in Acts i. 18 at 21 vv. 24. xvi. 20 xxiii. 21.) and may be rendered *now* or *therefore*. Σκηνὴ is in most of the MSS., many Versions, Fathers, Commentators, and early Edd. not found, and is cancelled or rejected by almost every Editor from Mill to Vat.; and justly, for, as Kuin. shows, the context will not even permit it to be *understood*. Almost all the best Commentators from Chrys. to Kuin. are agreed that ἔσχεν is to be understood from the preceding, as in our common version. And it is even found in the *text* of several MSS. Δικαιώματα λατρ., 'ordinances of service,' or worship. The δικαίω. is well explained by Theophyl. θεσμοὶ καὶ παραδόσεις. And λατρεία and λατρεύειν are often used *κατ' ἐξοχὴν* of Divine service. Λατρείας is not, as some imagine, the Accusative plural, but the Genit. singular. The Genit. here may, (as in the case of an adjective preceding) be rendered 'respecting,' of which some examples may be seen in Win. Gr. Gr. § 33. 3., though he omits this use after a substantive.

— τό τε ἅγιον κοσμικόν] On the sense of these words simply as they stand, much dispute of opinion exists. Almost all our Eng. Lish Versions render a worldly sanctuary. The Bp. Middl. pronounces a sense utterly unintelligible. It would be vain to require either τὸ ἅγιον τὸ κοσμικόν or else τὸ κοσμικὸν ἅγιον. And as Prof. Schleusner has remarked that both ἅγιον and κοσμικὸν being adjectives, one of them must be taken substantively; and the position of the Article determines that that one must be κοσμικόν." The κοσμ. is by Homberg, Bp. Middl. Wakef., and Prof. S. understood to mean 'the sacred furniture,' vasa sacra, utensilia apparatum Levitarum. An interpretation, however, rejected by Doed. and Kuin., on account of the signification being destitute of authority. And though Bp. Middl. alleges, that of the Coptic version, which renders ornamentum; yet that is *taking for granted* the existence of κοσμικὸν as a substantive. The learned Prelate, indeed, traces its existence in the Rabbinical term עָרוּך, found in a Rabbinical error cited by Bereuf. But this, at the most, will only testify to its existence at a period many centuries after the Apostolic age. I have myself sought assiduously for the word in the Classical writers of every age, but without success. It is true that in a passage of Leo Grammaticus cited by Ducange Gloss. Gr. in v. I find *καὶ ἀνάθεμα* *ἀγίου κοσμικοῦ*. But this proof serves little on the same foot as the last, Leo being a writer *infimæ decrepitatis*, who lived long after even the Coptic Version was formed, in the middle of the third century. I strongly suspect that the word was not then in being and that the Coptic translator read κόσμιον, which word does occur, and in the same sense (namely, of dress) in the Alexandrine writers, as Judg. viii. 26. (Synsm.) Cohel. xii. 3. In the Chron. Paschal. occurs ἱματισμὸς καὶ κόσμιον κεφαλῆς. And examples are adduced by Ducange from Achmet. Onir., Theophanes, Dulymus on Homer, and Liban. Now the existence of κόσμιον accounts for the extreme rarity of κοσμικόν; since, in fact, the latter word was not wanted. As, therefore, no proof can be alleged of the existence of the substantive κοσμικὸν in the Apostolic age the above interpretation must be rejected and the adjective use of κοσμικὸν retained. In order, however, to determine its sense it is necessary to ascertain that of τὸ ἅγιον. It certainly means the *Temple* at large, ναὸς being understood. So the Peah Sev. 'domus sancta.' The word occurs with the Article in Heb. ix. 12 and elsewhere in the Sept., and without the Article in Joseph. Ant. iii. 6. 4. ἐπὶ τὸ ἅγιον ἄγων ἀκόλουθον and ix. 3. And such, I apprehend, is the very case here; the τὸ belonging, I conceive, not to ἅγιον, but to κοσμικόν. As to the ἅγιον, it does not need the Article, being used as a proper name. So iv. 24. χειροποίητα ἅγια. Nor will this require us to read (as Bp. Middl. supposes) τὸ κοσμικὸν ἅγιον. We have only to consider it as put for that reading. It is plain the Apostle does not mean the Article for ἅγ., since in the two parallel passages at iv. 2 & 24. he has used none. But to proceed to the sense of κοσμικόν, the ancient and some modern Expositors take it to mean 'which belongs to the whole world:' others, as Grot., Wets., and Middl., render it *mundane*, or emblematical of the mundane system. Both interpretations are alike harsh and unsupported by the context. The true sense is doubtless that adopted by most Commentators for the last fifty years, who regard κοσμικὸν as equivalent to ἐπίγειον, χειροποίητον, τοῦτον κτίσεως at v. 11., to which is opposed the πρὸς ἀλήθειαν, the ἅγιον ἀλήθειας, and ἐπουρανίων at vv. 23, 24., in also the ἡ Ἱερουσαλὴμ ἐπουρ-

τασσόμενοι· ἡ πρώτη, ἐν ᾗ τε λυχνία καὶ ἡ τράπεζα
καὶ ἡ πρόθεσις τῶν ἄρτων, ἥτις λέγεται Ἅγια· μετὰ δὲ τὸ
δεύτερον καταπέτασμα σκηνὴ ἡ λεγομένη Ἅγια ἁγίων,
χρυσοῦν ἔχουσα θυμιατήριον, καὶ τὴν κιβωτὸν τῆς διαθή-

ness at xii. 22. and Rev. xxi. 2. It is well observed by Kuin., that the writer used the term *σκηνή*, because he meant now to show (as he does at v. 8. seqq.) the imperfection of the Jewish religion. From the *καί* it is plain that the full sense intended is this: 'As the former covenant had ordinances of worship and a worldly Sanctuary; so has the second ordinances of worship and a heavenly one.'

2. ἡ πρώτη] The best commentators are agreed that *πρώτη* is here, as often, (see Wahl's Lex.) for *πρωτέρα*, and denotes the anterior, or outward part of the tabernacle, corresponding to the ראשון or *πρώτοις* in the *Temple*, for the Tabernacle of Moses, like the temple of Solomon and that of Zorobabel, was divided by a Veil into two tabernacles (in allusion to which, the whole Sanctuary is called in Ps. xlix. 3. משכנות, Sept. *σκηνώματα*). Stuart thinks we should here have expected, according to the rules laid down by Grammarians, (no doubt alluding to *Dp. Middl.*) that either *σκηνή* would have the Article, or *πρώτη* omit it: whence he argues that the Canons laid down on the subject are unfounded. That, however, does by no means appear from the present passage, in which, whatever there may be of irregularity in *other* respects, there is none as regards the use of the Article. We have only a *hiatus* and consequent peculiarity of construction, common in St. Paul and Thucyd. So far, indeed, from the above being the case, the *σκηνή*, whether considered as an appellative or as a proper name, did not require the Article; whereas, the *πρώτη* could not dispense with it, since the writer meant, after mentioning the *tabernacle generally*, to advert to its two *σκηναί*. And it is *referred* to in the *ἥτις λέγεται ἅγια* just after. No difficulty, indeed, would have existed, had the writer expressed his meaning more fully, thus: 'For a tabernacle was constructed [consisting of two parts or tabernacles,] the *first*, wherein was the &c., and the *second*, which contained' &c. Yet Thucydides himself might have written as St. Paul has done, except that he would probably have *limited* his meaning by ἡ *μὲν πρώτη*; though he might, as often, not have subjoined ἡ *δὲ δευτέρα*, but left it, as St. Paul has, to be *implied* in the *μετὰ τὸ δεύτερον καταπέτασμα*. The misconception of the recent Critics arose from the incorrect punctuation of the modern Editions. I have pointed as was done by Beza, Schmid, Pisc., Capell., and Crell.

On λυχνία see Exod. xxv. 31. seqq. And on ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων, see Exod. xxv. 23. By most Expositors ἡ *πρόθ.* τῶν ἄρτων is regarded as put for οἱ ἄρτοι οἱ *προτιθέμενοι*. But it may rather be taken, with others, as put for οἱ ἄρτοι τῆς *προθέσεως*, (see Matt. xii. 11.) the Shew-bread, so called as being placed before the Lord, elsewhere denominated לחם פנים, literally *presence-bread*. The altar of incense is here not mentioned because, as the writer expresses it at v. 13., he does not profess to give an exact detail. The *ἥτις* refers, not to the *πρόθ.*, but to ἡ *πρώτη* (*σκηνή*). The Article here and just after is omitted because ἅγια is here a proper name. Yet Ἅγια must not be written, with some Editors, for the sacred writers do not denote the Sanctum by ἡ ἁγία, but τὰ ἅγια scil. ἱερά, or τὰ ἅγια scil. *μέρη*. See vv. 3, 8, 12, 24. iv. 19. xiii 11.

3. *δεύτερον καταπέτ.*] For there was a second, which separated the Sanctum from the Court, and called *ἐνδόξως*. *Καταπ.* has dispensed with the Article, because it is sufficiently defined by the ἡ λεγομένη &c. following.

4. *θυμιατήριον*] Commentators have been much perplexed to explain what is here meant. The term is usually interpreted 'the altar of incense.' A sense, indeed, found in Joseph. and Philo. But the Sept. always calls it *θυσιαστήριον*. And from Exod. xxx. 40, 26. Joseph. Ant. viii 4, 11. and Philo p. 512. it is plain that the altar of incense was in the *Sanctum*, not the Sanctum Sanctorum. Besides, its very use shows that it could not have been put in the Sanctum Sanctorum, because to *that* there was access only once a year, by the High Priest alone. (Kuin.) The learned Commentator seems right in understanding the expression (with Stuart and many eminent Expositors, as Deyling, Altang, and Ernesti) of the *golden censer* which the High Priest took with him on entering the Sanctum Sanctorum, on the day of expiation. (See Lev. xvi. 12. sq.) This use of the word is, they prove, often found in the Sept. and the Classical writers. That this censer was of *gold* (while we know the censers used daily in the Sanctum were of *brass*) would of itself be highly probable, and is proved by Joseph. Ant. iii. 8, 3. Bell. i. 1, 7. referred to by Kuin. A perplexing circumstance, however, still remains to be explained; namely, that as the High Priest only entered the Sanctum Sanctorum *once*, how could this censer be laid up, as the ἔχουσα would seem to suggest? Stuart, in his Excursus on the subject, has not noticed this difficulty, but merely argues that as there is no proof that it was *not* laid up in the Sanctum Sanctorum, it certainly was so laid up. Grot., Lamb., Storr, and Kuin. would remove the difficulty by taking ἔχουσα in an extended sense, and supposing that the Sanctum Sanctorum is said to have the golden censer, because it was brought there once a year, and only used there. I *prefer*, however, the solution of Zeibech in a Dissertation on the subject, who is of opinion, that the golden censer was *always* in the Sanctum Sanctorum, by being left *there* by the High Priest until he replaced it the next year by *another*. But may we not suppose that *another* censer was used for the purpose of conveying the fire to the censer which remained in the Sanctum Sanctorum; by which it would not have to be removed or replaced at all? And though it be objected, that all this proceeds on what has granted what

καὶ περικεκαλυμμένην πάντοθεν χρυσίῳ, ἐν ᾗ στάμνος χρυσῆ
ἔχουσα τὸ μάννα, καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα, καὶ
5 αἱ πλάκες τῆς διαθήκης· ὑπεράνω δὲ αὐτῆς Χερουβὶν δό-
ξης, κατασκιάζοντα τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστι νῦν
6 λέγειν κατὰ μέρος. Τούτων δὲ οὕτω κατεσκευασμένων, εἰς
μὲν τὴν πρώτην σκηνὴν διαπαντὸς εἰσίασιν οἱ ἱερεῖς τὰς
7 λατρείας ἐπιτελοῦντες· εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ
ἐνιαυτοῦ μόνος ὁ ἀρχιερεύς, οὐ χωρὶς αἵματος, ὃ προσφέρει
8 ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων· τοῦτο δη-

e Exod. xl. 16.
f Exod. xl. 3.
g Exod. xl. 20.
Lev. xvi. 2.
h Lev. xvi. 34.
i Exod. xxv. 20.
k Joh. 14. 6. Joh. 16. 19, 20.

cannot be proved, yet the key that opens the words is likely to be the right key. As to supposing, with some, ignorance or inaccuracy from forgetfulness, in this instance, on the part of the writer, that is forbidden by the intimate and thorough acquaintance which he displays with every thing concerning the Temple and its service, and his minute accuracy on other points. Indeed, as Kuin. observes, it is *cutting*, not untying the knot.

— *πάντοθεν*] i. e. both outside and inside, as we find from Exod. xxv. 1. Lev. xvi. 14., as also Joseph and Philo. 'Ἐν ᾗ, i. e. in the ark. This, indeed, would seem to be at variance with what is said at 1 Kings viii. 9. that the ark contained only the two tables of stone. And various methods of removing the discrepancy have been proposed, after a careful examination of which, Dind., Kuin., and Stuart adopt the opinion of Deyling and Carpz., who observe that what is said is true of the tabernacle constructed and furnished by *Moses* (of which alone the Apostle is speaking), though not of the *temple of Solomon*. That the pot of manna and Aaron's rod were laid up in the ark of the covenant, is, they show, proved from Exod. xvi. 32—34. and Numb. xvii. 10., according to the interpretation of the Rabbins and Jewish Interpreters even to the present day. The pot is called golden in the Sept., though not in the Hebrew. That it was so, considering the purpose, cannot be doubted.

5. *αὐτῆς*] scil. *τῆς καλύπτου*, not *διαθήκης*, as some suppose (for thus the sense is inapposite): and though this be going far back for an antecedent, yet the words *ἐν ᾗ στάμνος* are, in some degree, parenthetical. *Χερ. δόξης*. On the former term, see Schleus and Wahl. It is plain, from a comparison of the passages where these are mentioned, that they were symbolical emblems of the Divine nature, denoting the supreme governance of the Deity over all creation, and his tutelary presence. The *δόξης* is by most recent Commentators supposed to refer to the *splendour* of the figures, covered all over with gold; but by the earlier ones, to the glory of the Lord dwelling between, and shining around them, supposed to be alluded to in Ps. lxxx. 1. On the permanent among all nations of some *particular place* being selected by the Deity for the manifestation of his presence see Macha. 'Ἱλαστήριον. This was the מִכְפָּר, *cover*, or lid of the ark, so called (or the *mercy-seat*) because by the sprinkling of blood upon it, the *atonement* was effected on the day of expiation. "Over this (says Stuart) the Divine *glory* (or supernatural brightness) was seen; and hence God was supposed to be seated on it, as his throne, and from it to dispense his mercy, when atonement was made for the sins of the people by sprinkling it with blood." *Περὶ οὗ*, i. e. the sacred furniture of the tabernacle just mentioned. *Οὐκ ἔστι νῦν λέγ. κ. μ.* The sense is, I conceive, not (as Stuart supposes) that "a *particular* description of them is not intended." It must include what the older Commentators understood as the only sense, that he does not enter into so particular a description as to trace their symbolical allusions.

6. *τούτων δὲ οὕτω κατεσκ.*] Render: 'Now these things being [thus] prepared, i. e. set in due order. *Διὰ παντὸς* scil. *χρόνου*, 'at all the regular times of sacrifice.' *Εἰσίασιν*. It is best to render this literally by a *Present* tense, (not a *past*, as do most Translators) since the Present, from its indefinite sense, suits all times, and was here used with propriety, the Temple being yet in being. 'Επιτελ. τὰς λατρ., 'accomplishing the services [ordained by God].' *Λατρ.* is a general term, *including*, though not limited to, *sacrifices*, as some suppose. 'Επιτ. is a term used of the *performance* of all sacred rites.

7. *ἅπαξ τ. ἐν.*] Hence from Levit. xvi. 12—16. it appears that the High Priest entered the Sanctum Sanctorum at least twice (some say *thrice*, and the Rabbins even *four* times) *ἅπαξ τ. ἐ.* must, as the best Commentators are agreed, mean 'on one day in the year,' i. e. the day of expiation. It does not appear from the O. T. that he entered more than twice; and for this there is the additional testimony, at once important and unexceptionable, of Philo p. 501. (cited by Kuin.) *ἀδύνατον, εἰς ἅπαξ τοῦ ἐνιαυτοῦ ὁ μόνος ἀρχιερεὺς τῇ ναοπρεπῆ λειτουργίαν —εἰδὼς οὖτος ὁ ἀρχιερεὺς ἐνιαυτὸν ἡμέρας τοσάσδε ἔτους, ἢ καὶ τῇ αὐτῇ τρὶς ἢ καὶ τετράκις εἰσφοιτήσας, θαυμάσιον ἀναμείνας ἐνιαυσίου.* By *ἀγνοήματα* are not meant (as some suppose) sins of ignorance, proceeding from human inadvertence or infirmity; but, as the best Expositors ancient and modern are agreed, sins in general, as often in the Apocrypha, i. e. all for which expiation was held available, excluding sins of presumption and wilfulness, and the more heinous offences, as murder, adultery, incest, blasphemy. The signification of the word is also found in the Classical writers. See my Note on Thucyd. vi. 64. No. 25.

8. *τοῦτο*] Some supply *δηλ.* or *σημ.*, i. e. 'by this restriction and difficulty of access.' Tittm., however, involves a needless harshness, and it is better, with others, to regard τοῦτο as ac-

λούσας τοῦ Πνεύματος τοῦ ἁγίου, μήπω πεφανερῶσθαι τὴν
τῶν ἁγίων ὁδὸν, ὅτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν.
9 ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ὃν
δῶρά τε καὶ θυσίαι προσφέρονται, μὴ δυνάμενα κατὰ συ-
νείδησιν τελειῶσαι τὸν λατρεύοντα, 10 μόνον ἐπὶ βρώμασι καὶ
πόμασι, καὶ διαφόροις βαπτισμοῖς, [καὶ] δικαιώματα

presenting the *subject* of what was signified in the instruction meant to be intimated by a sort of figurative and spiritual application of the imposition, or by the *inference* from them, which, he means to say is, that the true approach to God, and access to the real holy of holies, *Heaven*, by the expiation of sin, was not clearly revealed while the Jewish Œconomy subsisted. Τοῦ Πν. hence the intimation implies an action, and the Article is used, *πνεῦμ.* is rightly supposed by Bp. Middl. to denote the Holy Spirit in a *personal sense*, as inspiring Moses when he wrote. Τὴν τῶν ἁγ. ὁδ. is put for τὴν εἰς τὰ ἅγια (scil. τὰ ἐπουράνια) ὁδόν. So Matt. x. 5. εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε. It is meant that through Jesus alone mankind whether Jews or Gentiles, have free access to the heavenly mercy-seat, the throne of grace, which had before been obstructed by the hampering nature of the ceremonial law. By τῆς πρώτης σκηνῆς (which has been variously interpreted) is, I think, meant simply the ἔνα ἀφιστάμενον, i. e. that under the first temple. The usage in ἔχουσα στάσιν is suited to the *figure* in σκηνῆς. Of στάσιν ἔχειν in the figurative sense to denote *subsist*, examples are adduced from Dionys. Hal. and Polybius.

9 ἥτις] καὶ ἥτις, 'which' [*temple-service*] impeding free access to God. Παραβ. scil. ἐστὶ, 'is, or has been, a type or figure or adumbration,' namely, of the entrance of the more excellent High Priest into heaven, thereby obtaining free access to God. Εἰς τὸν καιρὸν τὸν ἐνεστ. is best rendered 'up to the present time' i. e., as Kuin. well explains, the τὸν καιρὸν τῆς διορθώσεως at v. 10., and which had then begun (see x. 10—14, 19, 22.) when there was no longer occasion for type or figure in question; though by the continuance of the Temple-service and the perverse unbelief of the Jews, it might be said still to exist. Of this sense of εἰς, *usque ad*, many examples are adduced by Kuin. Ἐνεστ., though in the Preterite, has, as often, a sense of the present. Καθ' ὃν scil. καιρὸν, 'during which period.' By δῶρα and θυσ. are denoted all sorts of expiatory sacrifices. Δυνάμενα is accommodated as *gender* to the *nouns* and more important noun. The sense of μὴ δυνάμενα—λατρεύοντα (*nonnulla disputat*) seems to be, 'which cannot perfectly tranquillize the conscience of the worshipper [who offers these expiatory sacrifices].' The literal meaning is, 'cannot make the worshipper perfect in respect to his conscience.' This doctrine the Jews had indeed been taught by their Prophets; but, as far as the great multitude was concerned, in vain.

10. μόνον—δικαιώματα] The Commentators are not a little perplexed to determine the construction and interpretation of these words, of which even the reading is debated. Several vers. *lect. exist*, especially δικαιώματα for δικαιώμασι; which, however, seem only as many different attempts at removing what seemed a hard construction, namely, δῶρά τε καὶ θυσ.—δυνάμενα—διορθώσεως. Matth. well annotates thus: "Nulla causa corrigendi erat. Cum eam antecederet δῶρα καὶ θυσίαι, pluribus inter ponitur, ita omnes nostro genere complectitur Paulus pro ἐνεστώσης. Plura hoc modo apud Thucydidem reperias." With respect to the construction, most Commentators assume an anacoluthon, as to take ἐνεστώσης twice, i. e. with ἐπὶ βρώμασι καὶ πόμασι, and with μέχρι καιροῦ διορθ. the last being put for ἐν. And, indeed, this would seem the most natural construction, but it leads to a sense very objectionable; for how oblations and sacrifices can be said to consist in meats, drinks, and *ablutions*, it is not easy to see. It should therefore seem that ἐνεστ. is only to be taken *sensu*, and that μόνον ἐπὶ καιροῦ διορθ. ἐνεστ. are alone to be referred to δῶρα καὶ θυσίαι; also that the words ἐπὶ βρώμασι καὶ—καιροῦ are meant to designate another class of ritual observances, of which the *law*, it is meant, are mere ordinances of the flesh, and, therefore, cannot quiet the conscience or make the worshipper perfect. Thus the καὶ must not be rendered *as*, but, with the best Commentators, either *praeter*, or *cum*. The ἐπὶ καιροῦ may denote other similar observances, as circumcision, &c.; but as the ellipsis of ἄλλοις is rather harsh, it is better to suppose the clause meant to qualify the preceding, and show the true nature of the βρώμ., πόμ., and thus the καὶ will have the explanatory force it often possesses when placed between two nouns in apposition, (of which see examples in the Lexx.) and simply *namely*. It is, however, omitted in 8 ancient MSS., 6 Versions and Fathers, and is cancelled by Griesb. In interpreting βρώμ. καὶ πόμ., it is strange there should have such diversity of opinion, since the subject of the context, 'peculiar sacrifices,' shows that the words meant mean 'the regulations concerning meats and drinks permitted or forbidden by the Mosaic law.' Βαπτισμοὶ is denotes those ceremonial ablutions of various sorts, some respecting the *priests*, others, the *people at large*, detailed in Levit. and Numb. Now these, in addition to the preceding class of ritual observances, i. e. the various kinds of sacrifices, were ἐνταλείσας, i. e. enjoined and to be in force μέχρι καιροῦ διορθ., which the best Expositors are agreed denotes the time of reformation, i. e. of the Gospel dispensation, which should introduce a reformation of religion, by a change of external forms into a vital and spiritual worship. Thus it is called in Acts xv. 21. χρόνοι διορθώσεως. The term διόρθωσις signifies the *setting any thing right*, or straightening a distorted limb, and seem it not that a similar figurative use occurs in the Classical writers as Plutarch, v. 80, 2. διορθ. τινα τοῦ ἀδικ.) we might suppose the Apostle had in mind the words of Ps. xl. 2. πάντα τὰ κακὰ ἐν ἀνθρ.

11 σαρκός, μέχρι καιροῦ διορθώσεως ἐπικείμενα. Χριστὸς δὲ
παραγενόμενος ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν, διὰ τῆς
μείζονος καὶ τελειοτέρας σκηνῆς, οὐ χειροποιήτου, (τουτέ-
12 στιν οὐ ταύτης τῆς κτίσεως,) οὐδὲ δι' αἵματος τράγων
καὶ μόσχων, διὰ δὲ τοῦ ἰδίου αἵματος, εἰσῆλθεν ἐφάπαξ εἰς
13 τὰ ἅγια, αἰωνίαν λύτρωσιν εὑράμενος. εἰ γὰρ τὸ αἷμα
ταύρων καὶ τράγων, καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς
κεκοινωμένους, ἁγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα·
14 πόσῳ μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ Πνεύματος
αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ Θεῷ, καθαριεῖ τὴν

Eph. 5. 2. Gal. 1. 4. ver. 2. 10. Th. 4. 14. ver. 6. 1. 1 Pet. 1. 18. ver. 3. 18. ver. 4. 5. 1 Joh. 1. 7. Apoc. 1. 5.

11. The Apostle now contrasts with these symbolical and temporary monstrances and ordinances, the effectual services of our Redeemer; who exercises the office of high priest in a greater and more perfect tabernacle, even in heaven, v. 11., into which he entered by his own blood, thus procuring eternal redemption for us, v. 12., for if the blood of bulls and goats, offered by the Levitical priests, could effect an outward purification, v. 13., much more must the blood of Christ purify the conscience, and fit the believer for heaven, v. 14.; for this reason he is appointed the Mediator of the new covenant; that by dying to purchase redemption for sinners, even in former times, believers of all ages might receive the promise of an eternal inheritance, v. 15. (Holden.)

— Χρ. παρεγ. ἀρχ. τῶν μελλ. ἀγ.] Of this the true and complete sense seems to be that expressed by Kuin. thus: 'cum Christus hic in terris versaret, eum in finem, ut, morte suporata (διὰ αἵματος ἰδίου v. 12.) fieret pontifex eo deberemus bona futura.' He rightly regards τῶν μελλόντων ἀγαθῶν as a Genit. of cause, as Joh. vi. 35. ἄρτος ζωῆς, and Phil. iv. 9. θεὸς τῆς εἰρήνης. By τὰ μέλλοντα, he justly observes, are meant free access to God, v. 8., expiation perpetually available, v. 12. x. 4., tranquillity of mind and conscience, v. 9. x. 2 & 3., and eternal felicity, v. 15. The blessings were at the time the Levitical worship flourished, yet *future*, and were reserved for the time of reformation. They may, indeed, be understood as commencing in this world and to be consummated in the next. Διὰ τῆς μείζονος καὶ τελ. σκηνῆς. It is not agreed to what this ος is to be referred. The earlier Commentators in general suppose it to denote the *human nature of Christ*; while others understand it of the Christian Church. But well founded objections are made to both these interpretations by Dind., Stuart, and Kuin., who (with most Expositors from Wets. downwards) are agreed that, as a comparison is here made with the Jewish high-priest, who, on the day of expiation, passed through the Sanctum into the Holy of Holies, so the Apostle means to compare the *visible* heavens, (called by the Jews the tent of God,) through which Jesus passed, in his ascension to the highest heaven, with the veil which separated the Jewish Sanctum from the Holy of Holies. Ἐκφ. τελ. will then denote the *exterior* parts of the heavenly Adytum. Thus at iv. 14. Christ is spoken of as διεληλυθὼς τοὺς οὐρανούς. This view, too, is confirmed by the Article τῆς; for there may be supposed an allusion to the σκηνὴ κοσμική and ἐπίγειον at vv. 1 & 2. Χειροπ. of course means 'not made by human hands,' as is plain from the explanation in the next words οὐ ταύτης τῆς κτίσεως, which mean 'not of this world or creation, not of earthly, but heavenly structure,' scil. ὃν ἔπηξεν ὁ Θεός, viii. 2. Thus the ὃς will be for οὗ or ὅν, as in Rom. xiv. 20. and often.

12. ἐφάπαξ] 'once,' i. e. at his ascension, and once for all, for the term may mean both.

13—15. Here is an argument a minori ad majus. Σποδὸς δαμάλεως. See Num. xix. 2-9. Ῥαντίζουσα, 'sprinkling,' i. e. when mixed with water, forming a holy liquid used to purify the defiled. In ἁγιάζει πρὸς ὅν the preposition denotes 'so as to produce.' See Wahl.

— διὰ Πνεύματος αἰωνίου] Here we have a very unusual expression, of which the sense and application has been much debated, and, considering the mysterious nature of the subject, it is unreasonable to expect every thing to be made perfectly clear to human comprehension. The opinions proposed are very various, but few of them meeting much attention, being, for several reasons, inadmissible. No one, indeed, exists which is not liable to some objections. The following, however, involve, I conceive, the *fewest*. 1. That of the ancient and many eminent modern Expositors (especially the earlier ones) understand it of the *Holy Spirit*, either personally, by the participation of the Divine nature from all eternity, supposing this to mean 'by the *impulse* of the Holy Spirit, *or*, by His *influence*, such as that by which Jesus Christ received from the Father, and by which he was conceived, proclaimed, anointed, and sanctified.' See Matt. iii. 16. Lu. i. 35. Joh. vi. 27. 2. That of many of the most eminent modern Expositors, who understand it of the *Divine, eternal*, and spiritual *nature* of Christ, which would furnish a proof of the *essential* Deity of Christ. The various other interpretations proposed are too improbable to deserve notice, and, in general, lower the expression Πνεῦμ. to the sense merely of spirit, *disposition*,—in short, any thing but that of the Holy Spirit; though, at least, it should seem that the ancient interpretation, which refers it to the Holy Spirit either *personally* or by influence, is to be preferred: and this has been ably supported in a masterly tract of Winer de sacerdotio officio, quod Christo tribuitur in Epist. ad Hebraeos Lips. 1825. He is evidently inclined to understand it of the influence; though it may, [illegible]

συνειδήσεως νεκρῶν ἔργων εἰς τὸ λατρεύειν Θεῷ
ζῶντι; Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστίν, ὅπως 15

Rom. 3 25. ch. 6 6. 1 Pet. 1 4. ch. 11 35. 1 Pet. 3 18.

thinks, be explained. 'Sprinkling the bar offerings mentioned.' Of course, the action imparted an efficacy through the agency of the Holy Spirit personally which Dr. Mede has shown to have by no means frustrated by the absence of the Ark, nor the same to be superadded on a supposition. And it should seem just to adopt the personal sense which of course, implies the indwelling, though not even verbal. Then we have here a proof the eternal Deity of the Spirit. Because [illegible] dead works as tend to death and condemnation. See v. 1.

15—18. We are now advanced to a passage perhaps the most perplexing in the N. T. Kuin., who has most diligently discussed the sense, thinks that the purpose of it is, to clear the doctrine of the death of the Messiah from objections and scruples, which had hindered many from embracing the Christian religion; and that by demonstrating the necessity of Christ's death; after having done which, the writer returns to the preceding subject of the heavenly priesthood of Christ. The difficulty of the passage turns on the sense to be affixed to διαθήκη. Most Expositors assign to it that of *testament*. Yet that is generally acknowledged to involve much that borders upon absurdity, as is strongly and fully stated by Le Clerc, Macknight, Slade, Kuin., Holden, and Prof. Scholefield. It is inquired what sense there is in the *mediator of a testament*? How a testament can need a mediator? How any one can be called the mediator of his own testament? How the Mosaic law can be called a testament? Who was the testator, God or Moses? And how can it be said that the testator died to render it valid? This, indeed, is so plain that there are few Expositors of any consideration who now contend for the sense testament throughout the passage, and perhaps Large was the last though some as Limb and Heathcote in a Dissertation on the subject in the Bibl. Hag. referred to by Kuin., ascribe to it the double sense of *covenant* and *testament*, namely, a covenant which partakes of the nature of a testament. It is, however, generally admitted that in v. 15. the sense is *covenant*, (as viii. 6. κρείττονος διαθήκης μεσίτης) and the only difference of opinion is whether at vv. 16 and 17. it is to have the same sense, or that of *testament*? The *former* is maintained by many eminent Expositors as Limborch, Mich., Macknight, Stendel, and especially by Prof. Scholefield; the *latter*, as ably, by Erasm., Wolf, Whitby, Alberti, Bengel, Schleusn., Wahl, Bretschn., Kuin., Stuart, and Mr. Ross on Parkh. Those who adopt the *former* view allege that such is likely to be the sense here, as it is found in the preceding verse; that the Mosaic covenant could well be considered as a *testament*, and that the scope of the argument requires this sense. They, however, somewhat differ in their views. The following sketch of the course of argument and sense is laid down, chiefly from Peirce and Macknight, by Mr. Holden. "The expiation of sin by Christ, and the promise of an eternal inheritance, are made sure and *ratified by the death of Jesus*, the Mediator of the new *Covenant, v. 15.* Of this we cannot doubt, since all among covenants are ratified by the death of a sacrificial victim, vv. 16, 17. and such was the case with respect to the Mosaic covenant, vv. 18—21. under which almost all things were purified by blood, and without shedding of blood there was no remission of sin, v. 22. It was, therefore, necessary that the heavenly things, of which those under the Levitical law were types and representations, should be purified with better sacrifices, v. 23., and this Christ effected by the offering of himself once for all vv. 24. 25. Whence it follows, that as men must die, and is called to judgment, so sure is it that Christ died for the redemption of transgressions, and that he will appear a second time on earth to bestow the promised inheritance of eternal life on all true believers, vv. 27, 28. According to which view of the argument, the meaning of vv. 16, 17. is 'for where a covenant is, there must also of necessity be the death of that which is appointed for its ratification; for a covenant is confirmed over the sacrificial victim, so that it has no force while the appointed sacrifice liveth.' Now in this view of the sense there are one or two such points, especially in rendering διαθήκη by διαθέμενος 'the death of the appointed [sacrifice]') which, however, are skilfully removed by Prof. Scholefield, who gives the following version of vv. 16 & 17. 'For where a covenant is, there must of necessity be brought in the death of the mediating [*sacrifice*]. For a covenant is valid over dead [sacrifices]; since it is never of any force while the mediating [sacrifice] continues alive.' This version he justifies and illustrates in the following able examination of the course of argument. 'For this end,' viz. that he might purge our consciences from dead works to serve the living God, Jesus 'is the mediator of the new covenant,' that by his death he might entitle us to the inheritance. For (the strictness of his argument would require him to proceed) in a covenant the *Mediator* must die, else, how does the description of v. 16 assign a reason for that of v. 15.? He became *the Mediator* of the covenant in order to answer the desired end, and this could not be without his death; for, that the covenant may be valid, there must be the death of the *Mediator* or *mediating sacrifice*.—*In one sense*, Moses was the mediator of the old covenant, and so a type of Christ; but not in *that sense* which required the death of the Mediator, which is clearly the sense required in v. 15. διὰ θανάτου γενομένου, &c. In *this* sense the sacrifices, whose blood was sprinkled on the people (v. 19.) were the types of Christ, and the points of coincidence between them as the types, and Christ as the anti-type, is, their being *mediating sacrifices* to ratify the respective covenants." The learned Annotator, however, admits that he has not found any example of such a use of διαθήκη in the *Classical* writers. And as our author he observes that as the proposition is a general one, there is no objection to expose it as in the proof, and he aptly compares a similar construction in Lucrp. lib. 126. δεῖ δ' ἀνάγκαν Μίθραν θάνατον μὴ φόβον τὸν θεῶν.

θανάτου γενομένου, εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ
διαθήκῃ παραβάσεων, τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημέ-
16 νοι τῆς αἰωνίου κληρονομίας. ὅπου γὰρ διαθήκη, θάνατον
17 ἀνάγκη φέρεσθαι τοῦ διαθεμένου· [a]διαθήκη γὰρ ἐπὶ νεκροῖς ·Ομ. 4. 15.
18 βεβαία, ἐπεὶ μή ποτε ἰσχύει ὅτε ζῇ ὁ διαθέμενος; ὅθεν
19 οὐδ' ἡ πρώτη χωρὶς αἵματος ἐγκεκαίνισται. [b]λαληθείσης Ἐξ. 24. 8.
γὰρ πάσης ἐντολῆς κατὰ νόμον ὑπὸ Μωϋσέως παντὶ τῷ Λευ. 14. 49.
λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων καὶ τράγων, μετὰ ὕδατος
καὶ ἐρίου κοκκίνου καὶ ὑσσώπου, αὐτό τε τὸ βιβλίον, καὶ

The above may probably be the true view of the sense of the passage. Yet the other view has much to recommend it, according to which the expressions τοῦ διαθεμένου and ἐπὶ νεκροῖς are differently interpreted. It is maintained (to use the words of Mr. Slade) that "the Apostle takes advantage of the two-fold sense of διαθήκη, intimating that it is applicable to the Christian dispensation, not only as denoting a *covenant* (which is the usual signification of the word in Scripture), but also in its *general* acceptation, of a *testament*, the death of a testator being not less requisite to the operation of a will, than the death of a victim to the validity of a covenant." The question is well glanced at by Mr. Ross thus: "As διαθήκη means both *covenant* and *testament* (each being a solemn *disposition*) and as covenant in general anteatly (and especially that on Mount Sinai) were ratified with blood, the Apostle, in comparing the new διαθήκη with the old, represents it in a double light, a covenant ratified by blood, of which the former sacrifices were the types, and a testament ratified and brought into action by the death of a testator. The points of comparison are the name and the death in each case." The occasion of here introducing διαθ. in a sense deviating from, though closely connecting with that adopted in the preceding verse, is set forth at large by Stuart and Kuin., of whom the former will probably be consulted by the reader. From the latter a few remarks may be not unacceptable. The learned Commentator adduces many examples of διαθήκη in the sense *testament* from Diod. Sic., Lucian, Joseph., Philo, and Polyb. Though he grants that neither διαθήκη nor διατίθημι are used in the Sept of a testament, nor בְּרִית in Hebr. Many examples are adduced by him of a similar *transition* in dialects, as in the use of κατάστασις at c. 8. iv. And he observes that St. Paul in his Epistles "verba sæpe invitatus, ad aliam rem transit," as in Rom. iii. 2. So also 1 Pet. iii. 9., and occasionally in the Classical writers. That such must be the case here, he endeavours to prove from the context. And it must be granted that the interpretation of τοῦ διαθεμένου and ἐπὶ νεκροῖς supported by this class of Expositors, and which is accordant with our common versions, is most suitable to the usus loquendi.

But to advert to one or two points connected with v. 15. (on which *both* parties are agreed) θανάτου γενομένου—κληρονομίας may be rendered, 'So that [his] death having taken place for the redemption (i. e. expiation) of the transgressions [committed under the first covenant, they who are called might receive the promise (i. e. the promised blessing) of the eternal inheritance].' Compare a similar sentiment at Rom. iii. 25, 26., where the Apostle speaks of the προγεγονότα ἁμαρτήματα of the Jews and Gentiles to be expiated by the blood of Christ. Οἱ κεκλημένοι, the best Expositors are agreed, must not be joined with τὴν αἰωνίου κληρονομίαν, but these words are to be referred to the ἐπαγγελίαν, so that ἐπαγγ. τῆς αἰωνίου κληρονομίας be taken for κλήρ. ἐπηγγελμένου. At the commencement of v. 16. Kuin. well refers the γάρ to a clause to be supplied in thought; q. d. (Christus mori debebat) nam testamentum non nisi testatoris morte mancuta valet. Φέρεσθαι may be best rendered, as it is done by Prof. Scholefield, to whose version the interpr. of Kuin. is equivalent. And of this sense an example is adduced by Kuin. from Philo. On the ἐπὶ νεκροῖς Kuin. expects the weakness of the interpretation of the other class of Expositors, and remarks (after Carpz.) that the word is used [like our corpse] only of the dead body of a man not of a beast. Ἄνωθεν, a should even, of which objection, Prof. Scholefield proposes that ἐπὶ νεκροῖς should be rendered 'in the case of its mediator being put to death.' I see not, however, how that can be admitted.

18. By ἡ πρώτη διαθ. is meant the old covenant mentioned at v. 15. To evince the necessity of the blood-shedding of Christ, the Apostle shows that, from the first, God ratified his covenants by sacrifice. *Hence* not even the Sinai covenant was ratified without sacrifice, or blood. Or, according to another view, the connexion may be thus traced with Kuin.: "[Christ the mediator of the new Covenant was bound to die;] wherefore even the old Covenant, which was to be an adumbration of the new, was confirmed by the blood of victims." The sense of ἐγκ. seems also in 1 Kings viii. 63 (as used of the temple) and ἐγκαινισμὸς τοῦ οἴκου (corresponding to the Heb. חֲנֻכַּת) and 1 Macc. iv. 56., where it answers to our *hondsel*. And as that *hondselling* of any building was celebrated by solemn rites, which served to *ratify* the *possession* of the thing; so the word came to simply mean *ratify*, as applied to διαθηκαί.

19. This verse is explanatory and confirmatory of what was contained in the preceding. The πάσης ἐντολῆς refers to Exod. xxiv. 4 & 7. Κατὰ νόμον, i. e. κατὰ τὸν νόμον τοῦ Θεοῦ, 'as God had commanded him.' Λαβὼν—ἐρίου κοκκίνου. Moses, in his account of the transaction, says nothing of the blood of goats; nor of the water and scarlet wool, and hyssop; nor of the

[a] Exod. 24. 8. Heb. 10. 29. [d] Exod. 29. 21. Lev. 8. 15. 16. 18. 19. 24. [e] Lev. 17. 11.

πάντα τὸν λαὸν ἐῤῥάντισε λέγων· Τοῦτο τὸ αἷμα τῆς 20
διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ Θεός. [d]καὶ τὴν 21
σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ αἵματι
ὁμοίως ἐῤῥάντισε. [e]καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζε- 22
ται κατὰ τὸν νόμον, καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται
ἄφεσις. Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐ- 23
ρανοῖς τούτοις καθαρίζεσθαι, αὐτὰ δὲ τὰ ἐπουράνια κρείττοσι
θυσίαις παρὰ ταύταις. [f]οὐ γὰρ εἰς χειροποίητα ἅγια εἰσῆλ- 24
θεν ὁ Χριστὸς, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν
οὐρανὸν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν.
[g]οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυτὸν, ὥσπερ ὁ ἀρχιερεὺς 25

sprinkling the book of the law with blood. These circumstances are justly supposed to have been derived from tradition, being adverted to as things well known to his readers. And as similar rites are mentioned in Levit. xiv. 4—6., 49—52., they might very well be used on this occasion. The water and hyssop are easily accounted for as necessary, or at least very suitable to the thing. As to the sprinkling of the *book*, this involves no discrepancy, being only an *addition to*, though no variation from, the Mosaic account. And as the altar was sprinkled, so might the book just as it lay upon the altar. With respect to the expression πάντα τὸν λαὸν, that need not be pressed on, but may be taken in a limited sense.

20. αἷμα τῆς διαθ.] i. e. the blood by which the covenant was solemnly established and ratified. The words do not exactly correspond to the Sept.; but they represent the full sense. Πρὸς ὑμᾶς is said to be for a dativus commodi, ὑμῖν.

21. The dedication of the Tabernacle, here adverted to, is described at Exod. xl. 9. sq. and Levit. viii. 1. sq., where, however, the circumstance in question is not mentioned, and might very well be omitted by Moses in his brief account. This too is supposed to have been derived from tradition, and mention of it is made in passages of Josephus and Philo adduced by the Commentators.

22. σχεδὸν] This limitation is employed because some things, which could endure fire, were purified by fire, and others by water. Levit. xvi. 10. Numb. xxxi. 23. Χωρὶς αἱμ. &c. Agreeable to what is said by Joseph., Philo, and the Rabbins, that without *blood* (typical of the remission of sins by the Messiah) no one was absolved from his sins or defilements. On the reasons see Braun, Owen, Dind., and Kuin. The word αἱματεκχυσία may, as the Commentators say, not occur elsewhere; yet we need not suppose it to be coined by the Apostle, but only regard it as one of the very numerous words of the Hellenistic Alexandrian and common dialect not preserved in the remains of antiquity.

23. ἀνάγκη οὖν—κρείττοσι] The Apostle now, reverting to what was said at v. 21., returns to the main point, the atonement; and subjoins a conclusion from the preceding. "It was, therefore, necessary that the *shadow* of heavenly things (the tabernacle) should be purified with *blood, but heaven itself, with better sacrifices than these;*" *i. e. it was necessary that an approach* to heaven should be afforded by a more efficacious sacrifice. On ὑπόδειγμα see viii. 5. Now all things done by the tabernacle worship, and the priesthood of the Old Law, were but a *shadow* of heavenly things. Therefore it was enough for them to be consecrated to sacred uses by *these*, namely, by the blood of bulls and goats. But *these* (namely, the heavenly) were to be dedicated κρείττοσι θυσίαις, viz. with the sacrifice of Christ alone. In καθαρίζεσθαι there is a metonymy such as we often find, when things partly similar, partly dissimilar, are compared. For, as by the legal purification an entrance was afforded to the sanctuary, so, by taking the effect as standing for the cause, heaven is said καθαρίζεσθαι, instead of saying that an entrance by them is given to that heaven. (Rheinem.) Καθαρίζεσθαι, to be repeated at the end of the verse, should be rendered (per dialysin) consecrari. (Kuin.)

24. The heavenly priesthood of Jesus Christ is here again mentioned, and further set forth. (Kuin.) On χειροπ. see supra v. 11. Ἀντίτυπα is nearly synonymous with the ὑπόδειγμα before explained; and denotes the resemblances relative to Christ in his mediatorial high-priestly capacity, and as Lord in heaven. The general sense is, that Christ did not enter into the earthly holy of holies, which was only an image of the heavenly, but into heaven itself. Ἐμφανισθῆναι is a forensic term signifying to present oneself before a tribunal, or court, either as plaintiff, or advocate. Here, from the context, the latter is the sense intended. The points of correspondence with the rites of the law as performed by the High Priest, are pointed out by the Commentators.

25. οὐδ'] scil. εἰσῆλθεν εἰς τὸν οὐρανόν. The writer opposes the offering of Christ to the entrance of the priest into the Sanctum Sanctorum with the blood of another, and accordingly declares Christ to have appeared before God, and entered into heaven *not in order to make a frequent offering of himself*, i. e. not, after having entered into heaven, to again go forth from thence, and descend on earth, and there again be killed as a victim, and rising again, make a frequent offering of himself in heaven to God. Herein, then, he shows the dissimilarity of Christ to the High Priest and his superiority to him. 1. inasmuch as the High Priest entered into the Sanctum Sanctorum with the blood of another, namely, of the victims, so that the High

εἰσέρχεται εἰς τὰ ἅγια καθ' ἑκαστὸν ἐν αἵματι ἀλλοτρίῳ·
26 [b] (ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου) [b] 1 Cor. 10. 11. Eph. 1. 10. Col. 4. 5.
νῦν δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων, εἰς ἀθέτησιν ἁμαρ-
27 τίας, διὰ τῆς θυσίας αὐτοῦ πεφανέρωται. καὶ καθ' ὅσον
ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο
28 κρίσις· [c] οὕτω καὶ ὁ Χριστὸς ἅπαξ προσενεχθεὶς εἰς τὸ πολ- [c] Isai. 53. 12. Rom. 5. 6. 8. 12. 1 Pet. 2. 24.
λῶν ἀνενεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφ-
θήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν.

1 X. [d] ΣΚΙΑΝ γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγα- [d] Col. 2. 17.
θῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν
ταῖς αὐταῖς θυσίαις αἷς προσφέρουσιν εἰς τὸ διηνεκές, οὐδέ-

Priest and the victim were distinct; Christ, however, by his *own blood*, so that the High Priest is identified with the victim. 2. That the High Priest having entered the Sanctuary, again went forth from it, and repeated this ingress and egress yearly, so as to enter several times; Christ, however, once only. (Limborch.) Ἐκείνῳ, for τὸ ἴδιον αἷμα, ix. 12. Ἐν, cum. On the idiom see Kühn.

26. The reasoning here supposes two very important facts, 1 that from the fall of Adam to the end of the world, no man will be pardoned but through Christ's having *offered* himself to God as a sacrifice for sin. 2. That although Christ offered himself only once, and that at the conclusion of the Mosaic dispensation, ἐπὶ συντελείᾳ τῶν αἰώνων, (see 1 Cor. x. 11.) that one offering is in itself so meritorious, and of such efficacy in procuring pardon for the penitent that εἰς ἀθέτησιν reaches backwards to the beginning of the world, and forwards to the end of time on which account Christ is with great propriety termed, Rev. xiii. 8., "a lamb slain *from the foundation of the world*," in this passage, is not to be taken strictly, because the necessity of Christ's offering himself a sacrifice for sin, did not take place immediately at the creation, but at the fall. We have the phrase in this limited sense, Lu. xi. 50. (Macknight.) Φανερ. here is to be taken as ἐμφαν at v. 24.

27, 28. The Apostle shows by a new argument, derived *a simili*, that Christ ought *once* only to offer *himself*, namely, because his sacrifice and death were one and the same. Nor does he properly intend to affirm that all men must die, but that it is appointed for them *once* to die, and that after death, nothing shall remain but judgment. (Dind.) Ἅπαξ, 'once for all.' See Note on Rom. iii. 21. So it is used in Thucyd. i. 139. ἔδοξε ἅπαξ περὶ ἁπάντων ἀποκρίνασθαι. At προσενεχθεὶς supply εἰς θυσίαν. A sacrificial term. So vii. 27. ἐφάπαξ ἑαυτὸν ἀνήνεγκεν. On εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας see 1 Pet. ii. 24. The passage strongly attests the doctrine of the Atonement. On the expression πολλῶν Bp. Middl. has the following luminous annotation. "We are told that οἱ πολλοί is often equivalent to πάντες. It is not, however, quite certain, that the Apostle here meant to express πάντων; the verse concludes with the mention of those 'who wait for him,' i.e. who wait for Christ's second coming in humble hope of receiving their reward: and these manifestly are not the whole human race. So also in his Epist. ii. 10. it is said, that Christ brought many sons πολλοὺς υἱοὺς unto glory. See also Matt. xx. 28. xxvi. 28. Mark x. 45. The reason why, in some places, Christ is said to give himself a ransom for *all*, and in others only for *many*, seems to be, that when all are mentioned, it is meant that to *all* He has offered the terms of salvation, and where *many* are spoken of, it is considered that by *all* the terms will not be accepted."

At χωρὶς ἁμαρτίας ὀφθήσεται we must not, with many Expositors, interpret ἁμ. a *sin-offering*, but, as these words correspond to the εἰς ἀθέτησιν—πεφανέρωται at v. 26., explain χωρὶς ἁμαρτίας, with Peirce, Kuin., and Bohme, 'without having occasion to bear our sins [in order to atonement].' Εἰς σωτ. may, with some, be referred to ἀπεκδεχομένοις, but it seems more properly referred by the best Expositors to ὀφθ., where, as Kuin. observes, aptior et gravior sententia prodit. And he expresses the sense of the clause thus: 'will not appear as a peculiar victim, to expiate sin, but to bestow eternal felicity on his faithful worshippers.'

C. X. The scope of vv. 1—18 is to evince the utter inefficacy of the Jewish sacrifices, contrasted with the perfect expiatory sacrifice made by our great High Priest. This subject the Apostle had glanced at before; vii. 11, 19. viii. 7, 10. ix. 8, 10, 13, 14.; and he now enlarges on it, beginning with declaring, that the Levitical sacrifices could not be a perfect satisfaction for sin, v. 1.; for if they had been so, once offering them would have been sufficient, v. 2. But the continual repetition of them shows, that sin remained unpardoned, notwithstanding the previous sacrifices offered for it, v. 3.; and, from their very nature it is impossible that they should procure the pardon of sin, v. 4. This is also asserted in Ps. xl. which is prophetical of the Messiah, v. 5—7.; and from which it is evident, that God designed to abolish his former dispensation concerning the Levitical sacrifices, and to establish another and better one, vv. 8, 9., which offers a perfectly efficacious sacrifice through the offering of the body of Jesus once for all, vv. 10—14., and which is also testified by the Holy Spirit in the Scriptures, vv. 15—18. (Holden.)

1 σκιὰν γὰρ ἔχων &c.] This γάρ is rightly referred by Newc. and Kuin. to a clause in the

Heb. 12. ποτε δύνανται τοὺς προσερχομένους τελειῶσαι. ἐπεὶ οὐκ ἂν
14. ἐπαύσαντο προσφερόμενοι, διὰ τὸ μηδένειαν ἔχειν ἔτι συνει-
Rom. 8. 13. Gal. 5. 24. δησιν ἁμαρτιῶν τοῖς λατρεύουσι, ἅπαξ κεκαθαρμένους; ἀλλ'
7. Ps. 40. 6, &c. ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν· ἀδύνατον
Lev. 1. 1. Lev. 4. 31. γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας. [4] διὸ

supplied; q. d. Christ by one sacrifice did expiate the sins of many, (v. 20 & 9. 10.) for, &c. There is also an ellip. of μόνον, i.e. 'The law having only a faint adumbration of future blessings, (See ix. 11.) and not the full express image of the things in question.' Εἰκὼν (on which see Note on viii. 5.) signifies an outline or sketch; σκιὰν, the filled up figure of any thing, so as to constitute a substantial form. By v. πολλὰ σῆμ are denoted all the benefits obtained by Christ. Κατ' ἐνιαυτὸν ταῖς αὐταῖς &c. Here there is, as Rosenm. and Kuin. remark, a transposition for ταῖς αὐταῖς θυσίαις δι' προσφέρουσι κατ' ἐνιαυτὸν εἰς τὸ διηνεκὲς &c. The ταῖς αὐταῖς θυσίαις belongs to the τελειῶσαι. Compare v. 14. Τελειῶσαι signifies to make a complete atonement for. See ix. 9. & vii. 11.

2. ἐπεὶ οὐκ ἂν &c.] Here we have a *proof* of the assertion at v. 1. For the common reading ἐπεὶ δὲ, most of the best MSS., some Fathers, and almost all the early Edd. have ἐπεὶ οὐκ ἂν with a mark of interrogation at the end of the verse; which reading was preferred by Mill and Wets., and edited by Beng., Griesb., Matth., Knapp, Schoettg., Titm., and Vater; and justly, since the οὐκ might more easily have been omitted than inserted, and thus, as Kuin. says, "ἀνάγνωσις δὲ γνωστόν." The ἐπεὶ means 'for otherwise,' by an ellipsis of ἄλλως or the I have fully treated on in my Notes on Thucyd. That ἐπεὶ may commence an interrogative sentence, the Commentators prove from Rom. vi. 2. and Aristoph. Nub. 600. The sense is: 'For otherwise, (i.e. if the sacrifices *could* have perfectly expiated sin) would they not have ceased to be offered [as they are]?' Διὰ τὸ μηδένειαν ἔχειν—κεκαθ. The meaning is 'because the worshippers, being, once for all, made clean from sin, would have been no longer troubled in their consciences with the remembrance of sin, those being thus expiated.' Συνείδ. includes the sense of *consciousness* and *consciousness*; the latter as the result of the former. Καθ. is a term occurring also in the Classical writers, used of expiations and lustrations.

3, 4. ἀλλὰ] Kuin. well renders by *imo vero*, referring for examples to Acts ix. 2. and Xen. Mem. i. 2, 2. The force of the argument rests much on ἀνάμνησις, and the sense is well explained by Rosenm. and Kuin., 'So far are they, by those continued sacrifices, from being freed from the consciousness of unexpiated sin, that there is rather therein a *commemoration* of the sins of the people.' So Philo cited by Carpz. speaks of the sacrifices of the wicked as οὐ λύσεις ἁμαρτημάτων, ἀλλ' ὑπομνήσεις ἐγκλημάτων. It is well observed by Stuart, that "the sacrifices offered on the day of atonement being meant as propitatory offerings, served to remind the Hebrews of the desert of sin, i.e. of the punishment or penalty due to it. As they continued to be offered *yearly*, so those who brought them must be reminded, through their whole lives, of new desert of punishment. The writer means, however, that a yearly remembrance of sin in a *spiritual* respect, not merely in a civil or ceremonial one, was made; for in this sense, the yearly atonement procured pardon. In the other it did not."

4. ἀφαιρεῖν &c.] i.e. procure God's pardon for sin, and avert the punishment of it in a large sense. That this is the sense, is plain from the context, for the sacrifices *could* take away the consequences of sin in this life, by averting temporal and civil punishment, and restoring ceremonial purity.

5. To show that this doctrine, though opposed to Jewish prejudices, is no other than that recognised in their own Scriptures, the Apostle adduces and argues from Ps. xl. 7 sqq. Διὸ—λέγει the sense is: 'Wherefore in a Psalm which is prophetic of the coming of the Messiah, he is represented by David as saying on his coming into the world, &c.' Ps. xl. 7—9. (Heb. 6—9. (Sept.) The quotation is from the Sept. with only the change of ἥκουσας into ἐκάθισας, and at v. 7. there is only an abridgement of the words of the Sept., and the discrepancy is more great as it would appear from the version of the Quotations, who omit καὶ τὸν νόμον σου ἐν μέσῳ τῆς κοιλίας μου, though the Apostle plainly did not intend to take them. The Sept. version itself is only a free translation of the Hebrew, and in two cases will better agree when it is pointed (as it ought to be) thus: Ἰδοὺ ἥκω, (ἐν κεφαλίδι—ἐμοῦ) τοῦ ποιῆσαι τὸ θέλημά σου, ὁ Θεός μου, ἐβουλήθην καὶ τὸν νόμον σου ἐν μέσῳ τῆς κοιλίας μου. To properly understand the last clause, it should be observed that the Sept. took the [illegible] as a Nominative. Accordingly it which, we must suppose in [illegible] and [illegible] *dilegis*, and repeat them with the next clause in the sense *esse in te*, i.e. put. This would strengthen the parallelism, but violate the construction. The most remarkable particular connected with this passage is that in the words σῶμα δὲ κατηρτίσω the Sept. and the Apostle both differ widely from the Hebrew, which is rendered, 'mine ears hast thou opened.' To remove this discrepancy, various methods have been proposed, either by altering the Hebrew to correspond to the Greek, or the Greek to the Hebrew. None of these, however, can be adopted since the present reading in the Hebrew is confirmed by all the MSS. and Versions; and in the Greek by all the MSS. both of the Sept. and the Apostle. More attention is due to the methods of reconciling the sense of the Hebrew with the Greek, and making them, though different in words, coincide in meaning. These, however, are very harsh. The words in the Hebrew may, with a reference to Is. xl. 5., be explained of *obedience*; but all the various methods of bringing even that to any coincidence with what

εἰσερχόμενος εἰς τὸν κόσμον λέγει· Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι· ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας· τότε εἶπον· Ἰδοὺ ἥκω (ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ) τοῦ ποιῆσαι, ὁ Θεός, τὸ θέλημά σου. ἀνώτερον λέγων· Ὅτι θυσίαν καὶ προσφορὰν καὶ ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας, οὐδὲ εὐδόκησας (αἵτινες κατὰ τὸν νόμον 9 προσφέρονται) τότε εἴρηκεν· Ἰδοὺ ἥκω τοῦ ποιῆσαι, [ὁ Θεός,] τὸ θέλημά σου· ἀναιρεῖ τὸ πρότερον, ἵνα τὸ 10 δεύτερον στήσῃ. ἐν ᾧ θελήματι ἡγιασμένοι ἐσμὲν [οἱ] ἅπαξ διὰ τῆς προσφορᾶς τοῦ σώματος τοῦ Ἰησοῦ Χριστοῦ 11 ἐφάπαξ. καὶ πᾶς μὲν ἱερεὺς ἕστηκε καθ' ἡμέραν λειτουρ

is contained in σῶμα καὶ αἷμα seems to me more or less unsuccessful. Besides the best Hebraists are now agreed that the Hebrew words mean 'ears dressed,' as in Ps. l. 4 & 5. Isaiah xl. 2 the phrase τὰ τῆς ἀγκάλης, that God has opened our ears to our faith. And in this very sense, I find the words are taken by Ge. French and Mr. Stuart, who have adduced a wonderful lot whose portion and thrown great light on the passage by putting the words in a parenthesis, right by supposing the meaning to be, that 'the truth just said had been communicated to Moses in the Almighty. For that the words are to be understood as prophetic of the Messiah, is plain, and has been only maintained in opposition to the recent Essayist commentators by Prof. Stuart in an elaborate Excursus on the passage.

But to return to the last of the Apostle for σῶμα we have the strongest extreme evidence, and even εἴρηκεν for ἀναιρεῖ by the ἀναιρεῖ πρότερον εἰς τὸν κόσμον just before. And at v. 11, in the words τοῦ προσφορᾶς τοῦ σώματος Ἰ. Χρ. there is an evident reference to the same expression used at v. 5, which must, together with the ἐκεῖνος, εἰς τὸν κόσμον before, be considered of the same nature of the Hebrewist, with a view also to the exposition he is now with that book of God up as a sacrifice for the sins of the world. See 1 Jn. ii. 2, iv. 10. It may be urged, indeed, that Christ is not the sense of the Epistle (Grotius) but the Apostle is certainly to no blame, for, as Stuart will show, "the circumstance adverted to in σῶμα καὶ αἷμα is not primary or essential, but only incidental to the argument he is carrying on." And as he has of course to quote the long passage in which it occurs for another purpose and was obliged to quote it from the Sept., which alone was understood by his readers in general, the words which he there found he was bound neither to retain nor expunge as they did not impede but rather promote the purpose he had in view, namely, by turning the hands of his readers to Christ who, in his incarnation, became the true expiatory sacrifice of which the sacrifices in the law were but types and shadows.

Whitby has here slightly exposed the game of the Socinians by which they evade the proof furnished by the words εἰσερχ. εἰς τὸν κόσμον of the pre-existence of Christ in heaven.

7. κατὰ τὸν νόμον] 'there' in the book. The words, however, have so perplexed some that they choose to suppose each of them redundant, but that is cutting the knot. It is better to suppose some rather unusual, but not in some of its and τότε and we may with Carpz., Estius, Schmidt, Mo. ve, Tittm., Grotius, De Wette, Stuart, and Kuinoel repeat 'therefore.' By the κεφαλὶς βιβλ. is meant the Pentateuch, and so other go to of the Sept. place of the O. T. as were then in being. Κεφαλ., 'roll.' So called with reference to the wooden rollers about which the sheets of parchment were rolled, and which had at one end a κεφαλὴ or knob or carved or painted head, (which gave name to the whole,) of which Kuinoel remarks a figure is given by Hugo in his book on the origin of writing.

8. ἀνώτερον] the passage of the Psalm the Apostle now cites, some remarks showing from the words of the Hebrew, (which repeated, that the Levitical sacrifices, from their inefficacy in obtaining the remission of sins are abrogated and the sacrifice of Christ substituted in their place. 'Ἀνώτερον λέγων, i.e. a let saying on the former part of the passage.

9. τότε εἴρηκεν] 'he hath said then.' Ἀναιρεῖ contains a conclusion from the foregoing words. By τὸ πρότερον is meant the Levitical sacrifices, and by τὸ δεύτερον, the will of God as required in the sacrifice of the body of Christ.

10. ἐν ᾧ θελ.] 'the Apostle proceeds to explain what is meant in this case by doing the will of God, and what is the efficacy of that obedience.' Stuart.) ἐν ᾧ θελ., 'in conformity with which will, viz. of God, whereby he willed Christ to be a victim and which it became to fulfil.' See vv. 7 & 9. Ἡγιασμένοι ἐσμὲν, 'we are sacred for purified and made holy, expiation is made for us and pardon of our sins obtained.' Comp. vv. 4 & 11 to 14. Ἐφάπαξ must be referred, not, with some to ἡγιασμ. but to προσφ. Comp. v. 14 and supra ix. 26 & 28. The sense is 'once for all.'

11. πᾶς μὲν ἱερεὺς] The Apostle had, at ἐφάπαξ, again adverted to a point on which he [illegible] might think there was a [illegible] ceremonies namely, that [illegible]

γῶν, καὶ τὰς αὐτὰς πολλάκις προσφέρων θυσίας, αἵτινες
o Psal. 110. 1. Act. 2. 34. 1 Cor. 15. 25. Eph. 1. 20. Col. 3. 1. supp. 1. 3. 13. m 8. 1.
οὐδέποτε δύνανται περιελεῖν ἁμαρτίας· ᵒαὐτὸς δέ, μίαν 12
ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ διηνεκές, ἐκά-
θισεν ἐν δεξιᾷ τοῦ Θεοῦ, τὸ λοιπὸν ἐκδεχόμενος ἕως τε- 13
θῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐ-
τοῦ. μιᾷ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ διηνεκὲς τοὺς 14
ἁγιαζομένους. Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ Πνεῦμα τὸ ἅγιον· 15
p Jer. 31. 31. Heb. 11. 27. supp. 8. 6.
μετὰ γὰρ τὸ προειρηκέναι· ᵖΑὕτη ἡ διαθήκη ἣν δια- 16
θήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκείνας,
λέγει Κύριος, διδοὺς νόμους μου ἐπὶ καρδίας αὐτῶν,
καὶ ἐπὶ τῶν διανοιῶν αὐτῶν ἐπιγράψω αὐτούς·
q Jer. 16. 2. c 14. 6. Rom. 4. 2. Eph. 2. 13. Col. 2. 13. supp. 8. 6. 12.
καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν 17
οὐ μὴ μνησθῶ ἔτι. ὅπου δὲ ἄφεσις τούτων, οὐκ ἔτι 18
προσφορὰ περὶ ἁμαρτίας.
Ἔχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἴσοδον τῶν 19

the High Priest was made *every year*, that of Christ only *once*. The Apostle therefore again meets the objection in the present and following verses, showing that it was made *once for all*, by an act neither needing nor admitting of repetition, on which our atonement may safely be rested, since it will be for ever availing, and not be temporary, like the sacrifices of the old dispensation. Here the Apostle applies generally to the sacrifices offered daily by the priests the argument by which he had proved the inefficacy of the annual sacrifices of the High Priest in the holy of holies; namely, that the very repetition of such services evinced their inefficacy, viz. to obtain permanent pardon and complete expiation. Whereas Christ offered but one sacrifice for the sins of the world, yet that was so effectual as not to need being repeated; and as a proof of which completion, he was seated at the right hand of God as Lord of the universe. At v. 14, he affirms that the repetition need not be made, since it has already fully produced the effect, the perfect expiation of those who have an interest in that sacrifice by faith and repentance. Then it is said, that to this efficacy the Holy Spirit has testified, in the before mentioned account of the covenant of which Jesus Christ is the mediator, namely, that under the *new* Covenant, sin should be no more remembered. Consequently, since pardon is obtained, no more offering for sin is necessary.

A few illustrations of the phraseology in vv. 11—18 inclusive, will be all that is necessary. By ἱερεῖς is meant the priests generally in their course, including the High Priest. Ἕστηκε refers to the rule which required the Priests to stand while in the temple, and there is a tacit parallel between the reverential posture of those *ministers* and the *sitting* of Jesus in quality of *Lord*. Πολλάκις refers to the frequent repetition; and τὰς αὐτὰς θυσίας, to the *regular courses of the services*.

12. αὐτὸς] Griesb. and Knapp edit οὗτος, *from some* MSS. But this reading Kuin. shows *to have evidently arisen from correction*. And be well observes, that αὐτὸς (ipse) was used honoris causâ, as Hom. Il. viii. 4. αὐτὰρ ὁ (Jupiter) ὀφ' ἀγάρροιν, Θοῦ δ' ἐπὶ πάντων ἔκραινε. Thus, too, the expression αὐτὸς ἔφα was used by the Pythagoreans of their master. Εἰς τὸ διηνεκὲς is construed by Valckn., Dind., Bohme, and Stuart with θυσίαν but by the Commentators generally, and recently by Kuin., with ἐκάθισεν, which he shows is more agreeable to the context, and moreover εἰς τὸ διην. ἐκάθισεν is opposed to ἕστηκε καθ' ἡμέραν λειτ. and μίαν προσφ. θυσίαν at v. 11.

13. τὸ λοιπὸν] 'thenceforth.' Ἐκδεχ., 'awaiting.' See i. 13. On the next words see ii. 8. Matt. xxii. 44. Acts ii. 34. 1 Cor. xv. 27 & 28.

16. αὕτη, ἡ διαθήκη &c.] This passage (from Jerem. xxxi. 31. sq.) had been before cited at viii. 8. seqq.; but with a different intent. The Apostle has here not adduced the *whole* passage, because he had given it complete before, and since the *nervus probandi* is especially inherent in the words here taken. (Kuin.) Δὲ, autem. The ἡμῖν refers to himself and his readers, and indeed all Christians. Kuin. observes, that Beza, De Dieu, Storr, Bohme, and others rightly connect μετὰ γὰρ τὸ προειρ. with λέγει Κύριος. In διδοὺς νόμους—αὐτοῖς there is a slight deviation from both the Sept. and the Hebrew, and that in order to make the words better understood and applied by his readers.

18. ἐκεῖνος] scil. ἐστὶ, 'is needed.'

19. Here ends the *doctrinal* part of the Epistle, the remainder of which is occupied with admonitory, hortatory, and consolatory matter. And first the Apostle proceeds to the *practical application* of those doctrines; exhorting them to constancy in their Christian profession, and warning them against apostasy and its sorrowful consequences, intermingling, however, encouragements and promises, to excite them to aim at obtaining the rewards of obedience unto the end.

— παρρησίαν εἰς τὴν εἴσοδον] Literally, 'a confidence for the access,' i.e. a confidence that we may enter. In this ἐκφ. we have a Genit. for

20 ἁγίων ἐν τῷ αἵματι Ἰησοῦ, ἣν ἐνεκαίνισεν ἡμῖν, ὁδὸν πρόσ-
φατον καὶ ζῶσαν, διὰ τοῦ καταπετάσματος, τουτέστι τῆς
21 σαρκὸς αὐτοῦ, καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ Θεοῦ,
22 προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πί-
στεως, ἐῤῥαντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς,
23 καὶ λελουμένοι τὸ σῶμα ὕδατι καθαρῷ· κατέχωμεν τὴν ὁμο-
λογίαν τῆς ἐλπίδος ἀκλινῆ· (πιστὸς γὰρ ὁ ἐπαγγειλάμε-
24 νος·) καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ

Exod. 24. 8. Zech. 9. 11. Isaiah 53. 12. Isaiah 42. 6. Isaiah 49. 8. 1 Pet. 3. 21. Ezek. 36. 25. Heb. 4. 14. Heb. 3. 1. Rom. 4. 21. Heb. 11. 11. Rom. 4. 19. Heb. 6. 18.

an Arcus with ver. The expression means the true Holy of Holies, heaven. The Article before ὁδόν has a reference to the access as held to be mediated. Ἰησοῦ is emphatical, and alludes to the High Priest entering the Sanctum Sanctorum with the blood of the victim.

21. καὶ ἱερέα κ.τ.λ. At εἰς supply ἔστιν. Ἱερεύς is best rendered with the animal and some eminent modern Expositors, sacrificer, for ἱερωσύνη or εἰς ἱερὸν ἄγουσαν, 'which leads to salvation.' Ἱερωσύνη is variously interpreted, by some merely priestly. But there is no reason to abandon the ancient and more general sense, ἐκεῖνος ἡμῖν, 'consecrated for our use,' namely, in himself first entering upon it. We are not, however, to understand the word in the *Eucharistical* sense, but in that above illustrated at ii. 10. Chrys. καὶ ἐκείνου ἐν ἀστεφάνοις, καὶ οὐ ἐδέξατο ἐγκαινίσας γὰρ λέγεται πρὼν χρήσασθαι ἐν ἀστεφάνοις καὶ ἡμεῖς οὕτω ἐδέξασθε. To consecrate a way is to open it for access and dedicate it to use. At ἐν τῷ καταπετ. sub. ἄγουσαν. By this expression (on which see Note at vi. 19) is meant Christ's body, which is, by a bold figure, though not far to others, a link (ii. 7; iv. 6) compared to the veil of the Temple. The sense is: As the veil of the Temple had to be removed for the entrance of the High Priest into the Holy of holies, so was Christ's body to be removed by death, in order to enter into the true sanctuary, heaven, and open the way to all Christ and God. So Rosenm. and Kuin. Or we may with Stuart and Heidegg. suppose a paronomasia in διὰ, thus: 'As the holy of holies could only be entered through the veil, so believers can only have access to heaven of which it was the representation, through the body of Jesus, which was once offered for us.'

Ἐν οἴκῳ τοῦ Θεοῦ) i.e. as Theod. and Oecumen. of the ancient, and the best modern Expositors understand, the heavenly temple, Heaven. By others, however, it is explained the Church.

22. προσερχώμεθα) 'let us approach in prayer, and worship,' as in ib. vi. 18 and elsewhere. Ἀληθ. καρδίας is best explained a sincere, faith and true disposition of heart. So Is. xxxviii. 3. ἐπορεύθην ἐνώπιον σου μετ' ἀληθείας, ὡς ἀνὴρ ἀληθινὸς 2 Kings xx. 4. ἐπορεύθησαν ἐνώπιον σου ἐν ἀλήθειᾳ καὶ ἐν καρδίᾳ πλήρει (or we read in some MSS., πιστῇ) Ἐν πληροφ. πίστεως, with a fully assured faith. See supra x. 11. Col. ii. 2. 1 Thess. i. 5. Ἐῤῥαντ. and λελουμένοι are terms belonging to the Temple service, and the rites to which they alludes had a reference to expiation or to moral purity. Ἐῤῥαντ. τὰς κεφαλὰς ἀπὸ τοῦ αἵματος. Exod. xxiv. 8. ἐῤῥάνθη τὸ αἷμα ἐπὶ τὸν λαόν. Zech. ix. 11. ἐν αἵματι διαθήκης σου ἐξαπέστειλας δεδεμένους ἐκ λάκκου οὐ ὕδατος ἐν αὐτῷ. Isaiah lii. 15. οὕτω θαυμάσονται ἔθνη πολλὰ ἐπ' αὐτῷ, καὶ συνέξουσι βασιλεῖς τὸ στόμα αὐτῶν ὅτι οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ ὄψονται καὶ οἱ οὐκ ἀκηκοότες συνήσουσιν. Ἀπὸ συνειδ. πονηρᾶς, 'from an evil conscience,' i.e. having some the metaphor, on which see Note on ix. 14, cleansed and freed from whatever dispositions corrupt the conscience and defile the heart. I would compare Joseph. p. 6 41. ἐκ πολλοῦ τοῦ πόνου.

23. λελουμένοι &c.] This is not an allusion to corporeal purity, but the expression turns wholly on a comparison with the legal rite of washing for purification, and there is an allusion to baptism, as also in the following expression we have a parallel with a Jewish rite. The Jews (to use the words of Prof. Stuart) "were sprinkled with blood in order that they might be purified so as to have access to God. Christians are internally sprinkled, i.e. purified by the blood of Jesus. The Jews were washed with water, in order to be ceremonially purified so as to come before God. Christians have been washed by the purifying water of baptism." It is not agreed whether the words καὶ λελουμένοι &c. are to be joined with what precedes (so as to form part of v. 22) or with what follows, as in our common version. I agree with Kuin. in preferring the former mode, by which, as he observes, "τὸ is and at v. 22 excellently coheres, whereas otherwise the sense is less apt, and all continued." It is also supported by the authority of the ancient Versions.

Κατέχωμεν. So κρατεῖν at v. 14. Τὴν ὁμολογίαν τῆς ἐλπ. One should have expected ὁμολ. τῆς πίστεως, but as it is we must offer the best explanation we can. Nor is it necessary to lower the expression καὶ τὴν ἐλπ. (with most recent Commentators) to a mere periphrasis for the Christian religion. It may, I think, be regarded as a phrase pregnans of which the full sense is: 'Let us hold by the faith we profess and cling to the hope which it intimates.' Comp. iii. 14. There is an allusion to the confession in baptism. Πιστὸς γὰρ ὁ ἐπαγγ. '(which we may well do) for God will surely keep his promises and therefore we may well perform our engagements.'

24. κατανοῶμεν ἀλλήλους] Many Expositors interpret κατανοῶ 'take care of;' and understand ἀγαθὰ and καλὰ ἔργα here of charity to the poor. Yet such a sense of κατανοῶ is unattested, and the interpretation of the other words yields a sense too limited to suit the context. It should seem that as the Apostle has just been exhorting to a steady and lively faith, so he here intends to subjoin another admonition to those good works which are the surest proof of its sincerity, and be its best fruits of its efficacy, and especially to ἀγάπη, in the Pauline sense of the word as described in 1 Cor. xiii. Καὶ τὸ καλὸν φίλοις ἐν ἀγαθοῖς συνεργοῦμεν. Νῦν δὲ ἀφεῖς

καλῶν ἔργων, "μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισίν, ἀλλὰ παρακαλοῦντες· καὶ τοσούτῳ μᾶλλον ὅσῳ βλέπετε ἐγγίζουσαν τὴν ἡμέραν." Ἑκουσίως γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκ ἔτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία· φοβερά τέ τις ἐκδοχὴ κρίσεως, καὶ πυρὸς ζῆλος ἐσθίειν μέλλοντος τοὺς ὑπεναντίους. Ἀθετήσας τις νόμον Μωσέως

[illegible]

however so extensive this admission as to admit to a principle which might be serviceable in [illegible] and [illegible] long have [illegible] that of mutual encouragement and the duty of acting under the eyes of each other as well as God. Let view is much confirmed by the extent and some modern Expositors, as Grot., Est., Wood and especially Kuin., who perhaps, [illegible]

Let us observe each other's character and conduct so as to command [illegible] and emulate those who do well and act up to their duty, and admonish and reprove those who deviate from the path of duty. Compare ch. 13. 17. 1 Thess. v. 14. This sense of παρακαλοῦντες for [illegible] is not unfrequent, and the term ἐπισυναγωγή is amphibolic of a good as well as a bad sense.

26. μὴ ἑκόντων, τὴν ἐπίγνωσιν κ.τ.λ. On the import of ἑκόντων some of the ancient [illegible] Grot. [illegible] and hard interpretations, several eminent Expositors take it to mean "the society of Christians" regarding the admonition as directed against apostacy. And indeed there is something to countenance this in the context. But, not sufficient to establish it, especially as there is no [illegible] of sadness in the sense assembling of themselves together, which is assigned by almost all the ancient and the best modern Expositors. It should seem that the Apostle meant to suggest one principal means of maintaining their faith and hope, and calling into action the principle of conduct, by which the suggestions with which he reproaches them at v. 19 might be overcome, namely, regular attendance on the various assemblies for divine worship, whether in the public congregation, or in those more private meetings or social or even family worship. This sense, however, is required by the context. How much possible this was to the persecuted the above rule and how neglect of this duty would tend (and that not remotely) to apostacy need, it is scarcely necessary to observe. Nor are we justified in seeking to diminish the force of the injunction by adverting to the peculiar circumstances in which the Hebrews were placed, and the temptation to what it appears they were of themselves too prone. The importance and even necessity of the duty remains to every age. In which view, the following remark of that bitter enemy to Christianity Gibbon, in his life, and [illegible] Vol. [illegible] of Gibbon's as important truth, [illegible] and ought to make those pause who seek by ingenious sophistry, to depreciate the Christian religion, adroitly deprecating the most [illegible] advantages it holds out to those especially who have to *labour whether with body or mind to provide for the day which passes over their heads.* The devotion of the poet, or the philosopher may be [illegible] nourished by prayer, meditation, and study. But the exercise of public worship appears to be the only solid foundation of the great sentiments of the people which [illegible] their force from imitation and habit. The [illegible] of that public exercise [illegible] in the period of a few years, the expression [illegible] of a *second creation*. The memory of the original opinions cannot long be preserved without the artificial aids of priests and of [illegible].

But to advert to a few points in the phraseology, the use of ἑκούσιον is peculiar to [illegible] was no doubt intended for distinction [illegible] Jewish institutions. At παρακαλοῦντες [illegible] must not mit with some, be supplied [illegible] but it is to be understood [illegible] expressly of the παρέξοφρον at v. 24 [illegible] the term, as Kuin. supposes, to be taken in a [illegible] sense. It also seems [illegible] that the words [illegible] μᾶλλον ὅσῳ [illegible] be referred to the whole [illegible]. The question, [illegible] whether the [illegible] be understood of the day of judgment, or of the day of the destruction of the Jewish state. [illegible] may be urged in favour of the former [illegible] the latter seems preferable.

26, 27. Here is suggested a reason why [illegible] should beware of apostacy, namely, that if [illegible] having acknowledged the evidence of the truth they made but an error and did [illegible] apostatize there will be no hope of pardon [illegible] repentance, but their case will be desperate [illegible] may be considered [illegible] apostacy. Observe—Poenis. "There is an [illegible] mode of expression provided." And since God will not pardon on without [illegible] the argument here would be [illegible] that he is not [illegible] to apostates but [illegible] expectations of future [illegible] punishment, strongly alluded to as the [illegible] expression πυρὸς ζῆλος [illegible] of God, often thus designated in the [illegible] Ps. xcvii. 3. Num. xxi. 30. Mas. ix. 1. Hebr. [illegible] v. 29. A lively image of the [illegible] of God's enemies.

28, 29. Here, as an argumentum a [illegible] minori, to show the heavy [illegible] over apostates, who even Moses' law punished such defection most severely. By the [illegible] plainly meant the contemptuous [illegible] violation of which no penalties however [illegible] were spared from punishment. The [illegible] —καταφρονήσας πολλῷ μᾶλλον [illegible] apostates. The [illegible] [illegible] energy, and of great emphasis. [illegible] applies the [illegible] [illegible] by representing [illegible] with the [illegible] [illegible] [illegible] [illegible] [illegible]

χωρὶς οἰκτιρμῶν, ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν, ἀποθνήσκει·
29 [a] πόσῳ δοκεῖτε χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν υἱὸν
τοῦ Θεοῦ καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν
ἡγησάμενος ἐν ᾧ ἡγιάσθη, καὶ τὸ Πνεῦμα τῆς χάριτος ἐνυ-
30 βρίσας; [b] οἴδαμεν γὰρ τὸν εἰπόντα· Ἐμοὶ ἐκδίκησις, ἐγὼ
ἀνταποδώσω, [λέγει Κύριος·] καὶ πάλιν· Κύριος κρι-
31 νεῖ τὸν λαὸν αὐτοῦ. φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας
32 Θεοῦ ζῶντος. [c] Ἀναμιμνήσκεσθε δὲ τὰς πρότερον ἡμέρας,

regardeth the blood of the covenant (i. e. the blood of Christ used to ratify the new covenant) wherewith he was sanctified, i. e. cleansed from his sins, and set apart to the service of God, as a thing common and ordinary, no more than that of a man, and that an impostor, and consequently having no expiatory efficacy." Καὶ τὸ Πνεῦμα τ. χ. ἐνυβρίσας. The sense of these words is, I conceive, that assigned by the ablest and most modern Expositors, 'and hath treated with insult the Spirit of grace,' or the Holy Spirit, the bestower of grace, viz. by resisting His holy influences, which would have preserved from apostasy. Thus at [illegible] they are described as [illegible] ἅγιον. Many recent foreign Commentators indeed, and the Wakefields and Belshams of our own country, attempt to lower the sense to [illegible] the Gospel. But it has been convincingly shown by Bp. Middl., that this [illegible]. "Attributes (he observes) are frequently expressed in the ancient Oriental tongues and scriptural phraseology, not as with us by means of adjectives, but by the genitives of the names of attributes, made to depend on the noun to which the attribute belongs. The Holy Spirit is [illegible] the [illegible] of the Almighty [illegible] Πνεῦμα τῆς χάριτος [illegible]. And here [illegible] the gracious Spirit, i. e. the Holy Ghost. And this interpretation exactly suits the context: that the Writer should in the same verse speak of "trampling on the Son of God" and of "insulting the gracious Spirit," will seem very intelligible and natural to those who admit the personality of the Holy Ghost; and they who do not ought at least to show that [illegible] in Greek has lost its [illegible] sense and even [illegible], and that to '[illegible] the doctrines of the Gospel' is [illegible]. The last mentioned interpretation, it may be observed, is [illegible] rejected by Kuin. He, however, [illegible] the influences, i. e. the gifts of the Holy Spirit, which [illegible] thinks makes a good and appropriate sense. But unless examples are adduced to prove the use of so very strong a term [illegible], we may well retain what is, I think, a far more appropriate sense, 'to insult the Holy Spirit,' i. e. to reject His holy influences with disdain, to deny their reality, or [illegible] to ascribe them to demoniacal agency, the sin against the Holy Ghost.

30, 31. This awful warning the Apostle follows up with quotations from Scripture showing the tremendous nature of the punishment threatened, applying to apostates what was originally said of the idolatrous Gentiles. To give greater force to the words, he has employed, in the place of the usual formula of citation, a mode of circumlocution adapted to suggest the acknowledged greatness of the Speaker, i. e. God by Moses, and the attributes of Divine power, justice, and truth. See vv. 31 & 32. The passage is from Deut. xxxii. 35., but the words quoted do not entirely agree either with the Sept. or the Hebrew, though the sense is faithfully represented, and probably some copies of the Sept. so read in the time of St. Paul. The passage is cited in exactly the same words at Rom. xii. 19., one among the many proofs of the Pauline origin of the Epistle. The words λέγει Κύριος are omitted in some MSS. and Versions, and are, with some reason, rejected by several Critics. Καὶ πάλιν, 'and again,' or 'also.' The words following are taken from Deut. xxxii. 36., though found also in Ps. cxxxv. 14., probably derived from Deut. The κρινεῖ is by some explained "will avenge." But though that sense be not very suitable to the passage in Deut. and Psalms, the context in the Apostle seems to require that assigned by many eminent Commentators from [illegible] down to Kuin., "will condemn [and] punish his apostatized people," of course by an accommodation of the sense of the original. Φοβερὸν answers to the Latin horrendum, as in Cicero, "[illegible]." The expression ἐμπεσεῖν εἰς χεῖράς τινος, [illegible], denotes to fall into any one's power for evil, as revenge, or punishment. The epithet ζῶντος may refer either to the eternity or the ever present power of God; or may allude to [illegible] in order to show how hopeless is the state of his enemies.

32. ἀναμιμνήσκεσθε — παθημ.] To [illegible] influence of [illegible] the Apostle now, in order to turn them from apostasy or presumptuous sin, subjoins the argument of self-interest, reminding them of the sufferings and [illegible] they had experienced in the former days of their profession, and hinting, that as to what they had [illegible] suffered [illegible] for Christ, the [illegible] would be lost if they should now give way and apostatize. The best comment on this passage is a very similar sentiment at Gal. iii. 3, 4. [illegible] "[illegible]." [illegible] to the Gospel [illegible]. In [illegible] an apposite metaphor [illegible] rendered "a great conflict of [illegible]" [illegible] ἡ [illegible]

ἐν αἷς φωτισθέντες πολλὴν ἄθλησιν ὑπεμείνατε παθημάτων
[illegible] 33 τοῦτο μὲν, ὀνειδισμοῖς τε καὶ θλίψεσι θεατριζόμενοι· τοῦτο δὲ, κοινωνοὶ τῶν οὕτως ἀναστρεφομένων γενηθέντες· 34 καὶ γὰρ τοῖς ἐν δεσμοῖς μου συνεπαθήσατε, καὶ τὴν ἁρπαγὴν
[illegible]

The nature of these sufferings is described in the two following verses.

33, 34. In adverting to the sufferings just mentioned, the Apostle first uses an expression suggested by the foregoing aromatic metaphor, namely, ὀνειδ. καὶ θλίψ. θεατριζόμενοι, of which the sense is, "being exposed to open and public abuse and vituperation, as criminals are in a theatre or public spectacle," an allusion to the ἀγὼν mentioned with boasts by Josephus, wherein thus θεατριζόμενοι, or exposed to the gaze of the spectators assembled at the theatre, who to hooting and abuse were merely a given. See Conyb. The best comment here is 1 Cor. iv. 9. Δοκῶ γὰρ ὅτι ὁ θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξε, ὡς ἐπιθανατίους· ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις. The word is θεατριζόμ., to expose to public abuse, as cited by Stephens from Polyb. Ἐὰν τοίνυν καὶ τοῦτο δὲ καὶ μέρος τῶν κακῶν ὑπομένωμεν, so Griesb. and Scholz, and Lachm. and Tischen. Κοινωνοὶ τῶν οὕτως ἀναστρ. γεν. may be rendered "partakers with those who were so conversant," i.e. who underwent a like conflict. The nature of the κοινωνία seems not to be comprehended by the ancient Expositors, even Theod. and Chrys., though it had been pointed out by Grot., Cred., and Est. They show that we are to understand it of sympathizing with, and participating in their losses by assisting them in their distress.

The words of the next verse are illustrative of both the above modes of suffering, that personally and that by sympathy and participation (as members of the same body), but they are taken in inverse order (καὶ γὰρ may be rendered "for instance, namely"). Thus Thucyd. vii. 71. says of the Athenians and Syracusans long forced to hardly standing or to witness the last and decisive conflict between the Athenian and Syracusan fleets, that they had πολὺν τοῦ ἀγῶνος καὶ ξυνεστῶτος τῆς γνώμης, and a little further on, οὐ γὰρ ἐν τῷ φανερῷ μόνον ἐκινδυνεύετο τὸ ἐπὶ μετὰ βίας ἀγωνίσασθαι, ἀλλὰ καὶ τῶν δρωμένων τῆς ὄψεως καὶ τῆς γνώμης μηδὲν ἔχοντες ἐν τῷ ἀγῶνι ἀπεκρίνοντο ἀλλὰ δὲ καὶ τῶν ἀστυγείτονι τι τῆς πόλεως χαλεπὸν ἀνεθέωρουν διὰ τὸ ἀφανὲς ἔχειν τὸ ἐπιβαίνον· καὶ τοῖς σωμασι πολὺ ἐν τῷ ἀγῶνι ἀπορίᾳ ξυμπεσοῦσιν, ὅτι τῶν μὲν ἐπιτυχόντων ἔλεγον. To this amounts the principle of sympathy which makes us participators in the sufferings of others. The Apostle has another line of thought in ch. xii. 1 μιμηταὶ μου γίνεσθε, καθὼς κἀγὼ Χριστοῦ.

Here however is little difference of opinion worth mentioning as to the reading. Instead of the common τοῖς δεσμοῖς μου, 11 MSS. and several Versions have σωμασι, which was preferred by Grot., Hamm., Le Clerc, Mill, Bengel, Wetst., and others, and has been edited by Griesb., Knapp, and Schott. The former, however, is strongly adopted by Heinr., Capell., Wolf, Cappe, Mich., Storr., Marsh, Macknight, Schleusn., Nolan, Peck, Jebb, and Rinck, and is undoubtedly to be preferred, as it has been shown by Lachm., and Tischen., the external evidence for it is very much superior, and the internal at least as strong. The recent critics had been chiefly induced to prefer the common reading from the authority of Wetst. and Valckn., that it is not found in Greek. But it may be observed, that in questions of this sort Wetst. is not fully competent to decide, and in the latter, it has been shown by Rep. Sacr. Lit. p. 358., that his test many is contradicted by his own admission supra iv. 15. ἀναστρέφεσθαι τοῖς ἀσθενοῦσι, that "it might be used of a best Greek writer." That σῶμα, can be and is used of things even by the writer of this Epistle is plain from the above passage, and from a passage of Isaiah adduced from Weststein by Jebb, very similar to the one before us, καὶ τὰ σώματα ἀπόκρυφα ἐκκόπτεσθαι ἐκ τῶν ὑμῶν εἰς συνεπαθείας, so that each of us had many to sympathize even with our mischances. Now (says he) since it was questionably part Greek to say συνεπαθεῖν τοῖς ἀτυχοῦσι, where can be the source of saying τοῖς δεσμοῖς συνεπαθήσατε? The phrase, indeed, may be explained, ἐπειδὴ μόνον συνεπαθήσατε μοῦ φυλακιζομένου, ὅσον τοῖς πάθεσιν ἡμῶν ἀτυχοῦσι ἡμᾶς ἐποιήσατε θρηνεῖν (ἀρνεῖ). The objection, however, is much further than this. The expression σῶμα μου ἐν τοῖς δεσμοῖς μου is in the process of abbreviating it, there is a hypallage. So also in Philem. 14 ἀρνεῖν ὑπόκειται μοῦ τῷ δεσμῷ. There is a similar hypallage for ἐν τοῖς ἀγῶσι μου. So to proceed, it has been well observed by Wetst. and Rinck, that the correctness of the common reading is strongly attested by the ancient versions, which suppose σῶμα to be necessary. The μου may be from inspiration, have been accidentally omitted after the most precedent, as which he gives an example at Philem. 14. Or that δεσμοῖς have been changed into σωμασι to make a sense. I rather, however, suppose that σωμασι was a designed alteration of the sagacious Aristarchus of ancient times, who, when they met with a second in phrase, or hard to attention, applied themselves to remove the difficulty by emendation, (though they were not employed as their brethren of modern times in extending their alterations,) and here introduced one founded on vv. 1. It is also not to touch the meaning δεσμοῖς μου supports St. Paul's origin of the Epistle, since he has very often mentions his bonds (not as a mere thing apart, but as more and creditable about the truth of the Gospel) and he does so in the following ver. Now, when the above critics argue that the common reading was invented to support the Pauline origin of the Epistle, they take an unfair advantage of opinions on the question of who is Paul's author, a matter

[illegible]

τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, γινώσκοντες ἔχειν [ἐν] ἑαυτοῖς κρείττονα ὕπαρξιν ἐν οὐρανοῖς
35 καὶ μένουσαν. [f] μὴ ἀποβάλητε οὖν τὴν παῤῥησίαν ὑμῶν,
36 ἥτις ἔχει μισθαποδοσίαν μεγάλην. [g] ὑπομονῆς γὰρ ἔχετε χρείαν, ἵνα τὸ θέλημα τοῦ Θεοῦ ποιήσαντες κομίσησθε τὴν
37 ἐπαγγελίαν. [h] Ἔτι γὰρ μικρὸν ὅσον ὅσον ὁ ἐρχόμενος
38 ἥξει καὶ οὐ χρονιεῖ. ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται· καὶ ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχή
39 μου ἐν αὐτῷ. ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς.
1 XI. [k] ἜΣΤΙ δὲ πίστις ἐλπιζομένων ὑπόστασις, πραγ-

f Matt. 10. 32.
g Luke 21. 19.
h Hab. 2. 3, 4.
[illegible]
k [illegible]

Ecclesiastical history and a dishonesty, of which Christian charity would forbid the least imputation; but to mention how unlikely it were, that such a loose a reading should find its way into all the MSS. except three, for those collated by Birch support the old reading, which we can trace to so early a period as Clement of Alex. A.D. 200. With quite as much reason might we say, (as Mat... does) that the new reading was invented in order to oppose the Pauline origin. And if it could be proved that the ancient Critics were as opposed to that, as are almost all the moderns who support the new reading, there might be some ground for the suspicion: for who can doubt that the latter have been chiefly actuated in their rejection of the common reading by their persuasion, that St. Paul was not the author of the Epistle?

— προσεδέξασθε] 'endured.' A signification found in the Sept., but not, I think, in the Classical writers. Ὕπαρξιν, wealth or possession. A signification confined to the later writers. The ἐν omitted in many MSS., and Versions and some of the early Fathers, has been, with reason, cancelled by Wets., Beng., Griesb., Matth., Knapp, and Scholz; no doubt a gloss from the Grammarians, who did not perceive that ἑαυτοῖς is a dat. commodi.

35. μὴ ἀποβάλητε τ. π. ὑ.] 'Abandon not, then, this your confident hope,' namely the παῤῥησία spoken of supra v. 19. Ἔχει, carries with it.

36. ὑπομ. γὰρ ἔχ. χρ.] [I say, cast not away this confidence,] for ye have need of constancy. Ἵνα, 'so, in order that.' Τὸ θέλ. τοῦ Θεοῦ π., 'having done the will of God,' namely by a patient endurance of the trials He may see fit to lay upon you, and a general obedience to his will. Τὴν ἐπαγγ., 'the promised gift [of eternal life],' the μισθαποδοσία at v. 35., and the ὕπαρξιν ἐν οὐρανοῖς at v. 34.

37. The Apostle now excites them to constancy in the words of the Prophet Habakkuk ii. 3 & 4, which he accommodates to his present purpose. Ἔτι γὰρ μικρὸν is a causal sentence, q. d. '[Bear up, then, under affliction, and maintain your constancy in the faith,] for the time will very speedily arrive when &c.' The citation pretty nearly follows the Sept., except that the two last clauses are transposed by the Apostle, to better adapt them to his purpose. And as this is not a regular citation, (Paul not purporting to be a fulfilment of prophecy,) such an alteration is fully justified. Here, too, we are not concerned with the considerable discrepancy which subsists between the Sept. and the Hebrew. The same words are also introduced at Rom. i. 17. and Gal. iii. 11.

The expression μικρὸν ὅσον ὅσον is used by the best writers to designate 'a very, very short time.' Ὁ ἐρχόμενος was a usual designation of the Messiah. The coming is meant of the advent of our Lord to destroy Jerusalem and put an end to the Jewish state. The ἐκ πίστεως suggests the means by which the just shall attain thereto, viz. by his persevering and enduring faith and reliance on God; of which the Apostle soon after takes occasion to illustrate the nature, and exemplify the efficacy in the Worthies of the O. T. Ἐὰν ὑποστ., 'but if any one lose his confidence, and withdraw himself from the pledged faith in Christ.' At οὐκ εὐδ. αὐτῷ there is a meiosis, the sense being the same as the Homeric 'my soul abhors him as the gates of hell;' which shows that this idiom is not confined to the Hebrew.

39. Here the Apostle skilfully introduces his proposed discourse on faith by the connecting link of an indirect exhortation to it, q. d. 'But we [I trust] are not of the &c.' On ὑποστέλλω and ὑποστολή, see Note on Acts xx. 20 & 27. At ὑποστολῆς and πίστεως we may suppose an ellipsis, not, with some, of υἱοὶ or τέκνα, but of ἐκ, 'of the number.' Some take the words as abstract for concrete (the thing for the person). The εἰς denotes the result or event of such conduct to the persons in question; and the περιπ., being opposed to the ἀπώλειαν, must mean, not possession (as some explain) but the saving or preserving of the soul, a sense found in the Sept.

XI. Having mentioned faith as a peculiar characteristic of those who persevere in the Christian religion, such as to secure their salvation, the Apostle now proceeds to make his appeal to the Old Testament, in order to show that faith or confidence in the divine promises has in all ages, been the means of perseverance in true religion, and consequently of salvation. (Stuart.) To lead them to patient endurance he shows, that the very nature of faith (which he first touches on) and the character of ancient worthies demand this. Thus he first describes the nature, and then illustrates the efficacy of faith.

1. ἔστι δὲ πίστις—ἐλπιζομένων] Some [illegible]

μάτων ἔλεγχοι οὐ βλεπομένων. ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι. [3] Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὰ βλεπόμενα γεγονέναι. [4] Πίστει πλείονα θυσίαν Ἄβελ παρὰ Κάιν προσήνεγκε τῷ Θεῷ, δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρ-

[illegible] Expositors regard his rather as an encomium of faith than a definition of it. Kuin., however, rightly maintains it to be the latter, though exceedingly [illegible]. And in order to understand the exact sense, we must, with the best modern Expositors, take [illegible], not in the sense *substance*, (which is generally assigned,) but of *firm confidence* (as ch. 14. 2 Cor. ix. 4. xi. 17.) So the Peshi. Syr. well expresses the sense, thus: 'Let us therefore believe persuasion of [illegible] which is yet to come, as if it were now acted.' And so Theophylact: 'Faith is a persuasive assurance.' Τὰ ἐλεγχόμενα. This has been generally interpreted *evidence*. But it is now agreed that the expression means rather *demonstration*, or *firm proof*. The former signification is as good as Stuart, the latter by Kuin., who cites also "*pernoscere firma, quae ex argumentis ortae atque natae, de rebus quae sensibus non per se patent, cognoscere*." I should prefer reading with Newc., *conviction*, i. e. the principle which produces conviction of what cannot be demonstrated to be *seen*. Out of this case he and the [illegible] proof. It should seem (though the modern Expositors have not perceived it) that the [illegible] is to its primary sense, a bringing to light. [illegible] proof, as brought, well [illegible]. And so the Peshi. Syr. Interpretor 'revelatio cordis quam non comprehendimus' who, if he had supplied here 'ac si jam essent in conspectu' as he had done in the former clause, as [illegible] he would have given the complete sense. So also Chrys. [illegible]. Thus faith is both a [illegible] and a principle.

From the above definition of the Apostle, as well as from the *illustrations* by many which follow, it is evident, (and the best Expositors are agreed) that by faith here meant is not *specifically* faith in Christ, but faith in the [illegible] from which the spirit of a Christian proceeds, a firm belief and unshaken confidence in the promises and the greatness of God.

2 Ἐμαρτυρήθησαν were approved and commended [by God and man]. The past shows the proof, and "this is the very nature of faith, for from the possession of the desired object, &c.

3 Πίστει νοοῦμεν. The Apostle proves, by reference to the creation of the world, that faith exists even things we [illegible] past, and which do not strike the senses. Κατηρτίσθαι. Here there has been some doubt as to the sense of the verb, several Expositors preferring the sense with φραγμοῦσθαι, and [illegible] the sense [illegible] as equivalent to [illegible] (Matt. xii. 28 [illegible] Luke xi. 20 [illegible] verse). But the natural construction of [illegible] is with [illegible] and here is no reason to depart from the usual meaning of the word, and [illegible] *to form, to make*. The sense is that "the world we see was not made out of antecedent materials, from matter which had existed from eternity, but out of nothing, so that, as Kuin. the matter of creation was [illegible] and formed into the things we see." So Heb. ii. 17, [illegible] Πάλιν δὲ Γρηγόριος [illegible] See Joh. 3 and compare [illegible] Acta Rosenm. ad Ker. Syr. [illegible].

4. Πίστει πλείονα θυσίαν. 'By the faith of Abel.' Αἷμα [illegible] making that it was his faith made his offering more acceptable. [illegible] God, not his offering was more acceptable [illegible] being [illegible] not of the merits of the [illegible]. But it is plain that [illegible] the superiority of his faith. And it [illegible] entertained a view (though true as far as it goes) to [illegible], which [illegible] Chrysostom [illegible] Kuin.) that the superiority of Abel's [illegible] consisted in his being unbesotted [illegible] and fostered in the love of God, at the [illegible] and resulting from the [illegible] offering [illegible] of the sacrifice. [illegible] not only showed a more [illegible] God, but there is great reason to say [illegible] Bp. Warburton on Atonement p. 52. [illegible] his faith was especially superior [illegible] directed to God as [illegible] recognizing his [illegible] authority and providence, but also to that [illegible] as [illegible] promised a mediator after the [illegible] Gen. iii. 15. [illegible] Seth was [illegible] that by an inward exercise of offering which [illegible] exercised his faith in the great [illegible] Redeemer [illegible] and thus he obtained that acceptance from God, and witnessing of his offerings which was refused to Cain. See more in Magee and Scott. [illegible] which [illegible] literally [illegible] bore testimony was borne by God that he was [illegible] Δικαιοσύνης [illegible] appeared to [illegible] in the Scriptures, in Philo, and Josephus. Μαρτυρεῖ ἐπ' αὐτοῖς [illegible]. This is explanatory of the preceding. The [illegible] respecting or as regards, as Matt. [illegible] [illegible] approving testimony.] [illegible] ture of the term, and the language of Scripture [illegible] point at some interest and not token of approbation. Though was [illegible] as we are not told in the [illegible] and the most eminent Commentators ancient and modern are agreed, that it was conveyed by fire from heaven [illegible]. After [illegible] Cain's fruits of the ground [illegible] touched. How or not the offerings [illegible] from the circumstance being inserted by [illegible] on the world and the Fall of Man [illegible] where instead of sacrifice we have [illegible] or [illegible]. For the latter words were [illegible] an [illegible], though probably not more [illegible] without authority, but found [illegible] in the Copy, and omitting, as the [illegible] from [illegible]. Yet I would suggest that the [illegible] may have been [illegible] a [illegible]

τυρούντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ θεοῦ· καὶ δι' αὐτῆς
5 ἀποθανὼν ἔτι λαλεῖ. Πίστει Ἐνὼχ μετετέθη τοῦ μὴ
ἰδεῖν θάνατον, (καὶ οὐχ εὑρίσκετο, διότι μετέθηκεν
αὐτὸν ὁ Θεός·) πρὸ γὰρ τῆς μεταθέσεως αὐτοῦ μεμαρτύ-
6 ρηται εὐηρεστηκέναι τῷ Θεῷ· χωρὶς δὲ πίστεως ἀδύνατον
εὐαρεστῆσαι· πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ Θεῷ,
ὅτι ἔστι, καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται.
7 Πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων,
εὐλαβηθεὶς κατεσκεύασε κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου·

the antiquities of the Hebrew nation reported in the Tempore, often mentioned by Josephus, and partly used by him in composing his Antiquities of the Jews. Let no doubt can there be of the circumstance itself which Grot. on the passage of Genesis tells us even Jonathan's revised

5. διὰ αὐτῆς] sc. πίστεως, through it. With respect to the words following, their sense will depend upon the reading, which is disputed. Instead of the Vulg. λαλεῖται, 30 MSS., most of the Versions and many Fathers have λαλεῖ, which is preferred by Griesb., Matth., Scholz, Knapp, and Scholl, though the former is retained by Wetst., Matth., Vater, and Tittm. But notwithstanding all that has been urged in favour of the common reading λαλεῖται is certainly preferable, not only as being the more difficult reading, but as giving the only sense worthy of the writer, for that of the celebrated were trivial, and not very appropriate, since, as Bloomfield observes, Noah Abraham and others had equal claim to celebrity. On the contrary, the other sense (namely, that though dead, yet in by his faith and it) speaketh, inducing us to follow his example, is highly suitable and recommended by its simplicity and gravity. Now this form by which the dead are said to speak is found in the best writers, especially the Poets and Orators. So Virg. Aen. vi. 6. magna tentare ausus per umbras Thracio praeterea moriens, et rursus inanes Orcus. Perhaps this mode of expression may have been suggested by the stat. Genesis figure in Gen. iv. 10. φωνὴ αἵματος τοῦ ἀδελφοῦ σου βοᾷ πρὸς με ἐκ τῆς γῆς. So also Philo, Leg. ad Caium, p. 1000. ἀφανεστάτοις ἀφανέστατα λαλοῦσι. &c.

5, 6. His faith the Apostle infers from his having a testimony of approval from God, since without faith it is impossible to have such approbation. To this faith the Apostle ascribes his being translated so as not to experience death. The same however of the words μετετέθη, &c. has been somewhat disputed. Most foreign Commentators for the last half century have been of opinion, that by these words the Apostle means to say that Enoch was taken to heaven alive, but that he was rescued by a sudden death, probably by lightning. This argument is not at all detailed and received by Kuinoel, who very properly rejects that notion, and acceds to the opinion of the ancient and most modern Commentators, that both writers meant to represent Enoch as removed to heaven alive. The words, indeed, of the Apostle τὸν μὴ ἰδεῖν θάνατον, seem of no other sense without violating every rule of sound exegesis. St. Paul, in this place, appears to rest his on the words of the Sept., ἐν τῷ εὐαρεστῆσαι αὐτὸν θεῷ being a citation of the first part of the following verse, but the expression οὐχ εὑρίσκετο taken in conjunction with μετέθηκεν is so strong as to allow of scarcely any other interpretation. And the Hebrew terms are quite as remarkable for as Kuinoel observes, all he knows concerning the term לקח in accounting the death of the other patriarchs of Enoch alone he employs the term מות, accurately rendered in the Sept. μετέθηκεν, which is no where used of removal by death, but only employed to describe the translation of Enoch. Again, the only exception is a literal version of the Hebrew מות, 'and he was not,' with which Kuinoel compares the 'non decessit in terris Romulus' of Livy, i. 16. That the Sept. missed such a sense in the words cannot be doubted, especially as Josephus, and Philo, did so. Now that the author of Ecclesiasticus, who used at a much earlier period, so unusual the word in both the above passages, appears from Ecclus. 9. & xlv. 14. where of the term μετέθηκεν could be thought doubtful, the context proves it to mean what we understand by translation. Such, then, was the way in which the words have been understood by the best Jewish Interpreters from those two sources. Not that we are to rest the whole with Josephus, and Philo, on Jewish notions. And as to the superstition of antiquity, that persons of eminent piety and greatness were translated from the world without death, and the instances cited in the names of Hercules, Bacchus, and Romulus, with these we are here not at all concerned, except that they probably arose from the tradition handed down from the earliest period, of the translation of the patriarch Enoch.

6. εὐαρεστῆσαι θεῷ] The sense seems to be this: 'Therefore, here, a mere worship of God will be of no avail in the moral and moral government, and that he will reward those who study to do good, and by repentance, punish those who do evil.' For he in his existence must precede worship of him. And who would worship a being who remained an unconcerned spectator of what passes on the earth, and with whom it is no matter? Thus, as Wetst. observes, are the two fundamental truths of all religion. Hesychius is a frequent term to denote worship. On the latter metaphor see Gen. i. and Kish.

7. χρηματισθεὶς] Νῶε, &c. It was by faith that Noah being admonished by a divine revelation concerning future, &c. and with

αὐτοῦ· δι᾽ ἧς κατέκρινε τὸν κόσμον, καὶ τῆς κατὰ πίστιν
δικαιοσύνης ἐγένετο κληρονόμος. 8 Πίστει καλούμενος Ἀβραὰμ
ὑπήκουσεν ἐξελθεῖν εἰς τὸν τόπον ὃν ἤμελλε λαμβάνειν εἰς
κληρονομίαν, καὶ ἐξῆλθε μὴ ἐπιστάμενος ποῦ ἔρχεται. 9 Πί-
στει παρῴκησεν εἰς τὴν γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν
ἐν σκηναῖς κατοικήσας, μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συγ-
κληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς· 10 ἐξεδέχετο γὰρ
τὴν τοὺς θεμελίους ἔχουσαν πόλιν, ἧς τεχνίτης καὶ δημι-
ουργὸς ὁ Θεός. 11 Πίστει καὶ αὐτὴ Σάρρα στεῖρα οὖσα δυ-

and only to be viewed by the eye of faith' &c. It is not been observed, perhaps, that 'condemning' is deluge and the events which should follow it, 'not even τῶν μελλόντων' but a periphrasis is used with a view to the delicacy of fact. at v. 1. ἐλέγχει or ἐλεγχόμενον ἐλεγχόμενον is by some critical expositions interpreted 'reproving' [illegible] Ans. so the common Version 'moved with fear.' The idea of fear however seems not to the purpose, and it is better, with Bp. Carpe, Wheel, Newc., Tomson, Kenn. and Wesl., to understand reproving or reference respecting the divine oracle. In which sense the word occurs at Acts xv. 10. Ἐν ᾧ τρόπῳ, that, as Kenn. observes, be referred to ἐκλήθη κατεσκευάσθη, as πίστει at v. 11, to ἐγεννήθη, not καθεύδοντες. Δι᾽ ἣν. So several critical expositions, notwithstanding, refer this to κιβωτόν, as by the building of which ark. But it is better, with Grot., Heinr., Bend., Kenn., and Scott, to refer it to πίστιν, the principal subject in view, though not the nearest antecedent. By this faith Noah κατέκρινε τὸν κόσμον, namely, inasmuch as, says Grot., any one is said to condemn others who, by his own deeds, shows what they ought to have done, and thus convicts them of blame for not having so done. See Matt. xii. 41 & 42. Moreover, he, in a certain sense, occasioned their condemnation by having persuasively warned them, and had his admonitions being attended to. Here Kenn. compares Wisd. [illegible] καὶ ἐν ἀπειθείᾳ ἀνθρώπων ἔλεγξας ἀσεβεῖς. So κρίνειν is used in Luke x. 2. [illegible] ἐγένετο κληρονόμος, 'became possessed of.' By inheritance is here not exception well cited, the heirs of those who are partakers of faith. See Rom. v. 17. So in Luke xv. Abraham is said to have been justified by faith, or in the determination of God respecting the law of grace, and the believers of whom the promise was confirmed in the renewal of the covenant made original with Noah, to whom the doctrine of justification by faith in a believer was no doubt more known.

8 καλούμενος] 'being called up,' invited, bidden. So Gen. xii. 1. [illegible] ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου. Acts vii. 3. At ἐξελθεῖν [illegible] the words are exactly [illegible] as meant to illustrate his faith, and have been wrongly supposed to mean that he was in ignorance about the land of Canaan, for that is inconsistent with Gen. xii. 1. We may regard the words as a proper or mode of expression, leaving that he knew himself only on Divine providence. And certainly he knew not whether he was going, inasmuch as he was not where he should finally settle, since he was told the country he was to go to.

9. Παρῴκησεν εἰς τὴν γῆν [illegible] ἐν τῇ γῇ [illegible] ἐν σκηναῖς κατοικήσας. The [illegible] were a land in which he had no [illegible] [illegible] sort, is meant to prove and [illegible] the promise, [illegible] the life of the Nomads or rovers of the desert primitive age. [illegible] referred to all that has preceded as to [illegible] and the [illegible] as first [illegible] and [illegible] point out how not much time, but [illegible] circumstances, [illegible] of, [illegible] denoting [illegible] instances as of distinction. The [illegible] is mentioned to show his faith [illegible] faith in the promise of God that he was [illegible] to go and [illegible] and, as a [illegible] there, though [illegible] it was to [illegible] other tribes of his posterity.

The next words [illegible] meant to show the [illegible] content as to be, namely, that [illegible] any [illegible] be [illegible] hope of the city which hath foundations [illegible] opposed to the Nomadic life adverted to, [illegible] the heavenly Jerusalem mentioned at xii. [illegible] and often in the Apocalypse [illegible] imagery such as that which the Jewish [illegible] paid to the new Jerusalem, which they [illegible] would descend from heaven. The same [illegible] the Apostles adopted, but fixed this [illegible] place in heaven, and meant by it [illegible] The expression [illegible] course be taken literally, [illegible] to the [illegible], which is used as [illegible] meaning a community meet to be [illegible] The [illegible] are [illegible] in the [illegible] though [illegible] not propriety in [illegible] which, as the [illegible] show are often, in the [illegible] used of God as Creator of the [illegible] 'Ἐξεδέχετο is not well rendered 'looked for' or 'expected.' Rather, [illegible] So Gen. xlix. 18, (which passage the Apostle may have had in mind, we have [illegible] salvation, O Lord.' See also Ps. xl. 1. [illegible] xxxv. 9, xxxiv. 5. Ps. xxxiii. 20. Isa. l. 1. [illegible] 20. [illegible] ἐξεδέχετο [illegible] also Rom. viii. 6, xiii. 23. 2 Cor. i. 7, iii. v. 5.

10, 11 [illegible] 2.] 'Sarah herself.' The [illegible] relates to what [illegible] physical impossibility, and the recovery of

ταβολὴν σπέρματος ἔλαβε, καὶ παρὰ καιρὸν ἡλικίας ἔτεκεν,
12 ἐπεὶ πιστὸν ἡγήσατο τὸν ἐπαγγειλάμενον. Διὸ καὶ ἀφ'
ἑνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένου, καθὼς τὰ ἄστρα
τοῦ οὐρανοῦ τῷ πλήθει, καὶ ὡσεὶ ἄμμος ἡ παρὰ τὸ χεῖλος
13 τῆς θαλάσσης ἡ ἀναρίθμητος. Κατὰ πίστιν ἀπέθανον οὗ-
τοι πάντες, μὴ λαβόντες τὰς ἐπαγγελίας, ἀλλὰ πόρρωθεν
αὐτὰς ἰδόντες, [καὶ πεισθέντες] καὶ ἀσπασάμενοι, καὶ ὁμο-
λογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς

consequence which she had at first entertained, when the thing was announced to her and which was even participated by Abraham, though the request of the Lord, and due consideration brought both to a firm belief: for the history in Genesis says as much of Sarah, though it does not express it, as the Apostle does, δυνάμιν σπέρματος. This may be regarded, with many of the best Expositors extent and modern, as a kind quasi of expression for καὶ αὐτὴ ἔλαβεν δύναμιν εἰς τὸ καταβολὴν σπέρματος λαβεῖν, a popular way of denoting the act of *conception*. Some, indeed, as Estius, Kuin., &c., interpret, 'for the foundation of a family,' 'in order to found a family.' That sense however, is forced, and does not suit the words following, if at least, τεκεῖν be conceived, as these critics contend it should and has been done by Grotius and Kypke. Though when it is considered how very frequently the two stages of conception and parturition are introduced by the sacred writers, where one might have sufficed, the connecting τεκεῖν verily I judged for which, indeed, there is great to no authority, still internal evidence is against it. The word was no doubt, came left by the same kind of critics as those who after Λαιὼν formed τὸν ἀνὸν ἀνὸν, as thinking that the pleonastic expression τὸν ἀνὸν ἀνὸν ought to have been inverted to, though as we have seen it is *already* to in the text. Moreover, it will not follow that because words have certain senses separately they must *therefore* have them when combined. It is the same logic which that Poet adopts that poor. And here to an hearty is alleged, nor can be allowed, since it would involve an unprecedented confusion of metaphor. Indeed there never could have been any doubt as to the true sense, had the Commentators remembered two passages of the O. T. which contain a similar inartificial and popular mode of expressing the idea of conception. Exod. xxi. 2 "When a woman shall conceive, ἐὰν δὲ καὶ γυνὴ ἐὰν σπερμανθῇ (Sept.) and Numb. v. 28 (speaking of a woman who has been tried for adultery and found pure) she shall be declared innocent, καὶ ἐὰν ἦν σπερμανθεῖσα (for σπερμανθεῖσα) σπέρμα (Sept.) where the sense, as is universally agreed, is, 'she shall conceive [and bring forth children].' E. V. "she shall conceive seed." So in the present passage the Vulg. well renders "et extra in conceptionem seminis accepit." Also the Peshito, "accepit vim ut reciperet semen," and in the ancient Syriac and Ethiopic Versions, supporting the view of the sense above adopted.

12. ἔτεκεν] namely, Abraham. καὶ ταῦτα, *idque*, 'and that.' On ἔτεκεν see Rom. iv. 19, and Note. The phrase ἀφ' ἑνὸς ἀνθρώπου is used also in the Classical writers, and found both in the Hebrew and the Latin writers.

13—16. These verses are introduced by Bloomfield, that these verses are introduced to confirm what was said at v. 10, as the nature of the faith of the Patriarchs that it regarded not of earthly, but an heavenly country, the same as that which Christians expect.

13, 14. κατὰ πίστιν ἀπέθανον οὗτοι πάντες] Some learned Commentators interpret the *promises* alluded to in this chapter as *temporal*, and are consequently required to the necessity of restricting the expression πάντες to some of those that had been named, or of referring it to *all* the descendants of Abraham, of whom mention has been made in the preceding sentence. Now it is obvious, as Wieseler remarks, that *all* the descendants of Abraham did not die in faith; and how on the other hand, any particular individuals of those before named can be selected by an expression which comprehends *all*, is not easy to discover. And if it were had been before named, are referred to, (as is unfortunately) then the promises cannot have been temporal, there being some to whom no temporal promises were made, as Abel and Enoch. Again the obviously arising from the discussion, that the persons enumerated had died in faith when it is known that Enoch did not die, but was translated. This is easily removed by considering that the stress is not laid upon the death of those believers, but upon their having received these fruits through life. Αἰῶν Μάρτυς. The above view concerning the sense of πάντες has been also adopted by Kuin., who shows that the interpretations to which he refers are explained either of the possession of Palestine, or Paradise and the heavenly country are in strict accordance with the context. See v. 10 and Note. The words καὶ πεισθέντες, not found in most of the MSS. Versions early Edd., and many of the Fathers, have been rejected by almost all Critics and canonized by Griesb., Matth., Grotsch., Knapp, Scholz, Tittm., and Vater. It is plain from the Greek Commentators that the reading is a mere gloss on ἀσπασάμενοι following, which (from the same cause) adopted by Wets., Kypke, Lachm., and Kuin.) Occasion seems to be "having them joyfully anticipating and embracing them."

ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς] Render, 'strangers and sojourners on earth,' i. e. in this world as compared with heaven, a sense of the phrase supported by the examples adduced by the Commentators. Κοιν. [illegible] παρεπίδημος

οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν ὅτι πατρίδα ἐπιζη- 14
τοῦσι. καὶ εἰ μὲν ἐκείνης ἐμνημόνευον ἀφ' ἧς ἐξῆλθον, εἶχον 15
ἂν καιρὸν ἀνακάμψαι· νυνὶ δὲ κρείττονος ὀρέγονται, τουτέ- 16
στιν ἐπουρανίου. διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ Θεὸς, θεὸς
ἐπικαλεῖσθαι αὐτῶν· ἡτοίμασε γὰρ αὐτοῖς πόλιν. Πίστει 17
προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος· καὶ τὸν μο-
νογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος, πρὸς 18
ὃν ἐλαλήθη Ὅτι ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα·
λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγεῖραι δυνατὸς ὁ Θεὸς, 19

the Apostle to have had in mind Gen. xxiii. 4. where Abraham says to the Hittites παροικος καὶ παρεπιδημος ἐγω εἰμι μετ' ὑμων, also xxvii. 4. & xlvii. 9. And though there the terms merely regard the land of Canaan, and the παροικια, the wandering life of the Nomades, yet here the Apostle applies them to the heavenly country, as he very well might, since David does the same, Ps. xxxviii 12. "I am a stranger with thee, and a sojourner, as all my fathers were."

14—16. The course of argument may be laid down thus, partly from Kuin.: "The Patriarchs, noted Nomads, professed themselves to be strangers, and thereby showed they were desirous of some country as a permanent abode. If they had sought a country in those parts, or had regarded their native or ancestral land as their true country, they might have found means to return thither. But they did not consider Canaan as their country, nor returned to Chaldea, therefore they desired not an earthly, but a better, even a heavenly one." Οἱ τοιαυτα λεγ., 'they who use such language.' Καιρὸν, opportunity. Ἀνακαμψαι is here used as in Matt. x. 12. Acts xviii. 21. Νυνὶ δὲ &c. But as things now are, since they as spake and acted, it is plain that they rested only on the promises of God respecting the possession of Canaan, as a country, by their posterity, as they did of the attainment by themselves of another country, even a heavenly. The sentiment that heaven is man's proper country was acknowledged by most of the Philosophers who believed in a future state, from whom the Commentators have adduced several extracts. Διὸ, i. e. since they had such undoubting faith in the Divine promises. Οὐκ επαισχυνεται—αυτων. Render, 'does not disdain (i. e. per meiosin, vide infra. See Note on v. 11.) to be called their God,' which implied the notion of Protector, Preserver, and Benefactor. Ἡτοιμασεν γαρ α. πολιν. The sense is, '[And he shown himself such,] inasmuch as he hath prepared and destined for them a city,' as permanent abode and country, (as opposed to the σκηναι at v. 9.) even a heavenly one. On ἡτοιμ. see Note on Matt. xxv. 34.

17—19. προσενηνοχεν] This is one of the many instances of action being simply expressed, when will or endeavour to perform the action is meant. An idiom, as appears from the examples adduced by the Commentators, as old as the time of Homer. In the present case the action was *all but* done, and was only hindered by the *Divine command*. It had, therefore, the same merit as if done; and has been always regarded by the Jewish writers from Philo downwards as a complete sacrifice. Πειραζομενος, 'when he (i. e. his faith) was put to the proof.' Ὁ τας επαγγ. αναδεξ., 'he who had received the promises,' i. e. Abraham. "The clause (says Stuart) is designed to augment the force of the description of Abraham's case. It was not simply that Abraham, in circumstances common to others, i. e. surrounded by several children, and without any special promises, made the offering in question; but it was Abraham to whom God had repeatedly made promises of a numerous progeny; and it was Abraham's *only son*, i. e. only son of promise, on whom all the promises of God respecting a future progeny were suspended, who was the offering which he stood ready to make." Προς ὃν. Not, 'of whom,' but 'to whom,' as the best Expositors are agreed; and which is supported by the authority of the Pesh. Syr., and required by the context.

— ἐν Ἰσαὰκ κληθ. σ. σπ.] 'after Isaac shall thy seed be named,' i. e. the seed which is promised thee must descend only from Isaac. (Stuart.)

19. λογισαμενος ὅτι—ὁ Θεὸς] Then shew the reason why Abraham, though the promise of posterity by Isaac seemed precious, yet did not hesitate to offer up his son. (Doed.) The reason seems to be 'as reflecting that, though Isaac should die, yet the promise of posterity by him would be sure, inasmuch as the same omnipotence which at first brought him into being could even raise him from the dead.' Ἐκ νεκρῶν must be supplied from the clause following. Ὅθεν αὐτὸν καὶ ἐν παραβ. ἐκομίσατο, words of no little difficulty, and which have been variously interpreted. Many eminent Expositors ancient and modern have taken the ἐν παραβολῇ for ἐν τύπῳ or ἐν παραβολῇ τῆς ἀναστάσεως. Such an ellipsis, however, is too harsh to be admitted, and, as Ern. observes, Isaac is no where called a type of Christ in that respect; nor could he, since there are no points of similarity. There can, I think, be no doubt that ἐν παραβολῇ means 'comparatively,' 'with similitude,' 'comparatively.' It is not, however, so clear what is the point of similitude or comparison. Some as Newc., Hamm., Whitby, and Stuart, suppose it to be to the σπέρματα of Abraham and Sarah, q. d. Abraham believed that God could raise Isaac from the dead, because he had, as it were, obtained him from the dead, i. e. he was born of them who were νενεκρωμενοι. This, however, is harsh, and is better, with Calvin, Lamb., and Kuin., to suppose the sense to be

20 ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο. Πίστει περὶ μελ- Γεν. 27.
21 λόντων εὐλόγησεν Ἰακὼβ τοὺς Ἰωσὴφ καὶ τοὺς Ἰσαάκ. Πί- Γεν. 48.
στει Ἰακὼβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσὴφ εὐλόγησε· καὶ
καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.
22 Πίστει Ἰωσὴφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσ- Γεν. 50.
ραὴλ ἐμνημόνευσε, καὶ περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο.
23 Πίστει Μωσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέ- Ἐξ. 2.
ρων αὐτοῦ, διότι εἶδον ἄστειον τὸ παιδίον· καὶ οὐκ ἐφοβή- Ἐξ. 1.

'Abraham believed that God could raise his son to life; wherefore, because of this faith, he also in like manner, i.e. as it were raised from the dead, received him back safe. For Isaac was in a manner dead in his father's opinion and knowing, and was restored to his father as it were from the grave. See 2 Cor. 1. 9. A. to. So Philo cited by Kuin., (of Jonathan ben Uzziel) τὸ ἀποθανεῖν ἐν ἀκμῇ ἀνεψιόνων, to expect his own death.

20 *Concerning* 'By faith, viz. in the two divine words, he was assured that the blessings he was pronouncing would have their effect. Kuin. well remarks: 'εὐλογεῖν hic loco ἀρᾶν Genesis v. 1. non est precative dicere, sed ex ut certo eventui ἀγορεύειν, pronuntiare.' He also shows that I have regarded the εὐλογίαι as predictions. The words περὶ μελλόντων must not, with some, be construed with πίστει, but with εὐλόγησεν, and the sentence, 'respecting future conditions.' And though the blessings turned out different from his intention, yet his blessings were not the less deserving of faith.

21 *πίστει*] in faith, that his blessing would be effected. Ἀποθνήσκων may be interpreted with some latitude, to mean 'when about to die,' which is restricted by the fact as recorded in Genesis. Προσεκύνησεν—ἄκρον. This is, as usual, a citation from the Septuagint, and therefore the result of the *πίστις* is not concerned in the question whether he (Jacob) knew 'Joseph's sons, he worshipped himself or his head.' The word will bear either sense, according to the pointing, and some (as Doddr., Macknight, and Kuin.) strenuously maintain the former. Later commentators, however, seem inclined to the latter. I agree with Heinrichs, Grotius, and Kuin., in preferring the sense 'bed's head,' which is supported by the Masoretic pointing and by all the ancient versions except the Septuagint. And indeed the Septuagint more naturally rendered 'the staff' than 'head.' Nor is this sense liable to any serious objection, if we understand the מטה not of the bed of a dead man as we now, but the upper part (head) of a long pillow, or couch, something like our bolster or pillow. On this Jacob was, no doubt, reclining with his arms and towards him, in attitude of the blessing, and he approached to worship, he would necessarily be turned. The *προσκύνησις* was, we may suppose, as act of devout thanksgiving to God for having protected him through life, and brought about his burial in the land of promise, which he saw by the eye of faith, looked forward to the return of his posterity.

From what, however, is said in Genesis we find that the *blessing* of his sons took place not at the time of his worshipping towards the bed's head, but afterwards (not however, as Mach. intends, a considerable interval after, for the Heb. verb and the Greek *μετὰ ταῦτα* are rather vague of a short time after). And the 'course not too long' is plain from the words of Gen. 50 — the time even nigh that great transition — and here it may be observed that he never above adopted 'bed's head' as his more to the purpose than *staff*, since it is probable that Israel was labouring under debility, and much confined to his couch. Although, however, that the circumstances were different, yet it will not follow that there is any discrepancy between the accounts of Moses and the Apostle. We may suppose the words and *προσκύνησις* never to form a clause quite distinct from the preceding, and that it merely is meant to be recorded, Reader 'By faith, too, he worshipped, &c.' Thus all difficulty vanishes, for we cannot regard the transposition of the order of time as any, such being frequent in scripture. And here it is of very little consequence, since from the 22 of the Mosaic account it resulted that the two circumstances were within a very short space of each other, and as the principle of faith was equally conspicuous in both, they are therefore mentioned conjointly. I have pointed accordingly, on the authority of the Vulgate and the Fathers of Greece. Thus, Vatel. and the Hole Fathers, and look before them of Christ. sp. Greene, who I find, confirms my opinion as to the position of *πίστει*, as appears from his words which are these: *πιστοῦται, φησὶν, καὶ τὰ τοῦ ἐσομένου, ὅτι καὶ προσεκύνησε τὴν ῥάβδον, ἔστιν ὅτε τὸ πιστεύειν.*

22 *πίστει—ἐνετείλατο*] These words were, I apprehend, intended to be explanatory of what was said at v. 20 and 21, and to give fully developed their sense. It was faith the Apostle shews, that was the moving principle both in the *εὐλογία* and the *προσκύνησις*. And the words *ἐμνημόνευσε περὶ τῆς ἐξόδου τῶν υἱῶν* I (where seems, must be understood of *prophetical* mention, and intended to include the *περὶ τῶν μελλόντων*) and the *περὶ τῶν ὀστέων* &c. to point to the circumstance which led to the *προσκύνησις*. That the same intention should have been given at the last moment blessing was natural. On the former occasion, it seems, the Patriarch did not give the chief reason for the injunction, but did so in the latter, when he spoke *περὶ τῶν μελλόντων*.

23 28. Here the Apostle illustrates the principle of faith as operating on another great founder, as it were, of the Jewish nation, and introduces the chief instances of his faith by asserting, 1 that of his parents as evinced in so confidently committing to the care of Providence the child whom, from a consideration of his beauty,

θησαν τὸ διάταγμα τοῦ βασιλέως. Πίστει Μωσῆς μέ- 24
γας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαρα-
ὼ μᾶλλον ἑλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ Θεοῦ, ἢ
πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν· μείζονα πλοῦτον
ἡγησάμενος τῶν ἐν Αἰγύπτῳ θησαυρῶν τὸν ὀνειδισμὸν τοῦ
Χριστοῦ· ἀπέβλεπε γὰρ εἰς τὴν μισθαποδοσίαν. Πίστει κα-
τέλιπεν Αἴγυπτον, μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασι-
λέως· τὸν γὰρ ἀόρατον ὡς ὁρῶν ἐκαρτέρησε. Πίστει πε-
ποίηκε τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ
ὁ ὀλοθρεύων τὰ πρωτότοκα θίγῃ αὐτῶν. Πίστει διέβη-

24 Exod. 2. 10. 1 Chron. 4. 18. Heb. 11. 26.
25 Exod. 16. 20, 35. Heb. 11. 27.
26 Ps. 89. 51. Heb. 12. 2, 3.
27 Exod. 12. 37. Heb. 11. 23.
28 Exod. 12. 1, 21, 29. Heb. 11. 28.
29 Exod. 14. 22, 29. Heb. 11. 29.

deemed to something great they had at their command perh., preserved, for three months. "That he was become an extraordinary child they argued, say the Commentators, from his remarkable comeliness. The ancients regarding that as a mark of divine favour." But Josephus and Philo, perhaps rightly understood it as one of a certain *ἀκμή* in which assumed him as they rose above a private condition. (2) the use of *γονεῖς* for *parents* an example is adduced by Wets. from Euthymius.

24. *μέγας γενόμενος*] "when he had attained maturity of age." This sense of *μέγας*, which occurs in the best writers from Homer downwards, is supported by the authorities of the Vul., Syr. and required by the Hebrew. *Ἠρνήσατο λέγεσθαι* must not be understood of any formal refusal, but may merely be taken to denote that he was not disposed to be so called, which is attested by the whole of the narration in Exodus. It seems he had been regarded as such. In his disavowal of this he was induced by his resolution to renounce all his prospects, and devote himself to the deliverance of his countrymen. And not being the son, he did not claim to be the adopted son of Pharaoh's daughter.

The next two verses show the extent of the sacrifice he made, representing him as exchanging the worldly luxury, and sinful pleasures of a court than the world, though the most corrupt in the world, for the oppression and insult which, when he professed himself an Israelite, he must encounter. The *πρόσκαιρον* points at one of the reasons for the preference, and indirectly contrasts the ever-lasting blessings conferred by God to the fleeting pleasures of sin. For *ἐν Αἰγύπτῳ* several MSS. and Versions and some Fathers and early Edd. have *Αἰγύπτου* which is edited by Griesb., Matth., Knapp, Scholz, and Tittm., who regard the common reading as a gloss. But how *Αἰγύπτου* should require a gloss, it is not easy to see. It should rather seem that *Αἰγύπτου* is a correction. And the support of Versions in a case like this is not strong. With respect to the expression *ὀνειδισμὸν τοῦ Χρ.*, it is variously explained. The most probable interpretations are the following. The ancient and most modern Expositors interpret, "contumely similar to that which Christ suffered," remarking that the Genit. often denotes comparison or similitude, as Lu. ii. 29, *ῥήματι σου*, "Ἰωνᾶ," 2 Cor. v. 10, *σωμάτων τοῦ ἰδίου*. 2 Cor. i. 5, *παθήματα Χριστοῦ*. This, however, seems too confined a view of the sense, and it is better with Bp. Lat., Scott, and Bloomfield, to explain, "the reproach which he bore with the people of Israel, suffered for the expectation of Christ, i.e. a Redeemer who should arise from among them. See 1 Cor. x. 4." Or we may with Dr. Owen and Bp. Bloomfield, the word *τοῦ* to designate, the cause of the reproach, the cross with the foregoing *τῶν ἀπαυγασμὸς τῆς δόξης τοῦ Θεοῦ*, he bore as a type. For, and to show, the Angel of God who appeared to the Patriarchs, who led through the wilderness, (1 Cor. x. 4, 9) and dwelt of the Hebrew people. The word is to be understood in faith and confidence to be expected in heaven, of which the possession of Canaan was but a type.

27. *τὸν Θυμὸν τ. β.*] Well alluded to and opposed, to the words of Pharaoh at parting, "my face no more for ever." *Ἀόρατον*, "invisible under all his sufferings and perils." The *θυμὸς* i.e. the Monarch who is called *θεὸς*. Ann. Heb. Bibl. appropriate to the Deity. See Ps. [illegible]

28. *πεποίηκεν*] Almost all Expositors seem to mean "celebrated, except Bloomfield and Kr. who, I conceive, rightly render "instituted," observing that a term of Law is adopted, and both *τὸ πάσχα* and *τὴν πρόσχυσιν* are [illegible]. It is plain that it was done "in faith," i.e. in full confidence of the preservation promised, and also in faith of a further benefit, not only a memorial of the deliverance, but also a typical prefiguration of our salvation by the death of Christ and by faith in his blood. See Comm. v. Lachm. and compare 1 Cor. v. 7. For *πάσχα* the effusion and sprinkling of blood, see Exod. xii. 7 & 22. *Ὁ ὀλοθρεύων* [illegible] *ἄγγελος*, i.e. *ὀλοθρευτής* 1 Cor. x. 10.

29. *πίστει*, i.e. faith in the promise of deliverance. *Διέβησαν*, sc. of *ἐξαναστάντες*, to be understood from the context. The *ἐπιχειρήσαντες* said by the best Commentators to be so called from the red tinge imparted to the weeds with which it abounds, resembling that of red in Greece *κόκκος*. The mostly see in the Pesh. Syr. Translator renders by [illegible] "the sea Suph," whence it would appear to have been commonly so called when the Version was made. At or many [illegible] Adonim, others more properly, [illegible] but I prefer, with Kuin., [illegible] *πεζεύειν* facere an transitum [illegible] [illegible] Πειρᾶν καὶ [illegible] a [illegible]

σαν τὴν ἐρυθρὰν θάλασσαν ὡς διὰ ξηρᾶς· ἧς πεῖραν λαβόν-
30 τες οἱ Αἰγύπτιοι κατεπόθησαν. [f]Πίστει τὰ τείχη Ἱεριχὼ
31 ἔπεσε, κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας. [g]Πίστει Ῥαὰβ ἡ
πόρνη οὐ συναπώλετο τοῖς ἀπειθήσασι, δεξαμένη τοὺς κατα-
32 σκόπους μετ' εἰρήνης. [h]Καὶ τί ἔτι λέγω; ἐπιλείψει γάρ
με διηγούμενον ὁ χρόνος περὶ Γεδεὼν, Βαράκ τε καὶ Σαμ-
ψὼν καὶ Ἰεφθάε, Δαβίδ τε καὶ Σαμουὴλ καὶ τῶν προφη-
33 τῶν· [i]οἳ διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο
δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόν-

[illegible] Judg. 11. [illegible] 1 Sam. 17. [illegible] 2 Sam. 8. 1. [illegible] Dan. 6. 22.

mon in the best writers, but also found in the Sept. as Deut. xxviii. 56.

30. πίστει—ἔπεσε.] The sense (perverted by some to favour their peculiar views respecting this miracle [illegible]) is, "It was by faith that the walls of Jericho fell, after having been compassed about seven days, the period foretold by God, at which the city walls should fall." Now this was permitted to happen [illegible], "on account of the faith of Joshua and Israel in the assurances of God." And therefore to that faith the fall of the city may popularly be ascribed. Indeed the whole affair was supernatural; for the Israelites were merely to march round the place for seven days, blowing the trumpets, but abstaining from attack. That the walls did fall is a fact which cannot be explained away by any ingenious device of those who seek to remove the miraculous. That their fall, possibly brought about by the use of the powers of nature, was produced in such a way as to preclude [illegible] and therefore was, in one sense, [illegible] cannot reasonably be doubted.

31. πίστει.] i.e. full confidence in the declarations of God, that Jericho should be taken, and the land of Canaan occupied by the Israelites. Ἡ πόρνη. Many Commentators have so stumbled at this term here and in James ii. 25 that they have attempted to affix to it some signification differing from the common one, either [illegible] or [illegible]. Now the former is quite inadmissible in a plain narration like that in Josh. ii. 1. vi. 17. [illegible] And the latter, though somewhat supported by Joseph. and the Chaldee paraphrast, is untenable; for, as the best Hebraists are agreed, [illegible] will bear no such sense, since it cannot come from the root [illegible] to feed, but from [illegible] to commit whoredom. Besides, as Kuin. suggests, were we even to accept that sense, "it would come to the same thing, since in ancient times those hostesses were generally harlots." But that only applies to much later times. At this early period inns were scarcely in use at all. It was the frequency of travelling that, in later times, rendered inns necessary; and the multitude of travellers at such places tended to produce vice. It is best, however, to retain the usual sense of the word; and, with Mackn., to suppose that Rahab is here so called because she had once been so, viz. before her being brought to the knowledge of the true God, and being received into the body of the holy people, [illegible]; after which she was still called by her former appellation, though she had reformed her life. So at Matt. xxvi. 6 Simon is called the Leper, because he had formerly been such; and Matthew was called the Publican, for the same reason.

Εἰρήνη is by the best Expositors interpreted kindness, courtesy, hospitality. But there may also be an allusion to some formula of address in receiving any one into a house; and as the words at parting were "Go in peace," so those might be "Come in peace," which salutation (as peace implied security, protection, and happiness of every kind) was an implied assurance of kind treatment.

32—34. Here the Apostle briefly sums up some remaining examples of faith, in the mention (though not in the order of time) of the persons most remarkable for it. The principle of faith was conspicuous in them all; its fruits were various. In some it was evinced by courageously attempting the subversion of kingdoms far above their strength to master; in others, by living righteously, and conscientiously discharging their public duties as rulers, through faith in Him who will render to every man according to his works. With the works which especially evinced that faith, the Apostle associates a reference to the reward of that faith in the attainment of the temporal blessings promised by Jehovah, and amongst the rest, success in their public measures, whether of war, or legislation and government in general. The expressions which follow are partly general, and meant to illustrate the obtaining of the promises, as for instance [illegible] which Owen [illegible] refers to Is. [illegible]. But it is probably to be taken of political or military strength; the words following, [illegible] πολέμῳ, carrying the idea still further. And both expressions apply to Joshua, Barak, Gideon, Samson, Jephthah, and others. The metaphorical sense [illegible] often found in the Classical writers) "from being weak they became powerful." Here I would compare Thucyd. i. [illegible] τὰ δὲ στρατεύματα τῶν Ἀθηναίων, [illegible] "a sort of strengthening arising out of weakness [illegible]." The next words are, I conceive, a climax on the preceding; and κλίνειν is for break (as in Hom. [illegible] 37.) literally meaning, "made their ranks give way," i.e. routed the troops. [illegible] the Classical writers denote the armies which hold the camps. Ἀλλοτρίων, foreigners, heathens, as the Philistines and others.

The other expressions, as ἔφραξαν στόματα λεόντων, ἔσβεσαν δύναμιν πυρὸς, ἔφυγον στόματα μαχαίρας, are special; and the first relates to

[1 Gen. 7. 21. 2 Ch. 13. 15. 1 Sam. 14. 1. Sa. 2 Ch. 20. 1. 2 Sam. 7. 14.] [Num. 8. 4. 2 Ch. 4. 2 Sam. 8. 1 Chron. 18. 6. 2 Sam. 8. 2 Ch. 14. 9. 2 Ch. 16. 8. 2 Ch. 14. 11. 2 Ch. 16. 9.]

των, ἔσβεσαν δύναμιν πυρός, ἔφυγον στόματα μαχαίρας, 1.
ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πο-
λέμῳ, παρεμβολὰς ἔκλιναν ἀλλοτρίων. [35] Ἔλαβον γυναῖκες 5
ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθη-
σαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος
ἀναστάσεως τύχωσιν· [36] ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων 5
πεῖραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς· [37] ἐλιθάσθησαν,
ἐπρίσθησαν, ἐπειράσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον

[Heb. 11. 11. Gen. 5. 22. = 1 Kings 17. 22. 2 Kings 4. 36. 2 Kings 4. 37. 2 Kings 4. 18. 2 Kings 4. 20. 2 Kings 4. 34. 2 Kings 4. 35. = Jer. 31. 8. = 1 Chron. 21. 13. 2 Kings 1. 9. Num. 3. 4.]

the case of Daniel, Samson, and David; the second, in that of Shadrach, Meshach, and Abednego, who may be said to have "quenched the power of the fire" because their firm faith in the protection of the God of Israel caused that it should have no power over them, but, as far as respected them, be quenched. The third, ἔφυγον στόμ. μαχ., may refer to the frequent and wonderful escapes of David from the sword of Saul. The expression is regarded as a *Hebraism*, though it is sometimes found in the Chaldaical writers. See Mar. Syn.

35, 36. The Apostle now passes (by a natural association of ideas) from the case of those who were *delivered from danger*, through faith, to that of those who *endured* ills of every kind, under its support. There is an allusion to 2 Kings iv. 18—37. 1 Kings xvii. 17—24. Here *widows* or *dead women* may be supplied from the preceding; though it is plainly *implied*. 'Εξ ἀναστ. should be rendered 'by a resurrection.' This is equivalent to ἀναστάσεως. In this and the next two verses the Apostle passes from the earlier periods to the later times of the Hebrew nation, and from persons in public to those in private stations, in order to show that the duty of faith quite as much pertained to one as the other.

With respect to the ἐτυμπ., the Commentators are perplexed to determine its sense. Many acquiesce in the general idea 'were tortured to death,' while others dreamed to a *special* sense, but are not agreed what that is. The most correct view seems to be this. Τυμπανον signifies 1. a beating stick; 2. a beating post, which was of the form of a T, and the posture of the person may be imagined. This beating was administered sometimes with sticks or rods, sometimes with leather thongs inclosing pieces of lead. Hence τυμπανιζω came to be synonymous to σφενδονιζω, δαίειν, nay, even ἀνασφαλίζω or δεσμεῖν, because we may suppose the punishment ended with fastening, or beating out the brains with a club. When the Lexicographers explain τύπτειν by κρεμᾶν, they had an allusion to the hanging posture in which the position of the poor wretch brought him; for his feet did not touch the ground. Here the Apostle is supposed to allude to the torture used to Eleazar, 2 Macc. vi. 19.

— οὐ προσδεξ. τ. ἀπολ.] 'not accepting the proffered deliverance at the price of apostacy.' Κρεῖττ. ἀναστ., 'resurrection to another and a better life.' See Theophyl. and Rosenm. The allusion in ἐμπαιγμῶν is thought *to be to 2 Macc. vii. 1.*; for that is the *pass.*, *dress.*, *and gesh.* See Owen or Wesst.

37, 38. The punishment of the τυμπ. generally was death; but in this clause, ἐλιθάσθησαν—ἐπρίσθησαν, the punishments are prompt of that sort. The first had been a custom from the early ages, and was at first appropriate to crimes involving impiety. The prophet Zacharah, and, in some say, Jeremiah died by death. By the next term is designated the being sawn in two, an severity of punishment also of very early date, as being mentioned in 2 Sam. xii. 3, and elsewhere, and of which Isaiah has Vulgate, too, of this are found in the heathen writers, as Herodot. ii. 139. συμβαλόντες ἐμοὶ μέσους διεπρίσατε.

On the expression ἐπειράσθησαν there has been much discussion. Some regard it as an interpolation, or a var. lect. of ἐπρίσθ., or a gloss on that word. Others suppose it to arise of the scribes for some other word, and about dozen different conjectures have been proposed, not one of them in the least countenanced by the MSS. How it should be a *gloss*, or why a *mutilation* of ἐπρίσθ., it is not easy to see; for as plain a term as that required not the one; nor that the *other* should find its way into all the MSS., were unaccountable. Kuin. coincides the opinion of those who would cancel the word, for which is alleged the authority of some Versions and Fathers. A testimony, however, very slender; for in so few as *three* MSS. the omission may rarely be imputed to *homoeoteleuton*, besides that a term so difficult would be likely to be cancelled by those who, like the above Critics, were willing to remove what appeared to them inexplicable. And it was, no doubt, left out in the *Versions* because the translators could not explain it. As to the *Fathers*, they or citations only quoted *at sense*; and therefore we cannot infer that they did not read it. Indeed, in almost all the cases, they *elsewhere* introduce the word. It is, then, best retained, with Mill, Wolf, Heinr. Pfaff, Schmidt, Carpz., Moeth., and Kuin., as must be explained as may seem most proper. It is first to be determined whether the expression has a *general* or a *special* sense. Against the former, (var. tried or tempted to apostacy) it is urged, that that sense had been before expressed, and that it is not likely so accurate a writer would pass from very *special* terms to one so general. And therefore Sykes, Semler, and Ern. take it, by a change of genus for species, to denote being put to the torture. For the sense, however, no authority is adduced; and the interpretation is so harsh, that it is best to adopt the figurative and general sense, to which the objection above urged is not very formidable, considering that emphatic as great may be

περιῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν· ὑστερούμενοι,
38 θλιβόμενοι, κακουχούμενοι· (ὧν οὐκ ἦν ἄξιος ὁ κόσμος!)
ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσι καὶ σπηλαίοις καὶ ταῖς
39 ὀπαῖς τῆς γῆς. Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ
40 τῆς πίστεως, οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν, τοῦ Θεοῦ
περὶ ἡμῶν κρείττόν τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν
τελειωθῶσι.

1 XII. Τοιγαροῦν καὶ ἡμεῖς, τοσοῦτον ἔχοντες περι-
κείμενον ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα,

found in the acknowledged writings of St. Paul. Thus we may, with Crell., Glass, Limborch, J. Capell., Hasenn., Wells, Macka., Carpz., and Stuart, take it to mean that they were assailed by temptations to apostacy, or at least vacillation, by the motives both of hope and fear, especially the former, sometimes tempted under the prospect of exquisite tortures, a sort of trial like the fiery darts of the Evil one, who, in the words of the Poet, sometimes tempts with making rich, not making poor; and under which even great and good men have yielded, and which might therefore be reckoned among the heavy sufferings of the people of God.

In the expression following, *ἐν φόβῳ μαχ. ἀνεθέωσαν* there is a blending of two phrases, such as I know no example of elsewhere. And now from the trials of faith in those who had to encounter *death* or torture, the Apostle passes to the less violent, but scarcely less severe case of the unhappy persons who, having escaped their tyrants and persecutors, were, as wretched outcasts, exposed to every variety of misery. The terms *μηλωταῖς* and *αἰγ. δέρμ.* may, with the best Expositors, be understood of rude *dresses* formed of these skins with wool on, which Carpz. shows were worn by the very poorest class, and which would be suitable to these unhappy persons. The terms *ὑστ., θλιβ., κακουχούμενοι* designate every variety of pinching want and distress. *Κακουχ.* should be rendered 'cruelly treated,' as xiii. 3. The next words *ἐν ἐρημίαις—γῆς* advert to the other sources of their condition, as homeless wanderers, (as 1 Cor. iv. 11. *ἀστατοῦμεν*) though, as in the case of the preceding, *περιῆλθον ἐν μηλωταῖς* &c., there is something *graphic*. By the *σπήλαιοι* are denoted *caverns*, by the *ὀπαῖς*, *caves*. The caves and holes were, it should seem, not only used for sleeping in at night, but sometimes for abode by day. Palestine abounds in caves very well adapted for the habitation, however dreary, of numerous persons, as is clear from the account of what befel Joseph after the capture of Jotapata. Philo, too, (cited by Carpz.) makes mention of men, women, and children being obliged to make their abode in a cave.

The words *ὧν οὐκ ἦν ἄξ. ὁ κόσμος* contain a sentiment with which Wets. compares some from the Rabbins. The true scope of the remark (misapprehended by Grot. and others) is doubtless that pointed out by Owen, namely, that it is meant to obviate an objection, that the persons in question were outcasts, as not worthy of the society of mankind. This is done by a contrary assertion, that the world was not worthy of them, i.e. of the motives and blessings which arise from such persons when well treated.

39, 40. *μαρτυρηθέντες*] See Note supra v. 2. The sense of the words following to the end of v. 40. is variously understood, and depends upon that assigned to *τοῦ ἐπαγγελίαν* and *προβλεψ.* vs. of which the former (as Kuin. and Stuart have shown) is required by the context to be understood of the promised blessings of a Redeemer, and the latter, of the fulfilment of that promise by the Gospel dispensation. Thus the general sense is that expressed by Stuart as follows: 'All these,' i.e. the ancient Worthies, persevered in their faith, although the Messiah was known to them only by promise. We are under greater obligations than they to persevere; for God has fulfilled his promise respecting the Messiah, and thus placed us in a condition better adapted to perseverance than theirs. So much is our condition preferable to theirs, that we may even say, 'Without the blessing which we enjoy, their happiness could not be completed.' In other words, the coming of the Messiah was essential to the consummation of their happiness in glory. On the sense of *τελ.* (in which there is an agonistic metaphor) see Note on ii. 10. There may, however, be a reference to the *stadium*, and the full sense be, as Mr Holden, after Stuart, explains: 'Because God had determined that without the benefit of that dispensation which is now made known to us, they should not be perfected by the expiation of their sins, and the enjoyment of eternal life.' "That the death of Christ (says Stuart) had a retrospective efficacy, is plain from iii. 16. compared with Rom. iii. 25. sq."

XII. 1, 2. Having pointed out the nature, and shown by examples the efficacy of faith, the Apostle now proceeds to exhort them to bring the same principle into action in the Christian faith; inculcating steadfast perseverance even under the greatest trials, and comforting them with the assurance that these evils are not marks of God's wrath, but rather paternal chastisements intended for their good in the end. He founds his exhortation (introduced in the form of a *acclamation*) on a view which seems to have been suggested by the foregoing agonistic allusions, of which the imagery in vv. 1 & 2. is a continuation. Thus he represents the persons whom he is addressing as placed, as it were, in a race-course, of which the spectators are the innumerable company of the Worthies of the old Dispensation just adverted to, who, by their words and actions, testified how far the objects of their faith were directly above worldly considera-

καὶ τὴν εὐπερίστατον ἁμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα· ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν· ὃς, ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς, ὑπέμεινε σταυρὸν, αἰσχύνης καταφρονήσας,

tion. Wets. elegantly paraphrases thus: 'Erigite animo vestro omnes heroas, quorum constantiam et fidem modo laudavi, vos circumstare, et spectatores adesse vestri cursus, vestrae vel constantiae vel defectionis.'

In developing this figure, the Apostle adverts to three *circumstances* respecting the runner, in order to draw from thence the exhortation he had in view. 1. That the runner got rid of every encumbrance and impediment to his progress (besides contemporary crowing, as (by means of previous training) superfluous flesh. 2. That he primarily entered the lot necessary to the race. 3. That he kept his eye fixed on the goal, where the *βραβευτὴς* did ready to determine the contest, and distribute the prizes. On each of these particulars a few remarks will be proper, and especially to point out the application. Ὄγκος should be rendered, not pressure, but *mass*, *encumbrance*, and as ὄγκος τῶν κυμάτων, or τῶν ὑδάτων, or such like, often occurs in the later writers, there is reason to think the allusion is chiefly to the weight of *flesh*, though also to that of *sorrow*. With respect to the application, many suppose ὄγκος to allude to pride, or worldly entanglements. These however and other special senses are too limited, and it is best to understand generally whatever disposition bears the soul down to earth, and consequently impedes it in running its spiritual race. Such, I find, is the view taken by Kyp. What these encumbrances are is well explained by Owen and Scott.

In the next words καὶ τὴν εὐπερίστατον ἁμ. the metaphor is abandoned, not from inadvertency, but to suggest the application intended to be made: and as ὄγκος designated sin or frailty in general, so here the expression τὴν εὐπερ. ἁμ. points to one particular moral disposition which they should strive to throw off. That some particular sin is meant, is plain from the use of the Article, and as εὐπερ. ἁμαρτ. properly, it is evident that the sin should not be rendered (as in our English Versions) *and*, but particularly. The sin in question, or rather the disposition to sin, may with the best Expositors be supposed to be that of *unbelief* (the root of the evils then prevailed, or tendency to profaning the Gospel, which would constantly tempt them to apostacy either actual or virtual), and to which these particular circumstances especially exposed them. Thus it will not be difficult to fix the sense of the disputed expression εὐπερίστατον which being an ἅπαξ λεγόμενον, is best understood from the context. Thus though, from its etymology, it might have almost any of the senses assigned by Commentators, yet the context will admit only of the following two; 1. That of Chrys. and most Expositors, 'which doth so easily beset us.' This, however, introduces a confusion of metaphor; and to assign an entire sense to the word is not agreeable to the analogy of the language, as such is ἐνεστώς ἐνεστῶς &c. I therefore prefer, with Grot., Coll., Capell., Kypke, Wakef., and Kam. to interpret, particularly the sin which especially besets our course, with allusion, it does seem, to the long Oriental garments cast off to a race. Here sin are compared both to the dress, and to bonds by which we are hampered in running. So Kypke compares Hes. Τὸν δ' ἐξαίφνης ἀνέρες ἀμφεπόνουν, καὶ τοῦ μὲν ἐξέλυσαν ἀείσμα. Now long clothes or bands to the runner. See Note on Gal. v. 2 & 6.

By ὑπομονὴ is denoted, not patience, but endurance and perseverance. The race or course is termed ἀγὼν to suggest the struggle or effort to be maintained with vigorous and persevering, a struggle for life. There is, however, no irregularity in the expression, of which several examples are adduced, as Dionys. Hal. ἐν δὲ ἀνάγκαις καὶ τὸν ἀγῶνα τῶν φυγόντων ἀγῶνα τρέχομεν, κτλ.

2. Ἀφορ. denotes a fixed attention to an object, implying a looking *off* (ἀφ) from other which might cut attention. Ἀρχηγὸν, 'author and founder.' If at least τὸν ἀρχηγὸν ἀνάγκη, as it is commonly interpreted, 'the Gospel.' And that the notion of such a good cause, all agree from Aesp. further a able Note and Mant and Doddr. Considering however the agonistic metaphor in the preceding words, which is continued in the following ones, it is hard with many eminent Expositors (and recently Kam.) to take τὸν ἀρχ. to denote the first Christians, the very principle the Apostle is recalling. And as τελειωτὴς is undoubtedly an agonistic term, this interpretation is decidedly preferable. Thus ἀρχ. will denote author or exemplar, as calling it forth by his promise of the Gospel, and exemplifying it in his person, to which great Archetype the Apostle in the next clause further directs our view. And as the βραβευτὴς was almost always one who had himself been victor, and therefore set an example to the athletes. Τελ. will signify consummator, or assistant to the βραβ. who distributed the prize. So Philo p. 74. cited by Kam. τοῦτον τὸν ἀθλοθέτην καὶ βραβευτὴν καὶ συνεφόρον ἀξιοῦσθαι. The word is variously interpreted, but it has been fully shown by Kam. that no interpretation is so suitable to the context as the common one, 'because of,' which he shows, easily arises from the use of ἀντὶ to denote the price of any labour or service, and is equivalent to that of ἕνεκα. And indeed the idea of reward is inherent in the χαρὰν; which would not continue at the right hand of God and a glorious reigning with Him; as is suggested by the last words of the verse. The ὑπομονὴ is rightly rendered by Bp. Middl. 'a cross,' i.e. death by crucifixion, the ignominy of which is adverted to in the next words, with which it contrasts from Herodian ἀφορῶν καὶ ἀθλοῦν καταφρονῶν. For authority I have, with all the Lexicons, the use of Bang., adopted

3 ἐν δεξιᾷ τε τοῦ θρόνου τοῦ Θεοῦ κεκάθικεν. ἀναλογίσασθε
γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς
αὐτὸν ἀντιλογίαν, ἵνα μὴ κάμητε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.

4 Οὔπω μέχρις αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρ- Μτ. 10
τίαν ἀντιγωνιζόμενοι· καὶ ἐκλελήσθε τῆς παρακλήσεως, 11 Ἰακ. 5
ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται· Υἱέ μου, μὴ ὀλιγώρει 12 Ἀρ. 3
παιδείας Κυρίου, μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχό-
μενος· ὃν γὰρ ἀγαπᾷ Κύριος παιδεύει· μαστιγοῖ δὲ
7 πάντα υἱὸν ὃν παραδέχεται. Εἰ παιδείαν ὑπομένετε,
ὡς υἱοῖς ὑμῖν προσφέρεται ὁ Θεός· τίς γὰρ ἐστιν υἱὸς

a condition, the reading of the best MSS. and all the early Editions except the Complutensian, which first gave εκλυεσθαι, by an error of the press, afterwards unwarrantably corrected by the Editor to εκλυεσθαι.

3. The Apostle now turns the discourse directly to the readers. Αναλογισασθε γαρ δη. Let them consider him high and holy as he is, who experienced so great an opposition of sinners against himself. Αναλογιζομαι is here almost may denote repugnance, and opposition generally, both in words and deeds. And he (with Chrys. Calvin, Heinsius) assigns that sense here. Yet much, contrariwise, and extremely must be paid, yet it is not εκλυεσθαι. Thus as we considered by Castalio, or despondency, disengaged minds. In this and ver. 4 there is a continuation of the agonistic metaphor, the terms being both ε μεμενηκοτα. It is, however, not agreed whether ταις ψυχαις should be connected with καμητε or with εκλυομενοι. Beza, after a diligent examination, decides in favour of the latter mode, citing from Plutarch ταις ψυχαις εκλελυμενοι. But if the words would be as applicable to καμ., it certain from a passage of Lucian, that the same ταις ψυχαις. It should seem indeed that the words were meant for both Clarke.

4. The Apostle now adjoins an exhortation to constancy in enduring persecution, founded on the lightness of the evils they had yet suffered, as compared with those of Christ, and of martyrs, and in particular those of Christ, not merely of martyrs. That such is the general sense of the text is evident from the words Ι. Chrys. and is adopted by almost all Expositors, though the difficulty is to show how it arises. The ἀντικατεστη and ἀντιγωνιζομαι would seem not applicable to persons so circumstanced as were those here addressed, and in what sense they can be supposed ἀντικατεστη, and ἀντιγωνιζομενοι with respect to their persecutors, does not easily appear. For as to supposing it, with Mr. Scott, it refer to opposition that christians to draw them to apostasy, that view is very frigid and far fetched. Besides the context is said to be ὑπερ τον ἀγωνα. To remove the difficulty, some, as Chrys. Ecum., Heinsius, and Bengel, take the ἀντικατεστη for ουκ ἀντικατεστη. But it is too arbitrary and unauthorized a method, merely devised to avoid a difficulty. The ἁμαρτια is commonly interpreted "sin." But though the idea of withstanding and contending with sin, is universally obvious, yet not so that of contending with its ποιητης αυτου. And to suppose with Dr. Gerdes a μετωνυμια metaphor, and the sense to be, "No blood has yet been drawn (i.e. by your adversary Satan) here and there, and utterly destitute of authority, since in this and in other expressions occurring both in the New and in general writers, the ἁμαρτια is always for φονος. Indeed he some ἁμαρτια is quite obsolete by what follows. The only mode of arriving at any satisfactory sense is, with the best Expositors ancient and modern, to suppose a metaphor here to have reference, as at v. 1, to the use of opening, though, in the present case, we must include and the competition best. Or as there seems to be a continuation of the agonistical metaphor we may with Bengel and Beza, suppose a prosopopoeia, as often in the Epistle of the Romans, and always as here) with the Apostle. Thus the sense intended by the Apostle seems to be as follows. In the contests and struggles with which Christ and his people were spiritual course, the temptation to apostasy, yet have never been required to seal your faith with your blood. You have only been called upon to suffer the comparatively lighter evils of contumelies, banishment and poverty, and yet to bear them with so little boldness. Ver. 5. "Do you seem to forget the exhortation" &c. In what follows the course will be followed by Kuinoel and others, by which there will be no occasion to have any recourse to conversation to take the ἁμαρτια in a different sense, representing joined with εκλελυμενοι. And the sense is simple enough. The passage comes from Prov. iii. 11, 12, and agrees with the Sept. except that for μου, corresponding to the Heb. בני, is found in the Sept. Παιδεια in the same chapter is use twice in the general sense, and it occurs in Deuteronomy xxiii. 14, and wanderers, to correct, in the Sept. Μαστιγοω "be out chastened." Ελεγχ. is synonymous with παιδ. The next clause is ον παραδεχεται is a free translation of the Hebrew, which is well rendered by Dr. French and Dr. Gurney "But Jehovah chastereth him whom he loves. Even as a father the son in whom he delighteth."

5, 6. Here we have a conclusion from the

ὃν οὐ παιδεύει πατήρ; εἰ δὲ χωρίς ἐστε παιδείας, ἣς 8
μέτοχοι γεγόνασι πάντες, ἄρα νόθοι ἐστέ, καὶ οὐχ υἱοί.
Ἔπειτα τοίνυν μὲν τῆς σαρκὸς ἡμῶν πατέρας εἴχομεν παιδε- 9
τὰς, καὶ ἐντρεπόμεθα· οὐ πολλῷ μᾶλλον ὑποταγησόμεθα
τῷ πατρὶ τῶν πνευμάτων, καὶ ζήσομεν; Οἱ μὲν γὰρ πρὸς 10
ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς ἐπαίδευον· ὁ δὲ ἐπὶ
τὸ συμφέρον, εἰς τὸ μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ.

above passage, though with the omission of a conclusive particle, per anacoluthon, a figure in St. Paul's writings often used with great effect. As, however, εἰ is seldom found in a sentence, the sentence is considered as a, and supposing it to be connected with the preceding words, omits εἰς, the ε coming from the εἰς following. Such is, I apprehend, the true origin of the εἰς, which has been half approved by Griesb., and received into the text by Matth., though most rashly. The reading of Sinaitic, represented by the Vulg. and some inferior Versions, was doubtless an emendation on εἰς ἐστέ. Finally, the εἰ is required by the course of reasoning, and by the antithetical εἰ of v. 8. Ἐτραπόμεθα, 'we have reverenced.' Προσφέρεται ἡμ., 'addresses you.' A regulation common in the best writers. Τί γὰρ ἐκ. ἐ. ἐ. (as Bloomf. explains) "how can ye expect, although ye are chastened, not to receive any chastisement?" The sense of the whole passage is well expressed by Jaspis and Kuin. thus: 'Hence, if ye have to conflict with trials and tribulations, you may thence infer that you are believed by God, and that he takes care of you; but if you are surrounded with no afflictions, you have reason to fear that God neglects you, as men do illegitimate children, of whom education and morals they take no care, leaving them yours soulless.' By "all" are meant all true sons of God, and believed by him. The ἄρα is well rendered by Kuin. 'ergo nequaquam.'

8, 10. Have we entertained neither reason why their tribulations, suffered for religion's sake, should be borne with patience, and that by a comparison of the discipline of a human parent with that of God. Vv. 8, 9. contain an argumentum a minori ad majus, and in v. 10. it is proved, that the discipline of God is far better and more beneficial than that of human parents. (Kuin.) Εἰκ. Here again the reviews of Critics stumbled at the Anacoluthon, and amended it so. The interpretation (most rare) supported by many recent Commentators, is pretty reported by Kuin. as not agreeable to the air of the context. Two reasons in, as the best Lexicons against and modern are agreed, for εἰκόνιοι, 'natural,' as in Rom. ii. 8. νόθοι νόθοι ἐστέ. Παιδευτοὶ, 'chastisers.' Ἐντρέπω, 'we reverently submitted to their behests.' Τῷ πατρὶ τῶν πνευμ. A very peculiar expression, and therefore variously interpreted. Some, regarding the contrast as perfectly antithetical, and supposing these here to be opposed from the preceding clause, take the πνευμ to be, 'bodies, i. e. Creator and worker of our souls.' And such is the view of the ancient adopted by most of the earlier modern Expositors, and, of the later ones, *by Doddr.*, *Macka.*, *Scott*, *Bloomf.*, *Bohme*, and *Schoefield*. But it may be remarked, that God is the creator of the body as well as the soul, as in Num. xvi. 22. the same is, 'O God who gave life to all men.' Moreover, the contrast seems to not opposite to the argument. It is therefore better, with some eminent Expositors ancient and modern (as Chrys., Theophyl., Pseud. Ju. Cyril., Grot., Milton, Rosenm., Wolf, Mich. and Kuin.) to suppose that a *Hebraism* for πνεῦμα *Father*, as opposed to our natural fathers which, it is shown, is quite suitable to the context. Thus we have just after ζήσομεν, and v. 10. εἰς τὸ μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ God (Kuin. observes) is so called "quoniam omnium auctor extat, ut omnibus, ita et omnipotentem laboratum parentum adeum, b. Quanto. a. 0. nulla parentum parentes non ordinem corporum, sed mentium." This is true far as it goes, but the fact is, that there is reference to the work of regeneration effected by the Divine Spirit, whereby faithful Christians are said to be begotten again of God, 1 Pet. i. and 1 Joh. v. 10. See Grot., Milton ap. Vitr. and Wolf. Καὶ ζήσομεν is for ἵνα ζήσωμεν in the Peshi. Syr. 'ut vivamus.' The καὶ, however, is not, as Kuin. imagines, really and is the sense of ἵνα, but is adjunctively put for ὥστε ζήσομεν, corresponding to the καὶ ἐντρεπόμεθα in the preceding clause. Rendr. 'and then live,' i. e. attain everlasting happiness, a sense found in the Latin versions, as in the "et vivamus vivamus" so finely paraphrased in the well known Epigram of Doddridge.

In the verse following the words πρὸς ὀλίγας ἡμέρας are to be opposed in the second member of the sentence. In the first case it refers to the period of childhood, in the second, to the brief period of our sojourn on earth. Compare 1 Pet. i. 6. Τὸ κατὰ τὸ δοκοῦν αὐτοῖς correspond the *but* τὸ συμφέρον κ.τ.λ. ἡμῶν, to be supplied from the context. The former, however, not not, as it has been generally done, by indicates of arbitrariness only, but of a neglect of disciplinary punishment to its chief end, the reformation of the final good of the offender; and among rule to excite *fear*, which is only the means, rather than primary virtue, the end, and making it end of their own, the gratifying their ill-humour. Εἰς τὸ μεταλαβεῖν τ. ἁγ. κ. is explanatory of the συμφέρον, and recognizes the principle of virtue being exercised and strengthened by adversity. There may however be an allusion to the regenerating influence of God's Spirit, (referred to in the preceding verse) by which alone virtue is maintained to our spiritual good. See 2 Pet. i. 4 the end of the Gospel is said to be "that we may become divine partakers of which community we are commended" Ἁγιασμὸς, see Matt. v. 41. compared with Luke xix. 9.

11 πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι,
ἀλλὰ λύπης· ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς
12 γεγυμνασμένοις ἀποδίδωσι δικαιοσύνης. ᵃΔιὸ τὰς παρει-
μένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορ-
13 θώσατε· ᵇκαὶ τροχιὰς ὀρθὰς ποιήσατε τοῖς ποσὶν
14 ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, ἰαθῇ δὲ μᾶλλον. ᶜΕἰρή-
νην διώκετε μετὰ πάντων, καὶ τὸν ἁγιασμόν, οὗ χωρὶς
15 οὐδεὶς ὄψεται τὸν Κύριον· ᵈἐπισκοποῦντες μή τις ὑστερῶν

a Isa. 35. 3.
b [illegible]
c Prov. 4. 26.
d Psal. 34. 14. [illegible] 12. [illegible] [illegible] 3. 16.

11. Here we have an anticipation and removal of an objection. Affliction is admitted to be, for the time present, not so, in reality productive of joy by its effects. The sense is euphemistical, grievous to be. At οὐ χαρᾶς supply πρᾶγμα, or rather it may be considered as a Genit. of quality put for an adjective. So Aristotle said of education, that its roots are bitter, but its fruits sweet. Compare James i. 2. Πᾶσα, 'of every kind, even though not severe.' Πρὸς τὸ παρὸν refers to the time of suffering under it. Εἰρηνικόν. The word is here used in the sense of σωτήριον, i. e. productive of true happiness, the peace of God which passeth all understanding, Phil. iv. 7. Col. iii. 15. And so it is explained by Wolf and Scott. Others, however, derive the use from the Hebrew shalom, by which is often denoted happiness. Δικαιοσύνης is a Genit. of explanation, i. e. even of righteousness and justification. In τοῖς δι' αὐτῆς γεγυμν. there is an allusion to the agonistic metaphor, by which life is represented as a stadium, or gymnasium. The transposition of δικαιοσύνης is well accounted for by Wetstein and Kuin. The latter rightly retains and defends the common interpretation, in opposition to the novel but unsound views propounded by some recent Expositors.

12. On the above account respecting the uses of affliction the Apostle now founds an impressive exhortation to constancy in the faith. And as at the beginning of the hortatory part of the Epistle (x. 19. sq.) he has treated of the necessity of Christ's priesthood, and held out the most severe punishments to be inflicted on apostates, since not even contempt of the Mosaic Law went unpunished; so now, on concluding, v. 12, the more general part of his hortatory portion of the Epistle, he again exhorts to perseverance in the faith. In the first place he treats on the difference between the old and the new Dispensation, showing the superiority of the latter over the former; and thence (at v. 25.) argues, that if despisers of the Mosaic Law suffered the severest punishment from men, much less shall apostates from the Gospel escape punishment from God. (Kuin.) Τὰς παρειμένας χεῖρας. These words are taken from Is. xxxv. 3. though not a regular citation, but only an accommodation of a passage of Scripture to the present purpose. The exact nature of the metaphor in παρειμ. and παραλελ. has been disputed. Some, as Raphel, Carpz., Heinr., and Thol., suppose an allusion to the effects of disease, especially of paralysis, on the body. A view not a little harsh and frigid. It has been abundantly proved that both παραλύεσθαι and παρεῖσθαι are used to denote the effects of fear, or also over-exertion on the body, and sometimes employed of weariness of mind, or low spirits. So Jerem. vi. 24. παρελύθησαν αἱ χεῖρες, and 2 Chron. xv. 7. μὴ ἐκλυέσθωσαν αἱ χεῖρες. Some therefore suppose this to be an image taken from wearied warfare. But the best Commentators ancient and modern are in general agreed that there is here, as before, an agonistical one. So Kuin.: "Comparat scriptor lectores suos cursoribus, qui ad determinatam metam [illegible] [illegible] et [illegible] [illegible] v. 13 [illegible] et [illegible] conspiratione [illegible] v. 14. Philo in lib. de congr. erud. gr. p. 444. A. οἱ μὲν γὰρ προκαμόντες ἀπεῖπον, [illegible] [illegible] τὰς χεῖρας [illegible] ὥσπερ ἀνταγωνισταί [illegible]."

13. καὶ τροχιὰς—ὑμῶν] The sentiment is founded on Prov. iv. 26. ὀρθὰς τροχιὰς ποίει σοῖς ποσί, καὶ τὰς ὁδούς σου κατεύθυνε. The words are well explained by Kuin.: "Vitate, removete in via qua incedites, [illegible] [illegible], obstacula omnia, i. e. prorsus offendicula, non sine cautione et circumspectione incedite, ne pes claudus [illegible] luxetur sed convalescat, h. e. [illegible] [illegible] qui in hoc [illegible], [illegible] omnia obstacula, tollite impedimenta, deponite verecundiam et persecutionum metum, [illegible] [illegible], neque rursus [illegible] ad Judaismum a religione christiana [illegible] [illegible] [illegible] et [illegible]."

14. The Apostle now proceeds to remind them of various duties to which their Christian profession and the times in which they lived rendered it necessary that they should pay a particular regard. (Kuin.) Exhortations to peace and to holiness are well introduced after that to perseverance in the faith, since the former would much contribute to produce and promote the latter. (So Rosenm. and Jaspis.) Διώκ. is here used as in 1 Cor. xiv. 1. δ. τὴν ἀγ. Ἁγιασμόν must not, with many Expositors ancient and modern, be taken in a limited sense, but be understood in its most extended acceptation, to denote a pure and holy life. Ὄψεται τὸν Κ. is a Hebraism denoting admittance to the happiness of heaven, and therefore it matters not whether τὸν Κ. be explained of Christ or of God. The former is supported by the Pesh. Syr., the latter by the Vulg.

15. ἐπισκοποῦντες—Θεοῦ] Monentes invicem Christiani [illegible] ut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], ut [illegible] [illegible], ne vacillantes a religione deficiant. (Kuin.) Ἐπισκ. 'carefully, seeing to it,' i. e. minding. At μή τις ὑστερῶν supply ᾖ. By τῆς χάρ. τοῦ Θεοῦ is usually understood the Christian religion. But that is forbidden by the words, unless it be taken in a very unusual sense but

ἀπὸ τῆς χάριτος τοῦ Θεοῦ· μή τις ῥίζα πικρίας ἄνω
φύουσα ἐνοχλῇ, καὶ διὰ ταύτης μιανθῶσι πολλοί· [16] μή
τις πόρνος, ἢ βέβηλος, ὡς Ἠσαῦ, ὃς ἀντὶ βρώσεως μιᾶς
ἀπέδοτο τὰ πρωτοτόκια αὐτοῦ· [17] ἴστε γὰρ ὅτι καὶ μετέ-
πειτα θέλων κληρονομῆσαι τὴν εὐλογίαν, ἀπεδοκιμάσθη·
μετανοίας γὰρ τόπον οὐχ εὗρε, καίπερ μετὰ δακρύων
ἐκζητήσας αὐτήν.

[18] Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ ὄρει, καὶ κεκαυ-
μένῳ πυρὶ, καὶ γνόφῳ καὶ σκότῳ καὶ θυέλλῃ, [19] καὶ σάλπιγ-

[a] Gen. iii. [b] Heb. x. 2. Col. ii. 6. [c] Theod. [d] Gen. iii. [e] Gen. iii. [f] Deut. ix. 19. [g] Exod. iii. [h] Deut. x. 4. [i] Exod. xix. 16, &c.

dulcore. The expression seems rightly interpreted by Bohme, Kuin., and Stuart, of the *favour of God*. And Stuart, very properly, connects this with the preceding sentiment, explaining "See well to it, that no one fail of obtaining that divine favour, which is the result of holiness."

In the next words μή τις ῥίζα—πολλοί there is some obscurity, arising chiefly from a mixing confusion in the metaphor, to remove which, Grot., Whitby, Mill, and Valckn. would read for ἐνοχλῇ, ἐν χολῇ, which is supported by the Hebrew text in the passage of Deut. xxix. 18. here referred to. But it is evident that the words of the Apostle are not a quotation, but (see v. 12.) an application of the passage to the present purpose. And, moreover, as seven MSS. of the Sept. (including the *Alexandrian*) read as in the Apostle's text, it is very improbable that the other reading was the general one in his age. Indeed, Jackson, cited in Holmes's Sept., goes far to prove that such was a true rendering of the Hebrew according to the copies used by the LXX., and that the Masoretical reading of our present copies is wrong. At all events, it seems to have been the reading, at least, of the Sept., and, being suitable to the Apostle's purpose, was adopted. If this be not admitted, we may suppose with Kuin., that the Apostle here lays aside the metaphor, to express his meaning the more clearly. The general scope of the sentence I would trace (chiefly with Bohme and Kuin.) as follows. "The words μή τις πόρνος &c. contain the *general* sentiment intended to be expounded, and the two following clauses two *particular* ones, meant for exemplification, and to be especially dwelt on, namely, first μή τις ῥίζα &c., which is directed against the crime of apostacy and the leading others into it by evil examples. 2dly. The apostate is represented as *profligate* and *profane*, and is compared with Esau; for as he sold his birth-right for a mess of pottage, so they sell the favour of God for gratifications the most fleeting and worthless; besides, sensuality and profligacy are the most frequent means of inducing persons to apostacy.

The peculiar nature, however of the metaphor in question deserves attention, especially as it has not been pointed out by the Commentators. We have here, I apprehend, one of the many *agricultural* metaphors found in the N. T. The infection of apostacy and the vices connected with it, is compared to that of bitter and noxious weeds getting into a garden, which strike their *roots deep* and wide, so as to be with difficulty *eradicated*; and spread so fast as to infect the ground in every direction. Thus ἐνοχλῇ signifying '*annoy, give trouble to*,' (of which so many examples may be seen in Steph. Thes.) is very suitable. By the same metaphor Antiochus Epiphanes is, 1 Macc. i. 11., called ῥίζα ἁμαρτωλὸς, as the author and cause of sin. It is probable, too, that both Moses and St. Paul by the expression ῥίζα meant to intimate that the evil was deep-rooted, to be eradicated. So also in a passage of Dionys. Hal. Antiq. p. 606. 10. there is a like confusion of metaphor, thus: ἀνοῖ δ' ἐφεστῶτας ἀνὰ σύ) πυρίφλεκτον ἡμῖν ἔστω καὶ ἀλεξίφαρμακον τῶν ἀναβλαστανόντων ἢ αὐτοῖς κακὸν ζωσῖν, ἐνδίδοα εἰς ἀνθρώπους πίστεις λογισμῶν, μετοικίσας ἅπαν τὸν κακῶν ῥίζης.

The *βέβηλος* ἀνὴρ is best rendered 'a profane man,' viz., as we learn from Genes. xxv. 34. ἄνθρωπος καὶ ἄφρων φαυλοῦ. Of this sense of the word examples are adduced by Schleus. from Homer and Polyb. Τὰ πρωτοτόκια, 'the right of primogeniture.' The word is only found here and in Gen. xxv. 32. xxvii. 36.

17. The lesson which this is meant to rail to apostatizing or backsliding Christians is obvious. See Owen and Scott. 'Ἀπεδοκιμάσθη. The sense is, 'he met with a refusal,' 'his request was rejected.' The best Expositors are in general agreed that τόπον μετανοίας here signifies a changing of any one's intention, and the τόπον denotes *means*, the general sense being 'he found no means of inducing [Isaac] to change his intention, and alter his words.' This is very agreeable to the context, and seems required by the narrative in Genesis; though it is not here the obvious sense. (See Kuin. and Scott.) Of this sense of μετανοία, and τόπος many examples are adduced by the Commentators. Those who adopt the common interpretation, by which the μετανοία is understood of Isaac, refer the ἀνοῦς to εὐλογίαν, which is hard. It were better, with Mr. Ross, to a Sermon on this text, to suppose a reference to τόπον μετανοίας, the gender being accommodated to the more important word. But to ascribe the πόνος to *Isaac* involves such difficulties that it cannot be admitted. According to the view first mentioned, the ἀνοῦς will refer, as it most naturally does, to the μετανοίας.

18—21. In again pressing on his readers the duty of perseverance in faith and holiness, the Apostle dwells on the superior excellence of the Christian religion, contrasting the condition of worshippers under the old and the new law, which he imagines by the two mountains, fire and Sion, illustrating the subject, from the ex-

γος ἤχῳ καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρητήσαντο
μὴ προστεθῆναι αὐτοῖς λόγον· (οὐκ ἔφερον γὰρ τὸ δια-
στελλόμενον· κἂν θηρίον θίγῃ τοῦ ὄρους, λιθοβολη-
θήσεται [ἢ βολίδι κατατοξευθήσεται]· καὶ—οὕτω
φοβερὸν ἦν τὸ φανταζόμενον—Μωσῆς εἶπεν· Ἔκφοβός
εἰμι καὶ ἔντρομος·) ἀλλὰ προσεληλύθατε Σιὼν ὄρει, καὶ

[illegible] at Exod. xix. 20 sq., and with reference to Deut. iv. 5 & 11. The same dispensation he shows is not, as the Mosaic, severe, penal and mutatory, but promissory, consolatory, and conducive to hope and confidence. Hence, however, he argues that in very superior degree were men under a dispensation by more critical and positive to reject it, through fear, fear and scare. The gap has reference to the words of v. 18, μὴ ἅπτεσθαι τοῦ ὄρους, where, perhaps, a term denoting religious worship and worship is present, but it was doubtful, as here, endeavoring a religious. Of ἐκφοβ. [illegible] has been [illegible]. Many Expositors from Wolf downwards have [illegible] ἔκφοβος, 'being in a state of terror,' which the [illegible] of Moses shows he mountain was not. But the [illegible] does not mean to [illegible], but to *feel of*, *handle*, which were unmatchable to a thing in question. And as to supporting it [illegible] to help out the sense, this [illegible] involves a hardly tolerable, and [illegible] a needless tautology quite alien to the genius of the writer. Again, just by retaining a literal and common interpretation, by which ἔκφοβος is joined with [illegible] taken for [illegible] [illegible] in the same sense [illegible] as the Peshito [illegible] 'will, I could be hard [illegible], equivalent to the *ἀνέφικτος* and expresses the material corporeal or purpose and tangible mount, in opposition to the incorporeal, spiritual and heavenly one. The Anonymous view [illegible] [illegible] by Kuin. says 'ye quail as corporeal, appreciation more non-[illegible]. And hence his [illegible] [illegible], 'and not burnt with fire.' So Deut. iv. 11. [illegible]

The words following advert to the transcendent privileges which attended the grant of the law at Mount Sinai, and which [illegible] into the people, circumstances whose guilty must not be treated by attempts at [illegible] where [illegible] similar passages at Deut. iv. 36 and 1 Thess. iv. 16. [illegible] ich must feel and where it becomes Interpreters [illegible] "put off their shoes from their feet, being in holy ground."

Ἀπεστάσατε [illegible] ἀπ. ἀπὸ [illegible] is [illegible] as a usual [illegible] [illegible] [illegible] Matth. iii. Gr. [illegible] [illegible] "they contained or imprecated being by more spoken to in this way." On [illegible] see on Acts xxv. 11.

20. Here the Apostle adverts to a circumstance by a especially caused their [illegible], so strict was the rule which bound the [illegible] to be [illegible] that even a beast touching it was to be stoned. The expression for [illegible] 'could not bear it without terror and [illegible]. Τὸ ἐνεστηκὸς 'the present' expressed [illegible] 'follows.' For the words ἢ βολίδι κατατοξευθήσεται after Ἀλλ' there is so little author by of MSS and Versions that they have been justly expunged by almost all Editors from Heinrichs to Valpy. They were not in the Ed. Pr., but were introduced with many other insertions from and interior readings, by Erasmus. The interpolation was from Exod. xix. 13.

21. καὶ, οὕτω δεινὸν [illegible] Ἔκφοβος, 'Nay, so terrible was the spectacle.' The [illegible] is for ἀλλὰ καὶ. I have here pointed with Valpy and Scholefield as the parenthetical character of the [illegible] φοβερὸς requires. Moses 'even Moses, notwithstanding his great mediatorship, sanctity, and intercommunion with God, "Exceeding afraid and [illegible]." This indeed is not expressly mentioned in the O. T. narration of the transaction, and the terror ascribed to Moses. But it is [illegible] upon another occasion. What, however, during is to explain in Exod. xix. 19, and he and others are of opinion, that the circumstance was introduced from tradition. To that principle, however, there is no occasion to resort in the present case. The fear of Moses is so plainly implied in the narrative, that he may be supposed to effect, to have said this to himself. Comp. Josh. [illegible] and therefore the Apostle might very properly ascribe to it in words altered by him on a point of occasion, as recorded in Deut. ix. 19. And this he chose to do in order the more strongly to express on his readers the terrific nature of the Mosaic dispensation. That the words καὶ ἔκφοβος were then a usual expression, we may infer from the [illegible] of the Vulg.

22. 23. Here the contrast between the two dispensations respective, viz. that by Law and Covenant, as Heavenly, and Sinai point out, the Heavenly Sion, as opposed to the [illegible] or temporal Sinai; and the general sense intended to this whole passage may, with Mr. Holden, be thus expressed: 'You are now advanced to the privileges of the heavenly city, are come to a dispensation mild and benign and which will lead to the possession of all the glories and blessings of the celestial Jerusalem. This simple sentiment is adorned with every thing strong in imagery and expression. The great question, however, (though a most difficult one to determine and neglected by a most all the Commentators) is what is the subject of this sublime description? The Commentators in general say, the Christian Church is meant. But to this Kuin. strongly objects as inconsistent with the μορ. ἀγγέλων, the πανηγ. [illegible], and other expressions. The intent of the Apostle, he thinks, was to show that the heavenly [illegible] in the worshippers of Christ is most certain, as certain as if they were already enjoying it. Having in view are of all heaven and the [illegible] in heaven, he in II. 13, 14, compared with xi. 10 & 16. Such too, of the same [illegible] [illegible] the latter of which [illegible], that the [illegible]

πόλει Θεοῦ ζῶντος, Ἱερουσαλὴμ ἐπουρανίῳ· καὶ μυριάσιν,
[illegible] ἀγγέλων ²³ πανηγύρει, καὶ ἐκκλησίᾳ πρωτοτόκων ἐν οὐρανοῖς
ἀπογεγραμμένων, καὶ κριτῇ Θεῷ πάντων, καὶ πνεύμασι

such an assembly of angels &c. shows that the writer intends to advert to the objects of the invisible world, as seen with the eye of faith; not things palpable, nor the objects of sense. So Abp. Newcome well observes, that Christians are represented as already come to that state which faith and obedience will secure to them. And so Dr. Heathcote's paraphrase: 'that are placed on the verge of the heavenly mount Sion,' &c. But it should seem that as there is here a manifest contrast intended with the οὐ προσεληλύθατε, so the sense first mentioned cannot be excluded from the passage, [illegible] of expressions occurring unsuitable thereto. If I am not mistaken, both the above senses were intended to be expressed; since the Christianity and worship of Christ's Church on earth, with all its promises and ordinances, is so intimately connected with that which is enjoyed in the holy abode of God and Christ in heaven, as to which it is [illegible] transferring [illegible]. See Revel. [illegible] xxi. 1–6. xxi. 2–27. The former sense was, it would seem, alone at first intended by the Apostle, and, properly speaking, terminates at Ἱερ. ἐπουρανίῳ; though it is continued at [illegible], where, for the encouragement of those who were [illegible], the consolation of faith [illegible], the imagery suited only to the heavenly Jerusalem in a [illegible] sense, heaven itself, representing [illegible] as having already joined the great Family of God in Heaven, become citizens of the heavenly Jerusalem, in whose book their names were written, governed by God, the supreme Ruler of all, and in the blessed presence of Christ, the Mediator of the covenant which had brought them thither. At the words καὶ πανηγύρει [illegible] the Apostle forsakes the [illegible] Church of God in heaven, [illegible] to that on earth. For [illegible] seem to belong to the former, and [illegible] to the latter, [illegible] the [illegible] which [illegible] προσεληλύθατε must be [illegible]. [illegible] they are said to come to Christ, as coming to his kingdom; [illegible] who come to Christ are often in the N. T. said to come to Christ. Thus to come to Christ as the mediator of the new covenant is equivalent to coming to and embracing that covenant and dispensation [illegible] by the [illegible], but a covenant, as [illegible] in the next words, [illegible] which [illegible] to the [illegible] of the [illegible], an [illegible] which 'speaketh better things than the blood of Abel,' (for such, the best Expositors are agreed, is the sense of παρὰ τὸν Ἄβελ) inasmuch as that cried aloud to God for vengeance, this proclaims pardon and peace.

It will now only be necessary to advert to a few points in the phraseology which require some discussion. The Ἱερ. ἐπουρ. is in apposition with and explanatory of the preceding; and on the sense of the expression see Note at xi. 10. In the next clause the punctuation I have adopted is supported by many of the best Critics from Beng. to Vater, Bohme, Stuart, and Kuinoel, who observe, that the common punctuation involves a pleonasm very unsuitable to the conciseness of the writer. Other reasons, [illegible], but not without weight, are advanced by Stuart, who avers, that the Greek admits of no other construction than that which results from the punctuation which he adopts. Πανήγυρις properly denotes any solemn festival, as the Olympic or Pythian, at the time of which sacrifices, with games and spectacles, [illegible] were congregated. The term πανήγυρις was adopted by the Sept. translators to express the Heb. [illegible], a solemn assembly, [illegible] where is added [illegible] by Symmachus, at [illegible] 41. [illegible] here [illegible] those who enjoy [illegible] privileges, [illegible] in allusion to the [illegible] of primogeniture. See Kuin. and Stuart, the [illegible] understands it of those who have been most distinguished for piety. It should seem to [illegible] the same persons as the [illegible], with especial reference to illustrious examples of faith in the preceding Chapter. Ἀπογεγραμμένων should be rendered 'enrolled,' the term being appropriate to the preceding πόλει and [illegible]. Heaven is often in the N. T. represented under the figure of an [illegible] πολίτευμα, of which those enrolled on its list are citizens; [illegible] to which the heavenly city is represented as having its book of life, wherein are registered the names of those admitted to salvation; [illegible] that is not here applicable. Of course in the present case, the persons in question [illegible] who have in every age distinguished themselves for their faith and piety, and have been admitted to the [illegible] of the saints in light.

At καὶ κριτῇ Θεῷ πάντων most recent Editors and Commentators [illegible] a common construction, thus, 'to the Judge, the God of all,' the supreme Ruler of all. And this is maintained by Kuinoel and Stuart. But it is justly observed by Bohme and Kuin. that the mode of interpretation [illegible]. And so with the old Commentators, and [illegible] Wahl and Winer, [illegible] a transposition for Θεῷ κριτῇ πάντων, of which [illegible] are adduced by Winer. It may be observed that the other interpretation would [illegible] require the [illegible], and, moreover, the [illegible] is supported by the authority of the Pesch. Syr., the Vulg., and other ancient Versions, as also the Fathers and ancient Commentators. [illegible] the [illegible] may indeed seem very unsuitable to the context. But it may be observed, with Kuin., that this designation of God is at once for consolation and for warning; to assure 'the righteous,' the [illegible] [illegible] by [illegible] to their [illegible] of glory and happiness. See Note [illegible] 39 and [illegible]. The [illegible] has been already explained. The expression [illegible] have in the [illegible] to [illegible]

24 δικαίων τετελειωμένων, [b] καὶ διαθήκης νέας μεσίτῃ Ἰησοῦ,
καὶ αἵματι ῥαντισμοῦ [c] κρείττονα λαλοῦντι παρὰ τὸν Ἄβελ.
25 Βλέπετε, μὴ παραιτήσησθε τὸν λαλοῦντα· εἰ γὰρ ἐκεῖνοι
οὐκ ἔφυγον, τὸν ἐπὶ [τῆς] γῆς παραιτησάμενοι χρηματί-
ζοντα, πολλῷ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρε-
26 φόμενοι· [d] οὗ ἡ φωνὴ τὴν γῆν ἐσάλευσε τότε· νῦν δὲ

sprinkling the people, and saying, *Behold the blood of the covenant*, Exod. xxiv. 8.

For the common reading κρείττονα most of the MSS. and Versions, together with several Fathers and all the early Edd. except the Ferrarian, have κρεῖττον, which was preferred by Mill, Bengel, and Wetst., and has been adopted by Griesb., Matth., Knapp, Scholz, and Tittm. The common reading may, as Kuin. thinks, have been introduced from vs. 2, vs. 19, vss. 6, 8, 34., but it should rather seem to have come from the *accident*, and the A to have arisen from the A following. The expression signifies what is more salutary, and available towards removing the wrath of God, namely mercy and pardon. *For* τὸν Ἄβελ some MSS. and Fathers have τὸ Ἄβελ. ἀπὸ, which is approved by Grot., Valckn., and Rosch. It, however, violates the propriety of the Article; and was probably an emendation from those who, though they saw the error, could not extract it from the words. But, in fact, no alteration is necessary, since, as Knapp, Bp. Middl., and Kuin. observe, Abel must by implication mean the blood of Abel, or as Abel spake by his blood, for, as Cyrill, Theophyl., Fell, Rosenm., and Stuart explain, while that called for vengeance, (See Gen. iv. 10.) on the murderer, that of Christ (the blood of sprinkling) speaks (i.e. assures us of) atonement and pardon, promising us admission to the true holy of holies, heaven itself. See x. 19. "Such (observes Stuart) is the contrast between the old and the new dispensations. In the former all is awful and terrific; in the latter all is gracious and animating." The *inference* meant to be drawn is, that they should renounce the former and adhere to the latter. And this the Apostle proceeds to confirm in the remaining verses of the Chapter, by a solemn warning against a renunciation of the Christian faith.

25. τὸν λαλοῦντα.] This is by many modern expositors referred to *God*, but by the ancient and some modern ones, to *Christ*, which is far more agreeable to the context. For, as Stuart observes, "the two dispensations are here compared, in respect to the penalty to be inflicted on the disobedient, the promulgator of each dispensation being introduced as the person who addresses the injunctions of God to men."

With respect to the words τὸν ἐπὶ τῆς γῆς χρηματίζοντα, as opposed to the τὸν ἀπ' οὐρανῶν, there have been not a little disputed. One thing is clear, that χρηματίζειν here signifies to promulgate the will of God to man; as Jerom. ad loc. *Loquentem in terra indicavit*, and Heb. viii. 5. *author* χρηματιζόμενος Moses and x. 7 and often in Josephus. Most Commentators understand by these two expressions Moses and Christ the former as God's ambassador on earth, the latter as speaking from heaven by the Apostles and ministers in the Gospel. The emphasis, however, may thus be said to be rather in words than in sense, and the sentiment so thus represented involves, as Kuin. remarks, something incongruous and frigid. Some, indeed, understand the two expressions of *God*, others, the last only. But the former is quite inadmissible, and the latter not a little harsh. There is evidently a reference to Moses and Christ, though not, I conceive, in the way above adverted to. We may, with Cramer, Bauer, Böhme, and Kuin. take τὸν ἐπὶ γῆς (for ὃν, instead of ἐπὶ τῆς, it is rightly edited, from many MSS. and early Edd. by Griesb., Matth., Knapp, Scholz, Vat., and Tittm.) and τὸν ἀπ' οὐρανῶν as belonging, not to χρημ., but to ἀποστρεφόμενοι, so as to be equivalent to the adverbs ἐπίγειος and ἐπουράνιος. Comp. i. 1. We might, indeed, have expected ἀπὸ or ἐκ γῆς; but it may be observed that ἐπὶ γῆς is a more significant mode of expression, as denoting not only the being descended from earth, but the living upon it as a man. That ὁ ἐπὶ τῆς γῆς may be for ἐπίγειος, is plain from 1 Cor. xv. 47. ὁ πρῶτος ἄνθρωπος ἐκ γῆς, χοϊκός. Thus also the τὸν ἀπ' οὐρανῶν here corresponds to the ὁ Κύριος ἐξ οὐρανοῦ there, denoting the heavenly origin of Christ. Hence, though almost all Commentators (including Kuin.) render χρηματίζοντα τὸν ἀπ' οὐρανῶν, yet it seems not only unnecessary, but even improper, as not agreeable to the writer's meaning, which, I apprehend, was to designate Jesus as him who actually *came from heaven, the Lord from heaven*; not merely an inspired person, as Moses, but as *Son of God*, one with, and representing the Deity.

At ἔφυγον (which stands for ἐξέφ.) supply *Θεοῦ* from the subject. And at ἐκεῖνοι supply φευξόμεθα. In πολλῷ μᾶλλον there is an argumentum a minori ad majus. Ἀποστρ., "turn away from," reject, or renounce. A stronger term than παραιτήσασθε. See Matth. v. 42. and Note.

26. οὗ ἡ φωνὴ κ.τ.λ.] i.e. the voice sounding from Sinai. See supra v. 19. The best Expositors are in general agreed that the οὗ refers (as grammatical propriety would require) to Christ, notwithstanding that the thing is in Paradox ascribed to God. Nor is there any inconsistency, since the N. T. and the Rabbinical writings agree in representing it as the Son of God, who appeared to the patriarchs, who delivered the law by angels, and who was the Angel-Jehovah worshipped in the Hebrew Church. See Acts vii. 35. and 1 Cor. x. 4 & 9. Ἐσάλευσε. Literally, made it shake as a ship at anchor is tossed by the waves. See ix. It is well observed by Kuin., that "since νῦν is opposed to τότε, it indicates the times of the N. T., and that the promise, which was not now brought forward, but being already formerly in being, pertained to this age, is plain from the quotation, ver-

ἀνέγγραπται λέγων· Ἔτι ἅπαξ ἐγὼ σείω οὐ μόνον
τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν. Τὸ δὲ Ἔτι ἅπαξ 27
δηλοῖ τῶν σαλευομένων τὴν μετάθεσιν, ὡς πεποιημένων,
ἵνα μείνῃ τὰ μὴ σαλευόμενα. Διὸ βασιλείαν ἀσάλευτον 28
παραλαμβάνοντες, ἔχωμεν χάριν, δι' ἧς λατρεύωμεν εὐ-
αρέστως τῷ Θεῷ μετὰ αἰδοῦς καὶ εὐλαβείας· καὶ γὰρ ὁ
Θεὸς ἡμῶν πῦρ καταναλίσκον.

XIII. Ἡ ΦΙΛΑΔΕΛΦΙΑ μενέτω· Τῆς φιλοξενίας μὴ ἐπι-

ness *ἀνέγγ.*" And he renders, 'quod autem hoc tempore attinet, permut. hac.' The *ἀνέγγ.* is by Wahl rendered 'derivat.' But the word seems to include the notions both of derivation and permut., the latter predominating. See more in Alp. Notes.

The citation is from Hagg. ii. 6. Sept., and exactly represents the sense of the Hebrew, though with a slight change, for adaptation to the present purpose, and *οὐ μόνον ἀλλὰ* is intended to strengthen the sentiment. It should seem, too, that the Apostle, as often in his other Epistles, did not intend to stop at *οὐρανὸν*, but to go forward to the end of v. 7., and the mention of the first words would to persons so conversant in Scripture bring to mind the whole. The words plainly predict that mighty change in religion which was to be introduced by the promulgation of the Gospel. In these and other descriptions given by the Prophets (as Is. xxi. 3. and Joel, ii. 10. iii. 16.) of the changes which should precede, and the mighty power which should accompany the last and perfect dispensation of Christ, the thing is represented by God's shaking not, as at the giving of the law, the earth only, but both the earth and the heaven, i. e. effecting a complete change and total revolution.

27 τὸ δὲ ἔτι ἅπαξ—μενόντων] Here we have, as Kuin. remarks, a comment of the writer on the passage of the Prophet, q. d. 'This yet once more signifieth the removal of the things that are put in commotion;' by which (as the best Expositors are agreed) is meant, the abolition of the policy, rites, and ordinances of the Jewish dispensation. And as *ἅπαξ* may mean, in such a context, "*once for all*, the Apostle intends (as Pearce suppose) to hint that God will make but one such alteration; and consequently that the things which succeed upon that shaking shall continue unshaken." Of *ὡς πεποιημένων* the sense is very obscure and disputed. It is usually explained, 'as of things that were merely *created*, and therefore as considered as to be temporary.' In which view I would compare Thucyd. ii. 64. *ὅσον γὰρ οὐδέν ἐστι καὶ ἀλογώτατον.* Thus *πεποιημένων* will be for *γεγενημένων*, *ἐκτισμένων*, as opposed to *τῶν σαλευόμενων*, as at vss. 2 & ix. 24. *τῶν ἀνεσαλευμένων.* Such is the view of the sense adopted by Beza, Elsn., Bro., Schoett., and Stuart, which last mentioned Commentator observes, that the writer means to say "the ancient order of things, viz. the Jewish dispensation, will be *changed*, *removed*, *abolished*, in like manner as the objects of the natural creation. All this change or abolition of the *old dispensation was to take place*, in order that a new one *might be introduced*, which shall undergo no change; for *μείνῃ τὰ μὴ σαλευόμενα*," i. e. "*remains* to the end of the world unshaken, or as not to be abolished." This sense is probably the true interpretation; but the following, supported by Ham., Storr, Bohme, and Kuin., is ably conceived, and may be the true one. They render: 'indeed *abolitionem commutabilium*, *imperfectorum*, *quippe factorum* (np. ita *factorum*) *omnio* ut [illa imperfecta] *exsperarent stabile*, i. e. ut tandem durarent, quam in eorum locum succederent stabile, perfecta, h. e. religio christiana cum omnibus commodis et ornamentis quos eum cultoribus praebet.'

28, 29. *βασιλ. ἀσάλ.*] i. e. the *βασιλεία τοῦ Θεοῦ*, the Gospel dispensation, which is never to be abolished. So most Commentators interpret. Kuin., however, takes it to mean 'felicitatem et statum vel foedum,' which view is, indeed, countenanced by the figure in παραλ. "Ἔχωμεν χάριν. This is usually explained 'let us hold fast the grace vouchsafed to us,' or, as Mr Yates interprets, 'let us continue stedfast in that faith and dispensation delivered in the Gospel, as being that alone which renders both our persons and our services acceptable to God. Let us hold fast the profession of our hope without wavering, composing to serve God with a holy reverence.' This expansion, however, involves not a little harshness, and it is far better, with Chrys., Theophyl., and Œcumen., of the ancient Expositors, and many eminent modern ones, (as Dind., Rosenm., Stuart, Bohme, and Kuin.) to assign the following sense: 'cum per Christum religionem apto nobis contigerit felicitatis praesentem revinamus, gratiam memori mente Deo persolvamus, ita, ut cum colimus cum reverentia et metu.' The *εὐλαβ.* is not well rendered by Stuart 'devotion.' The sense is correctly represented by our common version 'godly fear,' supported by the authority of the ancient Versions and Glossographers, and by the best modern Commentators. This sense is, indeed, required by the next words, (supposed to be derived from Deut. iv. 24.) which assign a reason why the godly fear should be entertained, threatening the same severity to apostatizing Christians as was formerly shown to Israelites. Καὶ γὰρ ὁ Θεὸς ἡμ. κ. τ. λ. A sublime and awful image, as suggesting the idea of a God who can, like a consuming fire, bring to utter perdition, the awful punishment of those who have not fled, and obey not the Gospel.

C. XIII. Sequitur Epistola pars hortatoria specialior, qua varia genera officia Hebraeis injungit. (Kuin.)

1—3. ἡ φιλ. *μενέτω*] The sense, as the best Expositors are agreed, is: 'let mutual love of each other as Christians continue, as we ought

2 ἐπιλανθάνεσθε· διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες
3 ἀγγέλους. Μιμνήσκεσθε τῶν δεσμίων, ὡς συνδεδεμένοι·
4 τῶν κακουχουμένων, ὡς καὶ αὐτοὶ ὄντες ἐν σώματι. Τίμιος
ὁ γάμος ἐν πᾶσι, καὶ ἡ κοίτη ἀμίαντος· πόρνους δὲ καὶ
5 μοιχοὺς κρινεῖ ὁ Θεός. Ἀφιλάργυρος ὁ τρόπος· ἀρκούμενοι
τοῖς παροῦσιν. αὐτὸς γὰρ εἴρηκεν· Οὐ μή σε ἀνῶ, οὐδ'
6 οὐ μή σε ἐγκαταλίπω· ὥστε θαρροῦντες ἡμεῖς λέγομεν·
Κύριος ἐμοὶ βοηθός, καὶ οὐ φοβηθήσομαι, τί ποιήσει
7 μοι ἄνθρωπος; Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες

Philipp. 4. 11. 1 Tim. 6. 6, &c. • Prob. 28. 8, 10. or 110. 6. • Isaiah xxx. 17.

vated (as heretofore), and firmly rooted in your practice.' Τῇ φιλοξ. A virtue closely connected with the foregoing, and a main evidence of it, and especially to be practised towards their Christian brethren, some the distress occasioned by persecution would cast many upon the charity of their brethren. On μὴ ἐπιλ. Kuin. observes. "Negatio expressa contrarium affirmationem complectitur." Of the examples are numerous in the best writers. Ἔλαθον [ἔστιν], 'unconsciously entertained.' On this Attic idiom see Valcken. p. 208. and Matth. Gr. Gr. The argument (intended to anticipate an objection, that the persons may be obscure and unworthy of notice) is, that greater honour among men and consequent reward from God sometimes attends the discharge of this duty than the circumstances of the case would lead us to expect.

3. μιμνήσκεσθε τῶν δεσμ. ὡς συνδ.] An injunction to such a lively sympathy with the prisoners, as if they were fellow sufferers. The μνεία, must, however, by the context, imply relief as well as sympathy. So in Heb. ii. 6., and μνημονεύω in Gal. ii. 10. Col. iv. 18. Τῶν κακουχ., 'those who are suffering under calamity or distress,' viz. for the Gospel's sake. See supra xi. 37. The words ὡς καὶ αὐτοὶ ὄντες ἐν σώμ. are meant to suggest that they themselves are exposed, while yet alive, to similar distress, so as to need sympathy and support from others.

4. τίμιος ὁ γάμος] Since the whole context is hortatory, the best Expositors in general see, with reason, agreed that the ellipsis here is not ἐστὶ, but ἔστω, but ἔστω Schleusner. It is now, moreover, generally admitted, that ἐν πᾶσι signifies inter omnes, (a sense supported by the authority of the Prob. Syr.) where Bohme and Kuin. supply οὐτοι, justly supposing, that among these Hebrews there were some, like those censured at 1 Tim. iv. 3., who by what they thought a holy contempt of matrimony, gave a handle to immorality both in themselves and others. The ἐν πᾶσι, however, may simply mean 'among or for all persons,' without exception on the score of peculiar engagements to piety and holiness.

The next injunction is to the married, namely, to avoid adultery. And it is followed up with a solemn assurance, which seems to regard both the preceding injunctions, q. d. Let the single marry; for fornication God will judge. Let the married keep themselves pure from adultery; for adulterers God will judge, i.e. condemn and punish.

5. ἀφιλ. ὁ τρόπος] scil. ἔστω. Τρόπος, for ἦθος, conduct, habits, and character. Ἀρκούμενοι scil. ἔστε, 'cultivate contentment.' Τοῖς παρ., 'with your present condition.' So Phavyl. 4. ἐμπίπλασθαι τοῖς παρ. καὶ ἀλλοτρίοις ἀνεχεσθε. This, of course, does not forbid them to better their condition by industry and activity. Then is given the reason for this contented acquiescence, namely the assurance of God (for by the αὐτὸς is meant Θεὸς just before occurring) that he will never abandon or want those who trust in him; for such is implied in the words here adduced; whence cited, the Commentators are not agreed. Some say from Josh. i. 4., others, from Deut. xxx. 6.; others, again, from 1 Chron. xxviii. 20. As, however, none of these passages exactly corresponds, it should rather seem that the expression εἴρηκεν is meant of the general purport of God's declarations in these and such like passages, as Ps. xxxvii. 25 & 28. Is. xli. 10. Though, as Philo p. 344. cites these very words as a λόγιον τοῦ Θεοῦ, Bauer and Kuin. suppose, not without reason, that the words were a proverbial form founded on Scripture. Indeed, the manner in which the citation following (from Ps. cxviii. 6.) is introduced, serves to show that the passage was commonly employed for the purpose of consolation. The meaning, as Bauer observes, is, "Under whatever trials and difficulties we may be placed, we need not be filled with terror or painful apprehension; for God will help us. Αὐτὸς ἐστὶν ὁ βοηθὸς μου ἀεί." Beng., Grotius, Turn., Vat., Gott., Kuin., and other Editors have introduced a mark of interrogation after the ἀφιλαρ., alleging that the Hebrew original requires that punctuation. That, however, depends upon the Masoretical punctuation, which, though adopted by most Translators and Commentators, is rejected by some, as in our common Version, and justly; for the separation has something harsh, and the sentiment has more of *decorum* than is suitable to the style of Scripture. I find that Dr. French and Mr. Skinner have, with their usual judgment and taste, adapted the *declarative* sense of τί, which is required by the declarative form of the second clause of the next verse, ("therefore shall I" &c.) which is plainly a *parallelism* on this. But if, indeed, there were no other authority for retaining the declarative form in the words of the Apostle, it would be sufficient that the *Sept.* has it, and that so strongly marked by the insertion of a καὶ as not to be needed.

7. μνημ.] 'preserve in mind,' viz. so as to find due gratitude, and to follow their holy example. By the ἡγούμ. are meant those spiritual guides and teachers, elsewhere called ποιμένες

ἐλάλησαν ὑμῖν τὸν λόγον τοῦ Θεοῦ· ὧν ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς, μιμεῖσθε τὴν πίστιν.
8 Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτὸς, καὶ εἰς τοὺς
9 αἰῶνας. Διδαχαῖς ποικίλαις καὶ ξέναις μὴ παραφέρεσθε· καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν
10 οἷς οὐκ ὠφελήθησαν οἱ περιπατοῦντες. Ἔχομεν θυσιαστή-

ρια, βωμοὺς and προσφόρους. So Clement Rom. Epist. to the Corinthians, cited by Kuin. ἐκκεκοπτόντων τοὺς ἀγκῶνας ἡμῶν. The ἀγκών, here are the same as the πρόσκομμα πατοῦντες of 1 Thess. v. 12., as appears from the words following. By the ἐν ἀνθεκκοπτόντων—ἀγκῶνας is suggested what was chiefly meant by the μεριμνῶντες. 'Ἀναθ' attentively reflecting on.' Τὴν ἔκβ. τ. ἀναστ., i. e. (as the best Expositors are agreed) the result of their conduct or manner of life, viz. as seen in their blessed exit from this life, and the termination of their mortal trials by entering into the joy of their Lord. The next words advert to the means by which they might follow their examples and attain their end, namely by imitating their faith.

8. Ἰησοῦς—αἰῶνας.] Expositors are not agreed as to the reference of these words, whether to the verses preceding or following. The antients and most moderns adopt the former view: but the most eminent moderns, and especially the recent Expositors, the latter. It is only observed by Kuin.: "Aliam cohortationem additurus scripto affirmat ei quam v. 7 commot ne unquam perfuentam, nempe ut purum et incorruptum servarent Christi doctrinam, nec novis religionis ritus cum ea conjungerent, generalioribus contentam v. 8. pronuntiat." Prof. Scholefield, too, remarks that the order of the words of v. 7 as well as the train of thought seems decidedly opposed to such a connexion. And he renders as follows: "Jesus Christ is the same; therefore be ye the same, and "be not carried about with divers and strange doctrines," but let "the heart be established," in order to which establishment, not by meats, &c. and do not go back to meats and other observances of the Mosaic ritual, &c. Thus by "Christ" may, according to the sense (comprehensive, be deemed (as at Rom. viii. 10. and Eph. iv. 20.) the doctrine of Christ, though, I apprehend, with an allusion to His eternal and immutable nature. It is not, however, absolutely necessary to suppose that; and as what is here said seems to be suggested by the ῥητ. τῆς πίστεως in the former verse, so the sentence Ἰησοῦς—αἰῶνας is a resolution to unite the sentiments of both verses, q. d. 'Jesus Christ is always the same, yesterday, to-day, and for ever; his faith the same. Let then your faith be the same; and be not carried away' &c. Comp. Gal. i. 6, 9.

9. ποικίλαις καὶ ξέναις] By these terms are designated doctrines varying in themselves, and all of them at variance with the truth as it is in Jesus, who is the same yesterday &c. The doctrines in question were chiefly those of the Judaizers, though probably others also are intended. For the common reading παραφέρεσθε many MSS., 1 Syriac, and 3 others have φέρεσθε, which was preferred by Mill, Grot., Bengel, and Wetst., and has been edited by Griesb., Matth., Knapp, Schott, Vat., and Tittm.; and justly for though φέρ. and παρ. in composition is perpetually confounded, yet here παρὰ yields a stronger and better sense, there being a metaphor taken from a ship carried out of its course by violent winds. Of the other words of the verse the same has been pointed out in the latter extract from Prof. Scholefield; but a few remarks may be proper. It is plain from the words ἐν οἷς οὐκ ὠφελήθησαν that καλὸν does not for ἀγαθόν, as at 1 Cor. vii. 1 & 26. at 14. The expression βεβαιοῦσθαι τὴν καρδίαν is aptly compared by Bloomfield with the Heb. לאמץ לב, 'to refresh the heart (with food),' Gen. xviii. 5. and Judg. xix. 5 & 8. ἀγκυροῦν τὴν καρδίαν occ. & Ps. cxv. 15. Here however by καρδία is meant the soul of man, which is renovated and blessed by Gospel doctrine. By βρώματα are meant the other errors respecting meats, drinks and washings, and also the meat-offerings ordained by the Mosaic Law. "These (says Kuin.) are mentioned, as an exemplification of the "divers doctrines" which must not be intermixed with the Christian religion. These and such like observances, of which it is stated, οὐκ ὠφελήθησαν, have contributed nothing to that heart-felt holiness, peace, and happiness, which the Gospel confers; nay, as perversions, as working contrary to it.

10—14. A difficult passage this, owing to the recondite nature of the metaphors employed. The chief difficulty regards the θυσιαστήριον, which most of our best Commentators suppose to be put, by metonymy for the victim offered on the altar, being suggested by the βρώματα preceding; q. d. 'We Christians have our sacrifice (namely that of Christ by his atonement, shadowed out in the Law and typified in the Lord's Supper) of which those who rest their hopes of salvation on the ritual sacrifices of the Mosaic Law (viz. Jews or Judaizers) have no right to partake, i. e. they are not authorized to eat, with any hope of benefit thereby, seeing that they rest their hopes of salvation on another and very different one.' These verses, 11 & 12, are illustrative of the preceding, and thus paraphrased by Abp. Newc. "For Christ is a sin-offering, of which sacrifice observers of the law cannot eat, Lev. xvi. 27. But we Christians partake of the symbols of this sacrifice, bread and wine. So that (v. 12) the sacrifice of Christ bears a resemblance to the sin-offering." Stuart observes, that "vv. 11 & 12 are designed as a comparison between the sacrifice on the great day of atonement, and the expiatory sacrifice of Christ. The blood of the former was presented before God, in the most holy place; the blood of the latter, in the eternal sanctuary above, ix. 12, 23, 24. The bodies of the beasts, used for the former, were consumed or destroyed without the camp; the body of Jesus was sacrificed, or sacrificed, with-

μιον, ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λει-
11 τουργοῦντες. ᵃ ὧν γὰρ εἰσφέρεται ζώων τὸ αἷμα περὶ ἁμαρ-
τίας εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα
12 κατακαίεται ἔξω τῆς παρεμβολῆς. ᵇ διὸ καὶ Ἰησοῦς, ἵνα
ἁγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαόν, ἔξω τῆς πύλης
13 ἔπαθε. τοίνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβο-
14 λῆς, τὸν ὀνειδισμὸν αὐτοῦ φέροντες. ᵇ οὐ γὰρ ἔχομεν ὧδε
15 μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν. ᵇ Δι'
αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἰνέσεως διαπαντὸς τῷ Θεῷ,
τουτέστι καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ.
16 ᵇ Τῆς δὲ εὐποιΐας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε· τοιαύταις
γὰρ θυσίαις εὐαρεστεῖται ὁ Θεός.
17 ᵇ Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπείκετε· αὐτοὶ γὰρ

out the gate of Jerusalem. The eternity necessary of the offering is analogous there, so that of the Jews, but of inferior efficacy. Compare vs. 13, 14, x. 4.

ver. 12 is well paraphrased by M. Holden thus: "Wherefore Jesus also, who was typified by those sacrifices, that he might sanctify the people with his own blood, suffered without the gate of Jerusalem, and accordingly we can partake of the blessings of his sacrifice, if we come out from the Jewish ordinances, i.e. if we renounce Judaism and embrace Christianity."

Doubtless it may be questioned, much here depends upon the connection of vs. 10 with vs. 9 & 11, which, after an elaborate discussion, is thus laid down by Kuinoel: "Intra christianos non licendum est legibus quæ ante Christum et sacra, omnemque ritus speciem, quæ Judæi religiose observant, non habent quod observent et quidem prædicantur, verum tale, quod ex lege Mosaica Judæi consequi non possint et eum cum veteribus pacisciant." He holds that the sacrifice of Christ, though properly applicable to the Jewish priests, yet is here most of those rites which opposed the altar to our slaughter. Now I have a strong notion that that offered to the devil esp. sacrifices, which even the priests were forbidden to eat. Rosenm. observes that in vs. 11 & 12 there is a regular antithesis carried on. Thus are opposed to each other ὧν ζώων and ὧν γὰρ εἰσφέρεται, the sacrifices of the Old Testament, and Jesus, the ἀρχιερεὺς μεγάλος τῶν ἀγαθῶν, and τῶν ζώων, ἔξω τῆς παρεμβολῆς, and ἔξω τῆς πύλης. Also sacrifices were slaughtered, so Christ was, according to a custom then existing, buried in the cross. In two respects, then, Christ was like those victims, namely, that he suffered without the gate of Jerusalem.

13. τοίνυν ἐξερχώμεθα] Most Expositors take this to mean, "let us abandon the precincts of Jerusalem, and flee to that of Christianity." It is, however, truly observed by Kuin., that this sense is not agreeable to the context. And he, with Rosenm. and Wahl, adopts the interpretation of Chrys., assigning the following sense: "Let us, after his example, patiently endure the insults, persecutions and anathemas of the Jews, and, in a general way, whatever we may be forced to bear for Christ and his religion." Now to go out with him is to bring ourselves to the state in which we shall be willing to suffer, and so to consider what he there suffered for us, as to feel unshaken attachment to his religion. Here there is an allusion to Matt. x. 38, and Luke xiv. 27, so soon to Christ's bearing his cross, for by τὸν ὀνειδισμὸν is meant the cross of his reproach, the cross.

14. οὐ γὰρ ἔχομεν—πόλιν] This seems the reason why they should be ready to bear even an ignominious death for the Christian sake, namely, since they have no permanent city, but are in quest of one yet future, even the heavenly Jerusalem above mentioned, the city which hath foundations (i.e. permanent, stable) xi. 10, xii. 22. No more in Sinai.

15. οὖν ἀναφέρωμεν θυσίαν] It is justly observed by Kuin. that this exhortation is deduced not from what immediately precedes, but from the whole argumentation, especially vs. 10, 12. The sense is, "let us therefore, in Christ, [as our Mediator and High Priest] let us offer up (i.e. return for the blessings of the Gospel) not the bloody sacrifices of animals, or the vain observances of the fathers (the Jews) a sacrifice of praise." The expression occurs in Lev. vii. 13, x. 15, and 2 Chron. xxx. 21, and corresponds to the Heb. תודה, a sacrifice of thanks. The words following, τουτέστι καρπὸν, are regarded as of the preceding, and the sense is "I mean the fruit or offering of lips giving thanks to his name, which would be more acceptable than the fat fruits of their crops or the first-fruits of their flocks." Dean Ken. and Schleusn. have shown (see Lexicons) that this sacrifice of praise will be, in such cases that will remain in the time of the Messiah. Καρπὸς τῶν χειλέων is a phrase derived from Hos. xiv. 2, καρπὸν χειλέων ὀνόματος, "fruits from our lips," a free version of the Hebrew. Oecum. has here the usual sense of praising, celebrating &c.

16. εὐποιΐας καὶ κοινωνίας] These terms are nearly synonymous, but the latter is added to explain and strengthen the sense of the former.

17. πείθεσθε—καὶ ὑπείκετε] The verbs are

ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσοντες· ἵνα μετὰ χαρᾶς τοῦτο ποιῶσι, καὶ μὴ στενάζοντες· ἀλυσι- 18
τελὲς γὰρ ὑμῖν τοῦτο. Προσεύχεσθε περὶ ἡμῶν· πεπει-
θαμεν γὰρ, ὅτι καλὴν συνείδησιν ἔχομεν, ἐν πᾶσι καλῶς
θέλοντες ἀναστρέφεσθαι. περισσοτέρως δὲ παρακαλῶ τοῦτο 19
ποιῆσαι, ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.

4 Esr. 13. 11. Ezek. 34. 23. Zech. 9. 11. Joh. 10. 11. Act. 2. 24. 1 Pet. 5. 2, 4. ch. 4. 4. 2 Cor. 3. 6. Philip. 4. 13.

Ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν 20
ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἵματι διαθήκης αἰω-
νίου, τὸν Κύριον ἡμῶν Ἰησοῦν, καταρτίσαι ὑμᾶς ἐν παντὶ 21
ἔργῳ ἀγαθῷ, εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν
ὑμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ, διὰ Ἰησοῦ Χριστοῦ· ᾧ
ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοὶ· ἀνέχεσθε τοῦ λόγου τῆς 22
παρακλήσεως· καὶ γὰρ διὰ βραχέων ἐπέστειλα ὑμῖν. Γι- 23
νώσκετε τὸν ἀδελφὸν Τιμόθεον ἀπολελυμένον, μεθ' οὗ (ἐὰν
τάχιον ἔρχηται) ὄψομαι ὑμᾶς. Ἀσπάσασθε πάντας τοὺς 24
ἡγουμένους ὑμῶν καὶ πάντας τοὺς ἁγίους. ἀσπάζονται ὑμᾶς
οἱ ἀπὸ τῆς Ἰταλίας. ἡ χάρις μετὰ πάντων ὑμῶν. ἀμήν. 25

Πρὸς Ἑβραίους ἐγράφη ἀπὸ τῆς Ἰταλίας διὰ Τιμοθέου.

synonymous, but combined to strengthen the sense. It is well observed by Bretschn. cited by Kuin.: "Indicatur verbis πείθεσθε, ὑπείκετε obsequium quod cedit aliorum admonitionibus et eorum preceptis se ducí patitur." In ἀγρυπν. Stuart thinks there is a pastoral metaphor. We may, however, with Kuin., consider this and γρηγορεῖν as general terms denoting the doing any thing with great diligence and circumspection. 'ὡς λόγ. ἀποδ., i.e. 'as those who must render an account [at the day of judgment],' implying the awful responsibility of ministers. Compare Ezek. iii. 17. In the next words ἵνα μετὰ χαρᾶς many refer the τοῦτο to λόγον ἀποδ., and suppose an ellipse, thus: '[Obey them, I say,] that they may give this account with joy.' It is better, however, with others, as Kuin., to refer the τοῦτο to ἀγρυπν. ὑπὲρ τ. ψυχ. ὑμ., that being the primary thing; the other introduced to show the consequence of that primary thing. Ἀλυσιτελὲς γὰρ ὑ. τ., 'for that is unprofitable (i.e., by means hurtful) to you,' since if you give them cause to complain of you, it will be hurtful to yourselves.

18, 19. Compare parallel sentiments at Rom. xv. 30. and Philem. 22. And see Acts xxiii. 1. The sense here may be expressed thus: 'Pray for us; for we trust we merit it by having a good conscience, in all things wishing to act righteously and holily.' "Tacite (observes Rosenm.) glancit at the Jewish teachers, who had calumniated him, and raised disturbances among the Christian brethren."

20, 21. The full sense may be thus expressed in paraphrase: 'May God, the author of peace and every kind of happiness, who raised from the dead the great and supreme Shepherd of the sheep, (i.e. the Lord of all Christians), by the blood of the everlasting covenant [offered by that great Intercessor] may He perfect you in every good work, to the doing of his will [and in order thereto] working in you what is well pleasing in his sight.' On the expression διὰ τῆς αἱμ. see Rom. xv. 33.; and on ποιμ. τῶν προβ. see Joh. x. 11. Καταρτ. ἐν π. ἔργ. ἀγ. may be explained, with Stuart, 'prepare you in all respects to act worthily of the Christian name, enable you in all respects as Christians to discharge your duties.' Εἰς τὸ ποιῆσαι τὸ θέλ. κ., i.e., as Stuart explains, perform all that he requires, which some think involves a tautology. This, however, Kuin. justly denies; observing that the sense is, 'for it is His will that you should live virtuously.'

22. διὰ βραχ.] Equivalent to the δι' ὀλίγων of 1 Pet. v. 12. As this Epistle is among the longest of St. Paul's, the expression has perplexed some. But the difficulty may be removed by supposing, with Newcome and Stuart, that the expression is meant comparatè, i.e. considering the importance and difficulty of the subjects discussed. If this be not admitted, we may, with Kuin. and others, suppose the expression to be intended, in conjunction with τοῦ λόγου τῆς παρακλήσεως, to refer only to the exhortations, admonitions, and reproofs contained in the Epistle. "Regat (says Kuin.) lectores, ut eas [exhortationes, admonitiones et reprehensiones] æqui bonique consulant, præsertim cum hæc in re brevior fuerit, ceu longior esse potuerit."

23. ἀπολελ.] The meaning of this term, as of some others in the conclusion of the Epistle, is debated, and senses adopted according to the views of Annotators, as to the writer of the Epistle. Upon the whole, the question does not admit of any certain determination.

ΙΑΚΩΒΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.

1 I. Ἰακωβος Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ δοῦλος, ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ χαίρειν. Act. 7. 38. Act. 8. 1. 6. 1 Pet. 1. 1.

We are now come to the Epistles called *Catholic*, an appellation variously accounted for, but commonly, and with most probability, supposed to have been given because they were addressed not to any particular Church, (like the Epistles of St. Paul) but to Christians in general. The appellation, however, was not coeval with the Epistles, but given at a much later period; probably at the time when the Canon of Scripture was first settled. And although two of them (2d and 3d John) are the farthest from Catholic, being addressed to particular persons, yet it is not improbable that, at the time when the appellation was first given, these Epistles had not been received into the Canon of Scripture.

But to proceed to the Epistle now under consideration, since two Apostles of the name of James are mentioned in the N. T., there has been some doubt which of them was the author of this Epistle. The learned, however, are in general agreed that it was not the son of *Zebedee*, but the son of *Alpheus* or *Cleopas*, called "the *Less*" and "the *Just*;" who was Bishop of Jerusalem, and is called brother, i. e. kinsman, of our Lord, Gal. i. 19. With respect to the *date* of the Epistle, we know that this James was put to death in a tumult of the Jews, a. D. 62.; and internal evidence (arising from allusions to the troubles which were then disturbing Judæa, and did not long precede the destruction of Jerusalem) shows that it must have been written during the two or three years previous to that period; and the learned are agreed in fixing it at 61 or 60. This Epistle, like the second of Peter and the second and third of John, was not at first received as Canonical. But, after a severe scrutiny, attesting the great caution of the primitive Church in receiving any books into their Canon, all doubts respecting its genuineness being soon removed, it was admitted into the sacred Book; and at so early a period that it is found in the Pesh. Syr. Version, which was formed at the beginning of the second century.

With respect to the persons to whom it is addressed, there is every reason to think that by the twelve tribes scattered abroad are meant the believing Jews dispersed in various parts all over the world; though at the same time the Epistle was doubtless intended also for the benefit of the *unconverted* Jews of those countries. "The design of the Epistle (says Mr. Holden) was 1. to animate the Jewish Christians to support with fortitude and resignation the trials to which they were exposed, and to warn them against those vices which prevailed among their unbelieving brethren. Hence the Apostle does not dwell so much upon the fundamental doctrines of Christianity as upon the necessity of practical religion, enforcing in the most earnest manner the indispensable obligation of bringing forth the fruits of piety. 2dly. To correct some mistaken notions concerning the doctrine of justification by faith, which had originated from a misapprehension of St. Paul's doctrine of justification by faith without the deeds of the law; for the dangerous error did prevail of holding faith as the exclusive condition of salvation. To this error St. James opposes the weight of his authority, demonstrating that a mere historical faith is dead, utterly vain, and that good works are inseparable from a true, lively, and justifying faith.

Thus the Epistle is, in part, doctrinal, and abounds with those spiritual views and sentiments which are peculiar to the Gospel; nevertheless, the writer's main object was to inculcate morality, and to enforce the necessity of those practical duties which are essential to a *justifying* faith, and which constitute the perfection of the Christian life. And this he does with an earnestness and pathos which render his exhortations powerful appeals to the heart, while there breathes throughout a Christian spirit of meekness, gentleness, and benignity, eminently calculated to persuade." See Jaspis ap. Rec. Syn.

The *style* is usually considered plain and simple: but the learned Commentator Hottinger places, justly, its literary merit on a higher scale than has commonly been done. His words are these: "Oratio Jacobi insignem habet δεινότητα, grandis est, vehemens atque incitata, frequens imaginum luminibus et comparationum atque exemplorum luce. Interdum sublime spiritu pene prophetico adsurgit, et sententiarum pondere ac troporum et figurarum ornamentis et sermonis poetici fulgoribus effertur." The learned Bp. Jebb is of the same opinion.

C. 1. 1. δοῦλος] See Rom. i. 1. and Note. It is truly observed by Benson and Rosenm. that the omission of δεσπότης will not prove the writer not to have been an Apostle, which the writer

[2] Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς περιπίπτητε ποικίλοις· [3] γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν. [4] ἡ δὲ ὑπομονὴ ἔργον τέλειον ἔχέτω, ἵνα ἦτε τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ λειπόμενοι. [5] Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτείτω παρὰ τοῦ διδόντος Θεοῦ πᾶσιν ἁπλῶς καὶ μὴ ὀνειδίζοντος,

11. Ps. Isai. 11. 5. Joh. 14. 12. c 15. 7. c 16. 23. 1 Joh. 5. 15. c 5. 14.

omission is observable in the Epistles of St. John and those of St. Paul to the Philippians, Ephesians, and Thessalonians. Ταῖς ἀδελφοῖς—ἀδελφοὶ μου. See the introduction. Χαίρειν supply λέγω, as τὸ χαίρειν, εὐπράττειν, and other formulas wishing health and happiness, frequent in the Classical writers. The present occurs also in Acts xv. 23. xxiii. 26., and often in the Apocrypha. The complete phrase is found in 2 Joh. 10 & 11. Though the Apostle adopts the common language, he, no doubt, intended it to be understood in a higher and spiritual sense. So the Peah. Syr. version freely by ܫܠܡܐ, peace, i. e. the peace of God.

2. πᾶσαν χαρὰν—ποικίλοις] The Apostle here introduces the *first topic* of his Epistle, namely, that of enjoining the exercise of patience under their afflictions, and constancy in adhering to the Gospel, by the admonition before us, in which the writer, as we might expect, from his peculiar character of style, rushes at once in medias res. Most writers would have introduced the admonition with some such words as these, "Though you may think it hard that the faithful people of God should be afflicted, yet consider your afflictions as sent by God, and meant for your good to the end, and then count" &c. This, indeed, is partly suggested in the next verse. Πᾶσαν χαρὰν, 'nought but joy,' or a matter of rejoicing. See Col. i. 9—11. 1 Tim. i. 16. Of this use of πᾶς several examples are adduced by Wetst. and Hottinger. Πειρασμοῖς. The best Commentators are agreed that the sense is 'trials and tribulations;' (as Lu. viii. 13. 22, 23. and elsewhere) those being especially meant which try our religious faith. At the same time it is true, as Mr. Scott observes, that every trial becomes a temptation, and every temptation a trial. Περιπίπτειν with a Dative is equivalent to ἐμπίπτειν εἰς; though it is a stronger expression and always used of what is calamitous, as Thucyd. ii. 54. ἐπιόντες τοῖς περιπεσοῦσι.

3. γινώσκ. ὅτι—ὑπομονήν] This is intended to explain and illustrate the assertion of the preceding verse. There seems, too, to be a brevity by which a link in the argument is passed over; q. d. 'knowing that afflictions are trials of your faith, and that it is this trying of your faith which (alone) produces patient endurance [of what God may lay upon you] &c. It is true, as St. Paul says, Rom. v. 4., ὑπομονὴ κατεργάζεται τὴν δοκιμήν. But δοκίμιον differs from δοκιμή in this, that the latter signifies the *proof itself*; the former, the δοκιμασία, *or act of proving*.

4. ἡ δὲ ὑπομονὴ ἔργον τέλ. ἔχ.] Most recent Expositors (after Bloomf.) take the sense to be, 'And let patience thus have its work *thoroughly* perfected.' And two interpretations are proposed by Pott, but both harsh and not be fairly elicited from the words. There seems no sufficient reason to abandon the common interpretation, which is required by the adversative δὲ and the Article in ἔργον, 'thus patience. It is also adopted by Hottinger, who says the sense for τὸν δὲ ὑπομονὴν ἔργον τέλειον ἔχειν. The sense is well expressed by Scott thus: "But (to derive the full benefit from these trials, they must let patience work, owning no reluctance on the promises of God, and not being weary in well doing. Thus patience would have its perfect effect and operation, and bring them into a congenial state of mind that they would be indeed complete and mature in every part of the Christian character, fit for the duties of their station, wanting nothing to the performance of every good work." So 1 Cor. i. 7. ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι. The terms τέλ. and ὁλόκ. are nearly synonymous. And ὁλόκληρος in 1 Thess. v. 23. ὁλόκληρον ὑμῶν is another synonyme, though the minute difference is well expressed by Tittm. de Syn. p. 101. as follows: Ὁλόκληρος est integer ex partibus, τέλ. est perfectus et omnibus numeris. Ὅλον est omne ex parte partium. I would compare Isocr. Panath. τούτων φησὶν οὐ φανερόν εἶναι, καὶ τελείους δοῦναι, καὶ ὁλόκληρον ἔχειν τὸν πρότερον. By Lorenz., Hottinger, and Pott it is thought there is here an allusion to the sacrificial law of the Jews, by which both the victims and the sacrificing priests were required to be τέλειοι, ὁλόκληροι, καὶ ἄμωμοι.

5—8. The best Expositors are in general agreed that by σοφία is here meant, not spiritual knowledge, but *practical* wisdom, prudence and discretion, as in. 13, 15, 17. 2 Pet. iii. 15., which would be highly instrumental to the τέλειον ἔργον just mentioned, by enabling them to oppose their adversaries. So Jerome ably defends it to be "sapientia quæ cernitur in eo, in qua justa cognitione instructus, de cunctis et de hostibus suis victoriam reportet, justam pretium rebus exterioribus, quarum jacturam fecerit, tenet, bona bonorum, præsertimque animæ gaudent, et erat, quod in angelis rebus agendum est, quod pecunia tropæo ac loco conveniat." Τοῖς διδοῦσι πᾶσι. The full sense is, 'who gives (the good all other good gifts) to all men &c. Ἁπλῶς is by the recent Commentators in general explained *simpliciter*, as opposed to the selfish motives and private ends which often accompany human gifts. There is, however, no reason to abandon the common interpretation, supported by the authority of the ancient Versions, 'liberally,' though the other sense may be *included*. And it is adverted to in the *sed nil dubit.*, which is an expression of extensive signification, and nay mean 'does not (as men often do) reproach them

6 καὶ δοθήσεται αὐτῷ. αἰτείτω δὲ ἐν πίστει, μηδὲν διακρινόμενος· ὁ γὰρ διακρινόμενος ἔοικε κλύδωνι θαλάσσης ἀνεμιζο-
7 μένῳ καὶ ῥιπιζομένῳ. μὴ γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος,
8 ὅτι λήψεταί τι παρὰ τοῦ Κυρίου. ἀνὴρ δίψυχος, ἀκατα-
9 στατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ. Καυχάσθω δὲ ὁ ἀδελ-
10 φὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ· [b] ὁ δὲ πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ· ὅτι ὡς ἄνθος χόρτου παρελεύσεται·—
11 ἀνέτειλε γὰρ ὁ ἥλιος σὺν τῷ καύσωνι, καὶ ἐξήρανε τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε, καὶ ἡ εὐπρέπεια τοῦ

who ask with importunity, or upbraid them with the benefits conferred, and dwell on them with invidious commemoration. Thus Philemon says of such a giver: ὅστις ποιεῖ, ὡς πολλὰ πεποιηκὼς ἀεὶ λέγει· And so Plutarch: ἄνωθεν ἀναπιέζουσι χάριν ἀνωχθέν καὶ ἀγαρεύ.

6. αἰτείτω δὲ ἐν πίστει.] By ἐν πίστει is meant 'full assurance,' i.e. of God's power to give it, his promise, and his willingness to bestow it, as far as shall be fitting. The sense is further expressed by the words following [μηδὲν] μηδὲν διακρ., i.e. with an undoubting dependence on God's power and willingness to grant whatever we need. A sense of διακρ. which has been explained at Matth. xxi. 21, Mark xi. 23, Acts x. 20. The meaning is then illustrated by a comparison of the state of mind of one who doubts, with a wave of the sea, a figure sometimes employed in the Classical writers to designate the contrary to γαλήνη, a calm. Ἀνεμιζόμενος and ῥιπιζ. signify to be tossed by the wind into waves or ripples, like κλυδωνίζεσθαι and περιφέρεσθαι at Eph. iv. 14, an apt image of the mind of an unstable man, fluctuating between belief and doubtful, hope and despair. So Dio Chrys. (cited by Wets.) speaking of the vulgar, compared with the sea, says ὑπ' ἀνέμων ῥιπίζεται. Of the term ἀναπιζω the Commentators produce no example. But it occurs in Hesych. ἀναφύσαι. ἀνεῖναι.

7, 8. These verses are closely connected, and the γὰρ refers to a clause omitted, q. d. "[Let him, I say, ask in faith,] for such a man must not suppose he shall obtain any thing" which is then resumed by a weighty apophthegm introduced, for greater effect, *per asyndeton*. Δίψυχος. This is well explained by Œcumen., (cited and translated by Campbell,) to mean a man of unsettled and fluctuating sentiments, too solicitous about the present to attend the future, too anxious about the future to secure the present, who drives hither and thither in his judgment of things, is perpetually shifting the object, who this moment would sacrifice all for eternity, and the next would renounce any thing for this present life. Thus the sense is, 'Such a man, unsteady in his sentiments, is unstable in all his conduct and purposes.' Δίψ., which again occurs at iv. 8, is a very rare word, but found in Clemens, 1 Ep. to the Corinthians and the Const. Apost., and nearly synonymous with δίλογος and δίγλωσσος. The difference is well stated by Tittm. de Syn. N.T. as follows: "Hic vocem invertam hominis ingenium denotat. Fallunt hi tres omnes; δίλογος dicitur, δίγλωσσος moribus quoque, vultu, factis &c., δίψυχος, quoniam ipse non constat sibi, sed mutat sententiam," namely, in the words of Curtius cited by Bloomf., "qui nec velle nec nolle quicquam diu potest, quemque modo consilii pœnitet, modo pœnitentiæ ipsius." Now it is implied that such a one will not obtain his request, because he cannot ask with that undoubting faith indispensable in him who addresses God in prayer.

9—11. The Apostle now passes from general to particular traits, admonishing the poor not to be depressed in mind by their poverty, nor the rich to be exalted by their riches. (Pott.) Καυχάσθω δὲ &c. In interpreting these words many have run into strange conceits, which they would have supposed, had they considered the context and the nature of the sentiment, which is strongly anathetical, as is usual in an *aurea dictum*, and therefore not to be rigorously pressed on. Ὁ ἀδελφ. means a Christian brother. And such is supposed to be each, for ὁ ἀδελφὸς is to be repeated at ὁ ὑψηλ. And ταπειν., as opposed to πλούσιος, regards lowly in condition or circumstances. Καυχάσθω, as applied to the poor brother, signifies, 'let him rejoice,' 'comfort himself.' 'Εν τῷ ὕψει αὐτοῦ, 'in his exaltation,' viz. to the privileges of the Gospel. See 1 Pet. v. 6. Καυχ. ἐν τῇ ταπειν. αὐτοῦ, as applied to the rich man, signifies, 'let him rejoice in his humiliation,' i.e. that he is brought by the Gospel to be lowly in heart, poor in spirit, and is thus in the way of salvation. The words following suggest a strong motive to this humility, depicting the uncertainty of wealth and power, by an image (frequent in Scripture,) taken from the ephemeral duration of the gaudy flowers of the field. This image is further unfolded at v. 11, where, Pott remarks, the application of the imagery passes into a movement of the theme, as in some of the parables of our Lord. The comparison is found in various parts of Scripture, and frequently in the Classical writers. Σὺν τῷ καύσωνι. Bp. Middl. observes that there is something unnatural in representing the sun to rise with its heat; which cannot be intense, compared with that of noon; though a hot wind may as well blow at the rising of the sun as at any other period. He therefore rejects the common interpretation *heat*; and, with many learned Commentators understands, and, I conceive, rightly, of a *burning wind*, the Hebr. שרב, which in the Septuagint is sometimes called καύσων and καυσωνία Νότου. Now this, as we learn from Oriental travellers, often blows up at noonrise. It is an East wind, and, blowing from the Desert of Arabia, is dry and scorching.

προσώπου αὐτοῦ ἀπόλετο'—οὕτω καὶ ὁ πλούσιος ἐν ταῖς
πορείαις αὐτοῦ μαρανθήσεται. Μακάριος ἀνὴρ ὃς ὑπομένει 12
πειρασμόν· ὅτι δόκιμος γενόμενος λήψεται τὸν στέφανον
τῆς ζωῆς, ὃν ἐπηγγείλατο ὁ Κύριος τοῖς ἀγαπῶσιν
αὐτόν.

Μηδεὶς πειραζόμενος λεγέτω, Ὅτι "ἀπὸ τοῦ Θεοῦ 13
πειράζομαι"· ὁ γὰρ Θεὸς ἀπείραστός ἐστι κακῶν, πειρᾷ
δὲ αὐτὸς οὐδένα. ἕκαστος δὲ πειράζεται, ἀπὸ τῆς ἰδίας 14
ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος· εἶτα ἡ Ἐπιθυμία 15

The next words οὕτω καὶ—μαρανθήσεται contain the application. 'So (suddenly) perishes the rich man in the midst of his pursuits or occupations.' A cause of sudden overturning in Prov. x. 7. And so also in Job xxvi. 14.

12. Here the subject at vv. 2 & 3, is resumed, and the cause of the sequitur at vv. 5—11., and the consolation may be then stated in the words of Mr. Holden: "As regards the trials arising from poverty and riches, the poor ought to rejoice in being spiritually exalted, and the rich in being spiritually made low. Therefore 'blessed is the man,' whether he be rich or poor, 'that endureth temptation' &c. By ὑπομένει is meant 'bears with fortitude and patience the trials he is exposed to.' Δόκιμος γενόμ., 'having been approved.' So the Peth. Syr. and Vulg., 'after he has been approved,' viz. in consequence of such patient endurance. The term is equivalent, and illustrated by Kypke from the δοκιμασία of the Greeks ἀγωνος.

13—18. Having spoken of the benefit of temptation in the sense of trials, the Apostle now touches on those of another kind, namely, solicitations to sin; and guards his readers against the fatal error of ascribing temptations to God, as if impelling men to sin. Both, he says, proceed not from God, but from the lusts of men, which, if yielded to, will bring death rather than a crown of life. And, therefore, though trials may be ascribed to God, yet temptations to the bad cause must not. Sin and death proceed from the lusts and wickedness of men; but God is not the author of evil, but the Giver of all good. (Benson.) Many probably excused their misconduct, and even apostacy, by pleading (as the corruptors of our nature urge man of every age to do) the force of temptation, and seeking refuge in the doctrine of necessity. In opposition to this, the Apostle assures them, that adversity are not sent by God to tempt men worse, but better. Ἕκαστος δὲ—δελεαζ. 'But whenever is tempted and impelled to sin, is hurried away and enticed by his own lusts.' Rosenm. paraphrases 'When we are induced to evil, God is not the cause: but it is, that we love the pleasures of the life, and the life itself, more than we ought.' So Cicero: "Sua quemque fraus, suum facinus, suum scelus—de mortuis et nemo detorquet." I would here compare a fine passage of Anthimus contra Tamarch. p. 22. b. μὴ γὰρ εἰκότα τοῦ τοῦ ἀδικοῦντος ἄρχει ἀπὸ Θεοῦ, ἀλλ' οἷς ἐν ἀδικοῦντος ἀπολαύειν γίνεσθαι—ἀλλ' εἰ πρόσκαιρον καὶ ἐπίφορον ἡδονὴ, καὶ τὸ μόλις ἐπιτέλεσθαι, τοῦτο πλησμὸν καὶ λαμπρότητα, τοῦτ' εἰς τὸν ἀνωφελῆ ἀπαιδεύτου ἀφιδίζειν. With respect to the term ἀξίωσις, it simply signifies to draw any one away from the right course, i. e. from virtue and his real good. So Joseph. cited by Raphel: ἐπειδὴ ἀνάλογον ἐστὶ μὴ ἀπὸ τοῦ σωφρονεῖν ἡδονῶν ἀλόγιστον ἀπὸ τοῦ σωφρ. Though from what follows it should seem that there is (as De Dieu, Macknight, and Pott say) a metaphor taken from a harlot. Lust is represented as a harlot who entices men to unchastity and will use an impure embrace, and then that corruption succeeds. And as being brought forth, it immediately sets, and is nourished by frequent repetition, till at length it gains such strength, that, in its turn, it begets death, which destroys the sinner. Thus is the true genealogy of sin and death. Lust is the mother of sin, and sin is the mother of death, and the sinner the parent of both. In δελεαζόμενος there is a pecuniary metaphor, δελεαζ being added to complete and illustrate the idiom. So Aelian, p. 208. (cited by Wetst.) δεδελεασμένοι δὲ καὶ δελεάζονται, οὐκ ἀφεῖ οὐκ ἄλλο τι ἐνόμιζε. Aelian An. v. 31. (cited by Grotius) ἐπὶ τὸν ἡδονὴν ἐλκόμενον. Virg. "trahit sua quisque voluptas." Δελεάζω, too, is very often used in the metaphorical sense of pleasure, desire, hope, &c., in general founded on the saying of Plato, that men are caught with pleasure as fishes with a hook and bait. Thus Plutarch, in a strikingly similar passage, cited by Pott, says, τὸ γλυκὺ τοῦ ἀνθρώπου, ὅπερ δέλεαρ ἐξέλκει ἀνθρώπους. By ἀνθρωπ. is here meant evil concupiscence, the ἀνθρωπ. νοῦς of Col. iii. 5. and the ἀνθ. τοῦ ἀνοικοῦ of Eph. iv. 22.

If ἀπωστὸς and ἀνθρωπ. are, as the last Commentators are agreed, permitted. And they might have compared Rom. vii. 8—13. though the geneology there is just the reverse. Hence, too, may be emended and illustrated a corrupt and most obscure passage of Aeschyl. Agam. 728—740. where, after saying that Ὕβρις begets, in the evil of man, a new progeny, he adds: Νεαρὸν φύει κόπον, ἀπόρων τοῦ ἀπόρου γένος, Ἐλπίσαν ἐμφύει μελάνου μελάνοιν ἄτου, Εὐπρόσωπον τοιοῦτον. I would, with Dr. S. Butler, there read κοινὸ φύει κόπον, which is confirmed by a passage of Theogn. cited by Wakefield: τίκτει τοι κόρον Ὕβρις. Also, it may be added, by Herodot. vii. 77. where is addressed the following line, from an Oracle of Bacis: ἀλλ' ἀνὴρ ὑβριστὴς ἀπόλλυται, Ὕβριν ἐκφύσας. This, it may be observed, was probably in the mind of Aeschyl. in the above passage. I would further add, that the exper-

συλλαβοῦσα τίκτει ἁμαρτίαν· ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα
16 ἀποκύει θάνατον. Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί·
17 [m] πᾶσα δόσις ἀγαθὴ καὶ πᾶν δώρημα τέλειον ἄνωθέν ἐστι,
καταβαῖνον ἀπὸ τοῦ Πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἔνι
18 παραλλαγὴ ἢ τροπῆς ἀποσκίασμα. [n] Βουληθεὶς ἀπεκύησεν
ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχήν τινα τῶν
αὐτοῦ κτισμάτων.
19 [o] Ὥστε, ἀδελφοί μου ἀγαπητοί, ἔστω πᾶς ἄνθρωπος

[m] Ver. 5.
[n] Ver. 13.
[o] Ver. 19.

[illegible] is plural beyond doubt by Rend. [illegible] (ἐλθόν (for ἐλθόν) Ἄνω. Now Ἄνω is a person because of human [illegible] which [illegible] into [illegible] and [illegible] Ἄνωθεν, but equally beautiful, metaphor is found in a lofty passage of Aeschyl. Pers. [illegible] Ἥκει γὰρ ἐξωθεῦν [illegible] ἄνω χθὸς Ἄνω, ὅθεν παγκλαυτον ἔξοιμι θέρος. The simple sentiment couched under this figurative language is obvious, and here the best commentary is the passage of the Apostle to the Romans above referred to.

Ver. 6 & 12 serve to confirm what was said at v. 13 [illegible] And the sentence is introduced by a formula (similar to [illegible] St. Luke, 1 Cor. vi. 9 [illegible] Gal. vi. 7 [illegible] to make our [illegible] The erroneous notion in question the Apostle opposes, by paving before them the contrary truth, that so far from God being the author of moral evil by temptation to sin, He is the giver of every good gift, the great source of all good. Ἀνωθεν is here [illegible] With respect to the expression παρὰ τῷ [illegible], it has been variously interpreted, some [illegible] a phrase, others a metaphorical sense. The former must, I conceive, be chiefly adhered to, with a reason not only to the sun, but the other celestial orbs, though there may also be an allusion to the [illegible] and [illegible] which is dispensed by God in the Gospel. In the next words many commentators from Bengel and Grot. down to Lyp. Jakob [illegible] regard παραλλαγὴ and τροπῆς ἀποσκίασμα as astronomical terms. And Mr. Valpy [illegible] explains thus: "Παραλλαγὴ signifies astronomically the several positions in which the sun appears to its every day at the same in the meridian, not when he sets, so there is apparent not as the day, but yearly, course of the sun, as it moves towards the Northern or Southern Tropic. And according to the different situations which it could, geographers have noted to divide the habitable globe into Arctic, [illegible] and [illegible]. According to which is the most [illegible], casting of shadows, which stand with [illegible], turning signifies the variation of the shadows, according to the various motions of the sun above mentioned. It is, however, truly observed by Lenski, that this is not the astronomical sense of παραλλαγὴ, which means the sun's parallax, but that the above sense of παραλλαγὴ might be the popular one. Lip. Jakob, indeed, adopts (after Wesseling) the [illegible] and tropical shadow in which he [illegible] a gradation. But the other seems the more natural one, and the sense is well expressed by Mr. Valpy thus: "God is not little, nor the creation of, is it any [illegible] he made forth his light without change of shade, his gifts without repentance or [illegible]

16 μὴ πλανᾶσθε, [illegible] This is meant to assure a proof of the assertion made ver. 13 &c. Βουληθεὶς is by some understood of God's good pleasure, by others, of his purpose. Both may mean. And the last comment here is Eph. i. 5. [illegible] ἡμᾶς ἀπεκύησεν [illegible] ἡμᾶς ἀπαρχήν τινα τῶν αὐτοῦ κτισμάτων. [illegible] Heaven and Earth, supposed a reference to the metaphor at v. 15: there being here [illegible] a genealogy of regeneration, otherwise for [illegible] should have had the [illegible] term [illegible], denoting our regeneration by the Gospel. So 1 Pet. i. 3 [illegible] & c. 23. Thus the sense is: "Death made up a [illegible], equivalent to the giver in 1 Cor. iv. 15, and John i. 12 sq. the being converted to Christianity. Ἀπαρχὴ τῶν ἔργων, as appears from the [illegible], which though its sense has been variously explained, can, in this context, only mean the first Christ in converts, a sense equal to Heb. xii. 23 [illegible] τῶν Ἀγίων and Rev. xiv. 4 [illegible] τῷ Ἀρνίῳ. As the Jews were the peculiar people of God, chosen as instruments of preserving the true religion, and were [illegible] cared to embrace the Gospel, they might very well be called the ἀπαρχὴ τῶν κτισμάτων.

18, 21. [illegible] An inference is here drawn by way of exhortation. Though Expositors are not agreed whether it refers to the [illegible] preceding, or others further back. It seems to respect the whole of what has been said concerning the doings of God with men in the work of salvation, vv. 5, 12, 13, 17 [illegible], q. d. "Know (and in the liberal and unrestricted grace of whatever and every good and perfect gift—he father of lights, unchangeable in his gracious [illegible], who begetteth us, not but of his own free [illegible] by his begotten, as again in the Gospel to be the first fruits of his creatures and hath provided a means of life to those who have not slept [illegible] therefore, were being the new [illegible] [illegible] The general admonition here given [illegible] Ἀκούειν (together with another [illegible] after [illegible] [illegible] ἐν πᾶσι [illegible] [illegible] the Apostle directs (with the exception of a [illegible] [illegible] 1—18, concerning the [illegible] respect of persons in religious assemblies up to ver. 11. The substance of what is [illegible] and [illegible] [illegible] is, that they should not [illegible] in receiving the word of truth, the Gospel, and

ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς
Ver. 3. ὀργήν· 20 ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην Θεοῦ οὐ κατεργά-
Ver. 20. ζεται. 21 Διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσείαν
Col. 3. 8.
1 Pet. 2. 1. κακίας, ἐν πραΰτητι δέξασθε τὸν ἔμφυτον λόγον τὸν δυνά-
Ver. 3. μενον σῶσαι τὰς ψυχὰς ὑμῶν. 22 Γίνεσθε δὲ ποιηταὶ λόγου,
Ver. 21. Luke 11. 28. καὶ μὴ μόνον ἀκροαταί, παραλογιζόμενοι ἑαυτούς. 23 ὅτι εἴ τις
Rom. 2. 13.
Jam. 2. 7.
Luke 6. 47. ἀκροατὴς λόγου ἐστὶ καὶ οὐ ποιητής, οὗτος ἔοικεν ἀνδρὶ
κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ·
1 Mat. 5. 29. 24 κατενόησε γὰρ ἑαυτὸν καὶ ἀπελήλυθε, καὶ εὐθέως ἐπελάθετο ὃ
Jam. 1. 23. 25 ἐστίν ἦν. ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς

in hearing it should be prompt to listen, but slow to speak deprecatorily or deprecatorily, acting up for teachers, or speaking to indulge their own vanity, or gratify their bigotry. Also, that they should not give way to a hot headed unchaunous controversial spirit, impatient of contradiction, and apt to break out into invectives against opposers of what they thought the truth. Moreover, that they should not rest in hearing only, but so learn the Gospel as to put in practice its instructions.

The words of v. 21. διὸ ἀποθέμενοι—ψυχὰς ὑμῶν seem to be a resumption and completion of the admonition by inference at v. 19.; q. d. 'Then being the case, let every one, laying aside all that is evil, &c., receive, and, being swift to hear, receive with meekness' &c. They are first to lay aside all the iniquities of their former life, seeking, in the words of 2 Pet. i. 7., καθαρίζεσθαι τῶν πάλαι ἁμαρτιῶν; then to embrace the truth with alacrity, hear and learn its doctrines with docility and meekness; and finally to put in practice what they hear and learn. It should seem that the clause ἀποθέμενοι—κακίας is taken out of its natural order, and placed where it is, in order to hint, that it is from the remains of unsubdued corruption that some do not receive the Gospel with meekness. The admonition ἐν πραΰτητι—λόγον is meant to be explanatory of the admonitions ἔστω βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν; and in ὀργὴ γὰρ—κατεργάζεται we have a brief and, as it were, parenthetical illustration of the βραδὺς εἰς ὀργήν, though that, as well as the other heads of admonition, is more fully illustrated further on; the writer connecting with the last, as lying nearest.

Such seems to be the general plan and the sense of the terms contained in this portion; though some difference of opinion exists among Expositors. See Rec. Syn. A few illustrations of the phraseology of vv. 19—22. may suffice. With the ὥστε εἰς τὸ &c. the Commentators compare Ecclesiasticus v. 11. ἔστω ταχὺς ἐν ἀκροάσει. Λαλῆσαι is to be understood of conversation, discussion, and, in a certain sense, teaching. The sense of ὀργὴ above assigned is required by the context, and found in the best writers, especially Thucyd. The reason given for the admonition is simply, that such a spirit is no proper means of promoting the cause of true religion, whose purpose is to make them holy here and happy hereafter. The terms περισσεία and περισσεύειν κακίας, if they be referred to the words immediately preceding, will denote the language and excessive commentations and comments. A view of the sense adopted by many recent Expositors, and supported by Col. iii. 8. and 1 Pet. ii. 1. And such may be the meaning; but there is no sufficient reason to forsake the interpretation of the antients, by which ῥυπ. and κακ. are understood to designate vice in general. The use of ῥυπαρία and κακία is confirmed by 1 Pet. ii. 21. οὐ σαρκὸς ἀπόθεσις ῥύπου, ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα. And that of κακία by a similar expression at 1 Cor. v. 8. ἐν ζύμῃ κακίας καὶ πονηρίας. So also Acts viii. 22. μετανόησον οὖν ἀπὸ τῆς κακίας σου. 1 Pet. ii. 16. 1 Cor. xiv. 20. Περισσεία κακίας may be for περισσεία πονηρίας, 'remaining wickedness.' But it should rather seem that ῥυπ. refers to sins of the body; and κακία to that of the mind and heart, namely, a bitter spirit and malevolent affections. And this is much confirmed by a kindred passage of 2 Cor. vii. 1. (which is the best comment on the present) ἵνα ἐν ἡμῖν τοῦ ἀνεγκλήτου, καθαριζόντες ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἁγιωσύνην ἐν φόβῳ θεοῦ. Yet the σαρκὸς and πνεύμ. there contain the κακία here.

The Gospel is here called λόγος ἔμφυτος agreeably to that figure by which its effects on the heart are compared to seed sown, and plants planted in the ground; and also that doctrine of it, that these are not natural to the human heart, but require to be implanted there by the Gospel and nurtured by Divine grace. This seems to have been in the mind of the Peish. Syr. Translator, who renders ἔμφυτον 'sown into our nature.' Moreover, the Apostle represents the Gospel as an object of awfully momentous concern, even as that alone which can save the souls.

To the admonition καὶ μὴ μόνον ἀκροαταί is added the warning παραλογιζ. ἑαυτούς, denoting that by so doing they will only deceive themselves ("perverting the word, says Bp. Jeb. into a moral sense") and will not secure the expected salvation.

22—25. Here the Apostle illustrates the case of the unfruitful hearer by a popular comparison (and therefore not to be too rigorously interpreted as if every one who sees his face in a glass forgets when he goes away) presenting a most apt emblem of the forgetful hearer. The meaning of the words (as Hamm. explains) is this, "that the word of God is a glass, reflecting to a man the portraiture of himself, inwardly, whether

ἐλευθερίας, καὶ παραμείνας, οὗτος, οὐκ ἀκροατὴς ἐπιλησμονῆς
γενόμενος, ἀλλὰ ποιητὴς ἔργου, οὗτος μακάριος ἐν τῇ πο-
26 ίησει αὐτοῦ ἔσται. Εἴ τις δοκεῖ θρησκὸς εἶναι ἐν ὑμῖν, μὴ [a] Psa. 34. 14. Isai. 1. 6. 1 Pet. 3. 10.
χαλιναγωγῶν γλῶσσαν αὐτοῦ, ἀλλ' ἀπατῶν καρδίαν αὐτοῦ,
27 τούτου μάταιος ἡ θρησκεία. Θρησκεία καθαρὰ καὶ ἀμίαντος
παρὰ [τῷ] Θεῷ καὶ Πατρὶ αὕτη ἐστίν· ἐπισκέπτεσθαι ὀρ-
φανοὺς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τη-
ρεῖν ἀπὸ τοῦ κόσμου. [b] Lev. 19. 15. Deut. 1. 17. c 16. 19. Prov. 24. 23. Ezek. 22. 6. Matt. 23. 14.

1 II. [a] Ἀδελφοί μου, μὴ ἐν προσωπολημψίαις ἔχετε
τὴν πίστιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης.

there be any thing amiss in him: and he that bears the word of God and doeth it not, is if a man should look upon and contemplate his face in a looking-glass, and no more. As for any use or effect of this looking, he beholds and went away, and presently forgot. When he has seen what blemishes are to be corrected, to be reformed in him, he contents himself with having seen them, thinks no more of them, and forgets to amend them." Πρόσωπον τῆς γενέσεως α, as Rosenm. says, for γενέσεως, real, natural, the τῆς φύσεως τοῦ προσώπου ἀρίστου of Artemid. On. ii. 7. συνεστραμμένοις δὲ καὶ ἀφῶ τὴν ἑαυτοῦ φύσιν ἀρίστου ἐν κατόπτρῳ ἀγαθῷ.

26. Here the Apostle makes the effect the stronger, by *contrasting* the case of the *attentive* hearer: and to κατανοοῦντι (which term only denotes the act of *beholding*, i. e. with no marked attention) is opposed παραμείνας, which word, as it primarily denotes to stay down, for the purpose of looking at, (see Lu. xxiv. 12. Joh. xx. 5 & 9.) sometimes, as here, denotes simply to examine attentively, carefully consider. So 1 Pet. i. 12. εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι. Here there is an accommodation to the same metaphor, of a looking-glass, as in the foregoing sentence. Νόμον τέλ. τ. τῆς ἐλευθ., 'the perfect law, that of liberty.' What then is, Expositors are not agreed: but the expression probably means the perfect law of *revelation* in the Gospel, being such in comparison with the law of Moses: and truly styled the law of *liberty*, in various respects, 1. as freeing them from the yoke of the Mosaic law. 2. as liberating them from the bondage of sin, and the curse of the broken law, and bringing them, in the words of St. Paul, Rom. viii. 21. ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. In the comparison it is implied, that the law is a *mirror* into which the Christian may look to judge of his true spiritual character. The term παραμείνας denotes fixedness and permanency of attention. In the words following, ἐπιλησμονῆς is a Genitive of subst. for adjective. Ποιητὴς ἔργου scil. τοῦ νόμου, 'of the work enjoined by the law.' 'Ἐν τῇ ποιήσει αὐτοῦ, scil. τοῦ νόμου, 'in his performing of the law.'

27. The Apostle here brings the admonition close home to their bosoms, and, with reference to some among the persons he is addressing, puts the case of one who δοκεῖ θρησκὸς εἶναι, i.e. has the reputation of piety, and, as appears from what follows, "thinketh himself," but mistakingly, "to be pious," and who, moreover, doth not bridle his tongue, is not ἀμίαντος τοῦ λόγου and οὐκ ἀργός. That man's religion, it is said, is vain and inoffacious, and will profit him nothing. On the use here of δοκεῖ, see my Note on Thucyd. i. 70. ἀνὴρ ἐοικὼς δοκεῖν εἶναι. Θρῆσκος is a rare word only found elsewhere in Hesych. Ἀνάστοιο καρδίαν is synonymous with the παρακόν. ἀπάτων at v. 22. Of the metaphor in χαλιναγωγ. several examples are adduced by Wets. See also Note on Gal. vi. 3.

27. Having declared what religion is not, the Apostle now points out what it is. This, however, (as Carpz. and Grot. observe) is not to be taken as a description of the whole of religion; but an illustration of it, by a reference to some of its principal duties, *beneficence* and *moral purity*. "True religion (observes Dr. Maltby in an eloquent Sermon on this text) must be practical, uniting piety with benevolence: it is to do good, and to be good, and what may not be included in the definition is not essential to, nay, may be repugnant to, the spirit of true religion." Παρὰ Θεῷ καὶ Π. should be rendered, 'before God even the Father.' So the Peth. ܩܕܡ ܐܠܗܐ ܐܒܐ, 'coram Deo Patre.' Ἐπισκέπτεσθαι, 'to visit [for the sake of comforting and relieving].' See Note on Matt. xxv. 36. Ἀμίαντος is added to ἄσπιλος both to strengthen the sense, and to correspond to the ἀνάστοιο in the next clause. Ἑαυτὸν should be rendered 'oneself.' On which see Matth. and Bretth. Gr. Gr. By τοῦ κόσμου is meant the vicious part of the world, and its licentious practices.

II. 1. From exhorting them to benevolence and care of the poor, the Apostle proceeds to warn them against a practice, the very opposite to this, namely, that invidious preference of the rich over the poor, even in their religious assemblies. (Pott.) Hence it is clear that the μή is not (as some suppose) interrogative, but *prohibitive*. And notwithstanding the variety of interpretations, (see Paule, Wolf, and Pott) the true sense of μή ἐν προσωπολ. &c. seems to be 'Do not hold the faith of Christ with respect of persons;' i.e. do not, in the exercise of the offices of your religion, show undue respect of persons. Τῇ δόξῃ may be construed (as some maintain it should) with τῆς πίστεως, but it is more naturally construed with τοῦ Κυρίου; which latter method is supported by the authority of the ancient Versions. There is, by Hahnemann, put for ἐνδόξου, as in Col. iii. 4., where see Notes.

ἐὰν γὰρ εἰσέλθῃ εἰς τὴν συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῆτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῆτι, καὶ ἐπιβλέψητε ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπρὰν, καὶ εἴπητε αὐτῷ· Σὺ κάθου ὧδε καλῶς, καὶ τῷ πτωχῷ εἴπητε· Σὺ στῆθι ἐκεῖ, ἢ κάθου ὧδε ὑπὸ τὸ ὑποπόδιόν μου· καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς, καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν; Ἀκούσατε, ἀδελφοί μου ἀγαπητοί· οὐχ ὁ Θεὸς ἐξελέξατο τοὺς πτωχοὺς τοῦ κόσμου [τούτου,] πλουσίους ἐν πίστει, καὶ κληρονόμους τῆς βασιλείας, ἣν ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν; Ὑμεῖς δὲ ἠτιμάσατε τὸν πτωχόν. οὐχ οἱ πλούσιοι καταδυναστεύουσιν

The *δὲ* is for *τὸν*, as often. This plural use of *προσωπολ.* is very rare.

2. *ἐὰν γὰρ εἰσέλθ.*] This is intended to explain what was meant by the *οὐ πρὸς.* *ἐὰν.* *τὴν σύναγωγ.* is taken by several Commentators, as Hamm., Whitby, Wells, and Macknight, to denote, not your *place* of worship, but 'your judicial assemblies,' such being, they say, held in the places of worship, as was the case with the Jews. This interpretation, they think, is required by vv. 6, 6, 9. But there is not a shadow of authority for assigning such a signification; and the above passages do not render it necessary, since the sense in question may be *included*, if *συναγωγὴ* be understood of assembly in the place of public worship whether for worship or for judicial purposes. On either of these occasions *προσωπολ.* would be alike improper. That *συναγωγὴ* was sometimes used to denote a Christian place of worship were of itself very probable, and is certain not only from the present passage, but also from Heb. x. 25. And the term would be likely to be retained, with other similar ones, by the Jewish Christians. The singular, it may be observed, is used *generally* for the plural. *Χρυσοδακτύλιος*, 'one who wears rings on his fingers,' as the rich generally did. The word is said to occur no where else. It is, however, formed analogously, and was probably not coined, as has been supposed, by St. James, but one of the many thousands of words of the common dialect not preserved in the writings which have come down to us.

3. *ἐπιβλέψητε*] 'show an especial regard to.'

4. *καὶ οὐ διεκρίθητε—πονηρῶν*] On the construction and sense here a difference of opinion exists. That the sentence is *interrogative*, (though some deny it,) seems pretty certain; for taken *declaratively*, the sense is frigid and forced. It is true that the commencing *καὶ* is adverse to this, and for that reason was considered by the early Critics, but it may very well be rendered *then*, as in Lu. x. 29. *καὶ τίς ἐστί μου πλησίον*; and often in *καὶ πῶς*. It is not so clear what is the sense of *διακρ.* That it must be taken *actively*, is generally agreed; but the sense is variously assigned. The two most probable interpretations are the following. 1. 'We are in doubt or hesitation;' which has been adopted by Pott and others. 2. That of *the ancient and most modern Expositors*, 'are ye not partial?' or, as Wakef. renders, 'do ye not make partial distinctions?' *Ἐν ἑαυτοῖς*, in or by *ἑαυτοὺς ὑμᾶς*, as Mark xi. 23. The partiality is shown by *προσωπολ.* In so doing, he adds [*καὶ*] *ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν*, the *καὶ* is explanatory of the foregoing, and (the Genitive being one not of *ὕλη*, but *attribute* by Hebraism) the sense is, 'do ye not judge according to false reasonings' nor ye not judges who form your judgments on erroneous reasonings and false principles, viz. of any one's worth by his outward appearance.

5—7. To further evince the *injustice* of such partiality, the Apostle shows, that the class of persons whom they despise are especially objects of God's favour, while those whom they prefer are those by whom Christians are especially *oppressed*. (Pott.) A contrast is drawn between the manner in which the poor are treated by God, and by the rich of their fellow creatures. By the latter they are treated with disregard and contempt; by the former they are chosen to be heirs of salvation. This *choice*, however, and the *favour* which it implies, are to be understood only as resulting from the inner disposition to the Gospel evinced by the persons in question, from their being not entangled in the temptations which beset the rich; whom the Gospel was said to be preached *especially* to the poor (compare 1 Cor. i. 26—29. Tax. *compare*, for *ἐν τῷ κόσμῳ*. Of the words *πλουσίους ἐν πίστει* &c. the construction is somewhat disputed. Most Expositors supply *ὄντας* *πλ.* But thus a sense arises, which was not, it should seem, intended by the Apostle. It is better, with others, to suppose an ellipsis of *ὄντας*; or, which comes to the same thing, regard *πλουσίους* as in apposition with *πτωχοὺς*. The Apostle, I conceive, intends to hint at the *grounds* of the favour and preference just adverted to: and as *πτωχοὶ ἐν πίστει* there seems to be a latent contrast, for 'poor, indeed, in the treasures of this world, but rich in those of faith.' Καὶ *κληρον.*, 'and (thus) inheritors' &c. In *ἐν ἀγαπ.*, *τοῖς ἀγαπῶσιν αὐτόν* it is implied that they are of the class of those who love and obey God.

6. *ὑμεῖς δὲ ἠτ.* &c.] This clause ought to have been thrown to v. 5.; since there seems to be a contrast further drawn between God and the persons here addressed, as to the treatment of the poor. Render, with Wakefield, 'Where-

7 ὑμῶν, καὶ αὐτοὶ ἕλκουσιν ὑμᾶς εἰς κριτήρια; οὐκ αὐτοὶ
8 βλασφημοῦσι τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς; Εἰ
μὲν τοι νόμον τελεῖτε βασιλικὸν, κατὰ τὴν γραφήν· Ἀγα-
πήσεις τὸν πλησίον σου ὡς σεαυτόν, καλῶς ποιεῖτε·
9 εἰ δὲ προσωπολημπτεῖτε, ἁμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι
10 ὑπὸ τοῦ νόμου ὡς παραβάται. Ὅστις γὰρ ὅλον τὸν νόμον
11 τηρήσει, πταίσει δὲ ἐν ἑνὶ, γέγονε πάντων ἔνοχος. Ὁ γὰρ
εἰπὼν· Μὴ μοιχεύσῃς, εἶπε καὶ· Μὴ φονεύσῃς· εἰ δὲ οὐ
12 μοιχεύεις, φονεύεις δὲ, γέγονας παραβάτης νόμου. Οὕτω
λαλεῖτε καὶ οὕτω ποιεῖτε, ὡς διὰ νόμου ἐλευθερίας μέλλον-
13 τες κριθῆσθαι· Ἡ γὰρ κρίσις ἀνίλεως τῷ μὴ ποιήσαντι ἔλεος·
[καὶ] κατακαυχᾶται ἔλεος κρίσεως.

Matt. 5. 18. & 16. 26. & 18. 11. 22. Mark 1. 15. Luke 6. 25. 1 Joh. 4. 17. 18.

as, ye treat the poor with disdain,' viz. by thus giving him the seat, or thrusting him to the lowest. Dott. and the Italic Edd. place a mark of interrogation after ἐνεφανίσατε, 'And do ye then despise the poor man?' But the declaration seems rather to yield a sense, as having of two of contrast, more of gravity; and, on coming to where it does, it imparts more spirit to the subsequent interrogation. Heyse observes—ἐνεφανίσατε, here, as Hesych. and Poll. observe, we have another argument against the active and indecorous partiality in question, namely, that the persons to whom it is shown are the same with those of it. Beware. And not in each these who had it ever point are not the the persons who bring you into the courts of justice? are not they the persons who have worse the respected and honoured name [of the Lord Jesus] pronounced over you in baptism? namely, of calling him superior. Here there is an allusion in the words of the form of baptism. Some, indeed, as Pott understand the phrase τὸ καλὸν ὄνομα of the name of Christians, (by that sense is less apt. For being the Apostle had here in mind he can it The persons in question were unbelievers both Jews and Gentiles.

8—11. Here it is shown that this "respect of persons" involves a violation of the Law, which to those who, like Jewish Christians, lived under the Law, would be an argument of great weight. The Apostle urges what is not only a particular commandment of the Law, but what forms a fundamental principle of all divine law, and extending to the Gospel likewise. For the best Expositors are agreed that ἀγάπη, as it often denotes what is proper, or eminently good and excellent, so is here opposed to the [illegible] as being what [illegible] the [illegible] and [illegible] [illegible] denoting the superior obligation and permanence of the precept, as contrasted with the [illegible] which belong to the sacred tribe. Thus Plato cited by Wetst. says τὸ μὲν ἀεὶ ὂν ἀεὶ θεοφιλὲς.

9. ἐλεγχόμενοι—παραβάται] 'being convicted (i.e. inasmuch as we are convicted) by the law as transgressors.' For this may be said to be convicted by a law when he gets contrary to its intent [illegible] the law just mentioned, to each other as more specially fitted respect of persons, as Levit. xix. 15.

10. ὅστις γὰρ—ἔνοχος] The Apostle here goes yet further, affirming that he who thus offends against the law in question will be considered as a transgressor of the Divine law in general, and therefore be obnoxious to the punishment of transgression, for he who keepeth, or endeavours to keep the whole of the law except in one point wherein he offends, presumptuously and habitually offends is adjudged to partaking as a transgressor of the law quite as much as if he had broken all its precepts. It is proper to make the same remark, since they have plainly imposed by the argument. Now this was an admitted principle of the Law of Moses as is clear both from the Scriptures and the Rabbinical writers, and has, as St. James here is imposed to the law of the Gospel. [illegible] for [illegible] [illegible] is amenable to condemnation as a breaker of the law of law, and his punishment will be in proportion to his offence. On the proper sense of the word see Acosta Matt. xxv. 31. and 14 or 32. 3. 11. is explanatory and popular to illustrate of what was said in the preceding verse, and also suggests the reason of the thing as not mentioned. Hence arises here from the nature of the reasoning contained from the preceding verse, contain the cause of the [illegible] [illegible] yet. Or it may, as Moses, thinks, have the sense, 'There was a violation of that morality which the whole and every part of the law was designed to promote.

12, 13. These verses contain a general admonition, founded on the foregoing reasonings, though [illegible] is omitted per asyndeton, to sum up or a particular denunciation by way of exemplification. The sense of the whole is, however, so linearly expressed as to be obvious. It should seem that there is an emphasis to be laid on ἐλευθερίας, it being shown, as Mahl. observes, that the [illegible] [illegible] who shall be judged by the Law of liberty. The sense appears to be that assigned by Dr. Hodson in the following paraphrase: 'Do not be so hard in turning of your law of liberty, as if you ought not to be pitied. But rather remember, that you will be judged by the law of liberty. Yet remember, if you have not shown mercy, you will find mere

Ματθ. 7. 21. Ματθ. 1. 19. Ματθ. 1. 18. Ματθ. 3. 16.

14 Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τις
ἔχειν, ἔργα δὲ μὴ ἔχῃ; μὴ δύναται ἡ πίστις σῶσαι αὐτόν;
15 Ἐὰν δὲ ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσι, καὶ λειπό-
μενοι ὦσι τῆς ἐφημέρου τροφῆς, 16 εἴπῃ δέ τις αὐτοῖς ἐξ
ὑμῶν "Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε"—
μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος· τί τὸ ὄφε-
λος; οὕτω καὶ ἡ πίστις, ἐὰν μὴ ἔργα ἔχῃ, νεκρά ἐστι καθ'
ἑαυτήν. 18 ἀλλ' ἐρεῖ τις· Σὺ πίστιν ἔχεις, κἀγὼ ἔργα ἔχω·

at the day of judgment: but the merciful man has nothing to fear on that score at the day of judgment.' This πάρεστι δίκης, is that spoken of supra i. 25, where see Note. And the καὶ κρίσις is for κατὰ κρίσιν. The γὰρ has reference to a clause omitted, q. d. ['And remember how you exercise judgment on earth,] for' &c. Two clauses of πράσσω—δίκαιος and κατακαυχᾶται δίκης πράσσων have an adagial air; and the latter is a bold expression, in which it is easier to perceive the general sense intended, than to show how it arises from the words. Being, I apprehend, an adage, and worded in the strong manner that such often are, it must not be strained in the interpretation, nor shed out by some such unauthorized additions as Heinsius and Doddr. introduce into their paraphrases. In *full* sense is that expressed by Vatr, 'non solum latetur, sed confidenter exspectat *veniam*;' (a use of κατὰ occurring in Thucyd. iii. 63.) though it must be limited in the present application, and may be represented thus, 'whereas pity shown to others deserves judgment.' Καὶ before κατακαυχᾶται is in many MSS., Versions, and early Fathers not found, and probably has no place, considering that the correlative is frequent in St. James.

14—20. The Apostle now returns to the subject treated of at i. 22—27, that they should be doers of the word, and not hearers only; and that all but practical religion is vain and ineffectual for salvation. And here he touches on a kindred subject, the error of those who (falling into the Jewish notion, that the profession of a covenanted religion was sufficient, without suitable practice, and perverting the doctrine of justification by faith) maintained, that faith alone without works would avail for salvation. The Apostle supposes a case of one professing to have faith, but at the same time being destitute of works; and shows that this faith will be utterly unavailable for salvation; for the interrogations here used are equivalent to a strong negation. At vv. 18 & 19, he illustrates this inability by a familiar comparison, and one which glanced at the very failure in question; q. d. As *good words*, even if accompanied by good will and *exertions*, do not profit the distressed; so neither does faith without works benefit the believer. Νεκρά ἐστι καθ' ἑαυτήν, 'is of itself dead and ineffectual.'

18. ἀλλ' ἐρεῖ τις—μου] There are few passages that with the appearance of precision, have more perplexed Expositors than this, as will be seen by consulting Poole, Wolf, and Pott. That it perplexed the *antients*, and called forth the arts of the *Emendators*, we may infer from the various readings, especially that *remarkable one* by which, for the vulg. δεῖξον (in the *first place*) 14 MSS. and most of the antient Versions have χωρὶς; where one must be a alteration of the *other*. The former has been adopted by almost all Critics, and edited by Griesb. Knapp, Pott, Vatr, and Titm. The the Apostle is supposed to prove the necessity of good works, by showing the impossibility of evincing the existence of faith without them, q. d. (ironically) show me now the existence of thy faith (if thou canst) without works. I will not believe that the faith of which thou boastest, is worthy of the name, unless thou show it me in *re*, and by thy deeds. Thus, however, in passing over the difficulty in ἔργα ἔχω ἔχω. And as to the sense assigned by Mr. Holden, 'a man may allege that true faith and good works can be separated, so that one man may have faith, and another works,' that is forbidden by the context; for the infidelian objector would merely have said, Σὺ ἔργα ἔχεις, ἐγὼ πίστιν ἔχω. Besides, it is far more likely that δεῖξον should have been altered to χωρὶς than χωρὶς to δεῖξον, (for χωρὶς τῶν ἔργων occurs at v. 20.) and χωρὶς is so inferior in external as to internal testimony. Nor are we warranted in rejecting so strongly attested a reading as δεῖξον, unless it could be shown to yield either no sense, or an utterly unsuitable; which is not the case. The following detail of the sense formed by Mr. Valpy from Mill, Doddr., Carpz., Macknight, and Rieck, is sufficiently apposite. "Thou professest to believe, but give me the evidence I offer thee: show me thy faith by thy works, I will also, in return, show thee my faith by my works: Let us, without quarrelling about different explications of faith, make it manifest to each other that our profession is truly solid, by an substantial efforts upon our tempers and lives." Yet here again the first clause supposes a difficulty, and is so little consistent with this as with the preceding interpretation, that some other method of explication must be adopted. After full consideration, it appears to me that the words in question are in fact not those of the *infidelian* objector, but of *another*, who, in the *contrary* manner, would prefer *works* without *faith*. The Apostle's argument seems to be this: 'Nay a man may as well say, Thou hast faith, and I have works, (and thou keep *works* separate from *faith*) and further say, Prove to me the existence of thy faith of thine out of thy works, and then I will prove that I have faith by my works,' q. d. He can better justify himself in separating faith from works than thou in separating works from faith. The inference, however, is suppressed, as being too obvious to need being expressed. And the Apostle returns to his argument of the person who holds faith without works.

δεῖξόν μοι τὴν πίστιν σου ‡ ἐκ τῶν ἔργων σου, κἀγὼ δείξω
19 σοι ἐκ τῶν ἔργων μου τὴν πίστιν μου. [g] Σὺ πιστεύεις ὅτι
ὁ Θεὸς εἷς ἐστι; καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύ-
20 ουσι, καὶ φρίσσουσι. Θέλεις δὲ γνῶναι, ὦ ἄνθρωπε κενὲ,
21 ὅτι ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστιν; [h] Ἀβραὰμ ὁ
πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ
22 τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; [i] βλέπεις ὅτι ἡ
πίστις συνήργει τοῖς ἔργοις αὐτοῦ, καὶ ἐκ τῶν ἔργων ἡ
23 πίστις ἐτελειώθη; [k] καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα·
Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ
24 εἰς δικαιοσύνην· καὶ φίλος Θεοῦ ἐκλήθη. Ὁρᾶτε τοίνυν
ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος, καὶ οὐκ ἐκ πίστεως μό-
25 νον; [m] Ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαι-
ώθη, ὑποδεξαμένη τοὺς ἀγγέλους, καὶ ἑτέρᾳ ὁδῷ ἐκβαλοῦσα;
26 Ὥσπερ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρόν ἐστιν, οὕτω
καὶ ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστι.

19. [illegible] φρίσσουσι.] An illustration of the position at v. 17. [illegible] Christ, the Son of God, Luke iv. 41. [illegible]

20. The Apostle proceeds [illegible]

21. [illegible]

[illegible] his son." Abraham offered up his son, because he had faith in the promise, which had been given touching his seed. Heb. xi. 17.

22. ἡ πίστις συνήργει] his faith wrought with his works, [illegible]

23. [illegible]

24. [illegible]

25. [illegible]

26. [illegible]

III. Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, 1
εἰδότες ὅτι μεῖζον κρίμα λημψόμεθα· πολλὰ γὰρ πταίομεν 2
ἅπαντες. εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνήρ,
δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα. Ἰδού, τῶν ἱππων 3
τοὺς χαλινοὺς εἰς τὰ στόματα βάλλομεν πρὸς τὸ πείθεσθαι αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν.
Ἰδοὺ καὶ τὰ πλοῖα τηλικαῦτα ὄντα, καὶ ὑπὸ σκληρῶν ἀνέμων ἐλαυνόμενα, μετάγεται ὑπὸ ἐλαχίστου πηδαλίου, ὅπου 4
ἂν ἡ ὁρμὴ τοῦ εὐθύνοντος βούληται· οὕτω καὶ ἡ γλῶσσα 5
μικρὸν μέλος ἐστί, καὶ μεγαλαυχεῖ. Ἰδοὺ ὀλίγον πῦρ ἡλί-

Matt. 7. 1. Luke 6. 37. Rom. 2. 21. 1 Cor. 11. 31. 1 Joh. 1. 8. Prov. 20. 9. Eccles. 7. 20. 1 Kings 8. 46. 2 Chron. 6. 36. Job 15. 5. Prov. 10. 19. Eccles. 5. 3. Matt. 15. 11. Mark 7. 15. Luke 6. 45. Rom. 3. 13. Psal. 140. 3. Prov. 18. 21. Isa. 6. 5. Prov. 18. 18. Isa. 6. 5.

genuine Christian faith. It is not vital, and therefore fails of leading to salvation.

III. On the connexion here much has been written, but little determined. After all, may not the Chapter have been intended to develope the full meaning of the injunction at i. 19. ὥστε πᾶς ἄνθρωπος βραδὺς εἰς τὸ λαλῆσαι? The first 12 verses are illustrated by the elegant pen of Bp. Jebb, Sacr. Lit. p. 275. sqq. He regards the passage as a fine specimen of St. James's general manner, both of thought and expression; combining the plainest and most practical good sense, with the most vivid and poetical conception: the imagery various and luxuriant; the sentiments chastened and sober. The topics, he adds, are very various, apparently unconnected and even incongruous. Yet that the train of thought may be explained, and the probable source, and orderly progress of the writer's ideas investigated. In short, that the choice of topics may be resolved into the association of ideas.

1. μὴ πολλοὶ διδ. γίν.] This seems to be a popular form of expression for 'Do not abound in teachers, let there not be a πολυδιδασκαλία, avoid that evil. So Thucyd. vi. 72. μέγα δὲ βλάψας τὴν πολυαρχίαν, 'the multitude of commanders.' By *teachers* we are not so much to understand *ministers*, as private instructors in religion, and censors of the morals of the people. In adducing a reason why they should avoid this evil, the Apostle spares their feelings, only adverting to a motive of *interest*, εἰδότες—λήψεσθε, 'knowing that we [who are teachers] will be called to a stricter account [and, if found wanting, severer punishment].' Such appears to be the full sense of this briefly worded clause. In the next, the γὰρ refers to a clause omitted, q. d. '[And reason have we to be found deficient,] for in many respects we all err.' Perhaps, too, it is implied, as Rosenm. suggests, that as all persons are liable to commit faults, so they who take upon themselves the office of teaching, make their liability the greater.

In the next words, the Apostle enforces the foregoing precept from the difficulty of governing the tongue, adverting to one especial error into which such persons mostly run, namely, that of too great vehemence and love of censure. If any one, it is said, offend not in speech, he is [comparatively] a perfect man, able (if he can govern his tongue) to hold in subjection the *other members* of the body likewise, i. e. all his *appetites* and *passions*; and "thereby, as Benson observes, he will be best able to instruct the ignorant, and rebuke the guilty."

3, 4. Here we have two similitudes to illustrate the benefit of bridling, and the evil of neglecting the government of the tongue, viz. (in the words of Mr. Holden) that "as we manage the most untractable horses by bridles, v. 3., and steer ships even in the midst of storms by means of a small helm, v. 4., so the tongue is a little member, yet boasteth (or rather can effect) great things, v. 5. That such is its power is further shown at vv. 6—10., from which it follows, that he who is able to govern his tongue, is able to govern his bodily passions." The general sense, as Rosenm. observes, is, that little things effect great objects. Καλινοὺς—βάλλομεν, 'we put the bits into the horses' mouths.' Μετάγομεν, 'we bring about.' The same word, Bp. Jebb observes, is applied to each of the two images, since the bringing about a horse by turning the bridle is much like bringing about the ship by turning the helm. Ἐλαχίστου, temperatissimo. I would compare a similar passage of Arist. Quæst. Mech. v. μεγάθει πλοίων ἀπόντων (great bulk of ships) ὑπὸ μικροῦ οἰάκος. The ὁρμὴ is not well rendered *force*; rather *impetus*, *will*, in which sense the word is often used in the best Historians. And so the Pesh. Syr.

5. οὕτω καὶ ἡ γλῶσσα &c.] The sense is: '[As ships are turned about with a comparatively small implement,] so also the tongue, though a little member compared with the rest of the body, may boast of effecting great things [good or evil, according to its use, or abuse].' I would here compare Diog. Laert. i. 10. ἀνεκάλει τε καὶ ἔστιν ἡ ἀνθρωπίνη ὀργὴ ὅτι καὶ φαῦλον; ἰδοὺ γλῶσσα. In μεγαλ. there is a *mens pregnans*, *effecting* being implied; so much that Bp. Jebb renders, 'worketh mighty,' observing that the smallness of the instrument is the *association link* in the comparison. Ὀλίγον—ἀνάπτει. The foregoing antithesis, Bp. Jebb thinks, suggested the notion of a spark of fire; the smallest of visible agents, yet productive of effects the most widely-wasting and terrible. Ὕλην. It is not agreed whether this signifies materiam, or silvam. The former sense may be confirmed from Thucyd. ii. 75., where the coal signifies a pile of faggots: but the latter is equally well supported, and, considering the lofty nature of the context, it deserves the preference, as presenting the grander image. And it was adopted by the Pesh. Syr. Translator.

[1] Λόγῳ. Λόγοις, verbis, sq.

6 καν ὅλην ἀνάπτει· καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδι- (Rom. iii. 11, 14, 18. Heb. v. 14, xii. 14.)
κίας. οὕτως ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν,
ἡ σπιλοῦσα ὅλον τὸ σῶμα, καὶ φλογίζουσα τὸν τροχὸν τῆς
7 γενέσεως, καὶ φλογιζομένη ὑπὸ τῆς γεέννης· πᾶσα γὰρ
φύσις θηρίων τε καὶ πετεινῶν, ἑρπετῶν τε καὶ ἐναλίων, δα-
8 μάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ· τὴν δὲ
γλῶσσαν οὐδεὶς δύναται ἀνθρώπων δαμάσαι· ἀκατάσχετον
9 κακόν, μεστὴ ἰοῦ θανατηφόρου. ἐν αὐτῇ εὐλογοῦμεν τὸν (Gen. i. 27.)
Θεὸν καὶ πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους

6. καὶ ἡ γλῶσσα—ἀδικίας] On the sense of this passage much difference of opinion exists. The difficulty turns upon the κόσμος, which some would alter; while various senses are assigned to it by others. Elsn., Kuinl., Storr, and Schef. render it the ornament, or necklace, which might, indeed, be supported from Theophr. n. 67. ἔργον ἐμπεπτωκότων λόγοι ἔστιν ὥσπερ κόσμοι τραυλόμενοι γίγνονται. But not to mention other objections, this sense does not suit well with the context, which rather requires the one commonly assigned. It is justly remarked by Bp. Jebb, that "the image of fire, has elicited, is immediately applied to the tongue; while the image of vastness naturally induces a mention of the world." Thus the expression may denote *assemblage*, as Pott explains, citing Prov. xvii. 6. and other examples of this sense. He renders the whole passage as follows: 'Ah! quantilus ergo ignis quantas silvas incendit! Ita lingua ipsa, congerries non minorum scelerum.' Thus the Article ἡ is not, as some say, pleonastic, but has an intensive sense. Though perhaps it is merely used agreeably to the custom of the language as respects its primitive sense 'the world:' nor is there any occasion to deviate from our common version, except to express the Article. Οὕτως (scil. ὡς πῦρ) ἡ γλῶσσα—τὸ σῶμα. The sense is well expressed by Bp. Jebb in the following paraphrase: 'In like manner, though with a very different design, the tongue is *placed* among the members of the human frame: *intended* by our Maker to be the incentive and instrument of all goodness, it becomes, by human malice, the corrupter of the whole body.' The οὕτως is in several MSS. and Versions not found, but its omission may very well be attributed to the difficulty of explaining it. Ἡ σπιλοῦσα. Participle for subst. verbal, the ὁ σπιλῶν or σπιλωτής, the contaminator of the whole body, namely, by enflaming the passions, and thereby making the members of the body instruments of sin, to its defilement. "The collateral notion (says Bp. Jebb) having been expressed, the previous idea of a fire, and the world, are again resumed: the tongue is a fire" &c. Of the words φλογίζουσα τὸν τρόχον τῆς γενέσεως, the most correct interpretation seems to be that adopted by Grot., Heins., Michaelis, Carpz., Rosenm., Pott, and Schleus. 'It is that which sets on fire and destroys the whole course of life, from boyhood to old age' (i. e. by raising and nourishing hatred and enmity, it renders life a scene of misery). The next clause καὶ φλογ. ὑπὸ τῆς γεέννης is variously interpreted. The sense is well expressed by Bp. Jebb thus: '[It is also a world] *itself enflamed from hell.*' By γεέννης I would understand the *powers* of hell, the Devil and his agents, who, through the medium of the evil passions of our nature, influence man with "dark suggestions in hell" and excite to sin by the instrument of all evil, the tongue. So Euthym. p. 1127. τοῦτο ἐκείνου ἐξάπτουσι ὁ διάβολος. "Here is (observes Dr Burton) a very strong metaphor. *The fire, which kindles this small spark, is from the flames of hell.*"

7, 8. "Other associations (says Bp. Jebb) now arise: the consideration of the world, and of the wheel of nature, or generation, would naturally lead a contemplative mind to expatiate over the vast scene of nature, animate and inanimate. Thus St. James introduces the whole brute creation, whether dwelling upon the earth, or beneath it; in the air, or in the waters of the sea." Πᾶσα γὰρ φύσις—θηρίων. Here φύσις does not signify *kind*; nor is it to be regarded, with some, as *pleonastic*; but it means the *disposition implanted in animals*. So Pott: 'constitutio omnibus animalibus ferocia.' The distribution of the brute creation here adopted is founded on Gen. ix. 2 & 3. and Ps. viii. 7 & 8. Sept., which passages are the best illustration of the present, nor is there any thing to contravene the *three-fold* division generally used, suitably to the *elements*. In δαμάζεται καὶ δέδαμ. there is no pleonasm, but a pointed mode of expression. Τῇ φύσει, again, is not pleonastic, but signifies *ingenium, calentia*. Of course, the πᾶσα is meant to be limitative; the sentiment merely being, that the most ferocious beasts are tamed by man. Τὴν δὲ γλῶσσαν—θανατ. This is well rendered by Bp. Jebb, 'But the tongue of men no one can subdue; an irretrievable evil, full of death-bearing poison.' In ἀκατάσχ. κακόν, μεστὴ ἰοῦ θαν. there seems to be a blending of two images, one taken from a *disease*, which cannot be stopped, and the other from the mortal bite of a venomous reptile.

9—13. Here the Apostle enforces the propriety and the duty of restraining the tongue, on the ground of the inconsistency of employing to wicked and pernicious purposes that faculty of speech, by which we are enabled "to bless" i. e. to laud and magnify "God, even the Father." (Holden.) The deep moral contrast just before indicates a still profounder moral here, where, moreover, the idea of the *world*, and of the ill effects of the tongue upon it, are not lost sight of: the animal, or brute creation, both here just brought forward; man, God, the subject of

τοὺς καθ' ὁμοίωσιν Θεοῦ γεγονότας· ἐκ τοῦ αὐτοῦ στόμα- 10
τος ἐξέρχεται εὐλογία καὶ κατάρα. οὐ χρὴ ἀδελφοί μου,
ταῦτα οὕτω γίνεσθαι! μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς 11
βρύει τὸ γλυκὺ καὶ τὸ πικρόν; μὴ δύναται, ἀδελφοί μου, 12
συκῆ ἐλαίας ποιῆσαι, ἢ ἄμπελος σῦκα; οὕτως οὐδεμία πηγὴ
ἁλυκὸν καὶ γλυκὺ ποιῆσαι ὕδωρ.

a Rom. 4. 6. [13] Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; δειξάτω ἐκ τῆς 13
χ Rom. 12. 18. καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραΰτητι σοφίας. [14] εἰ 14
δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ
c 1 Cor. 3. 6. & 1. κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας. [15] Οὐκ ἔστιν 15
αὕτη ἡ σοφία ἄνωθεν κατερχομένη, ἀλλ' ἐπίγειος, ψυχική,
e 1 Cor. 2. 6. δαιμονιώδης. [16] ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστα- 16
f Col. 3. 16. σία καὶ πᾶν φαῦλον πρᾶγμα. [17] ἡ δὲ ἄνωθεν σοφία πρῶτον 17
μὲν ἁγνή ἐστιν, ἔπειτα εἰρηνική, ἐπιεικής, εὐπειθής, μεστὴ

all, and man, his last but work, and living image, are so less practically than magnificently introduced. (Bp. Jebb.) 'Ἐν αὐτῷ εὐλογοῦμεν—γίνεσθαι. Here τὸν Θεὸν καὶ πατέρα may, with Prof. Schoefield, be rendered, 'our God and Father.' Εὐλογ. 'we worship.' Καταρώμεθα is said per catacresin. "That blessing and cursing (says Bp. Jebb) should proceed from the same mouth, is clearly unnatural; the Apostle, therefore, proceeds to prove, by analogies of nature, that 'these things ought not to be so.' His analogies, however, are so derived, as to complete his picture of the world; he draws our attention to the department of inanimate nature; and that every part of this visible creation may contribute to the illustration of his subject, the fountains stand forth as representatives of unorganized matter; and various kinds of trees, as representatives, at once, of organic bodies, and of vegetable life."

12. The interrogation implies a strong negation, to which the *οὕτως* &c. refers.

13. Having cautioned them against the abuse of the tongue, the Apostle now proceeds to strike at the root of that evil, warning them against envy and malice in their hearts, assuring them, that meekness, peace, and beneficence, proceed from heaven, but envy and contention are the offspring of hell (Benson.) It should, however, seem that the Apostle intended first to enforce the admonition at i. 22. *γίνεσθε ποιηταὶ λόγου*, and then to advert to the *other* subject. Σοφὸς καὶ ἐπιστήμων, 'wise and knowing.' So the Hebr. חכם ונבון. The former term seems to have reference to acquired wisdom; the latter to natural sagacity. *Δειξάτω—σοφίας.* The full sense is: 'Let him show, by a right and virtuous conduct, the *works* of wisdom, [as well as utter the *words*] and that of a mild wisdom.' The *ἐν* answers to the Hebr. ב, 'by evincing.' Πρ. σοφ., for *σοφίᾳ πραείᾳ.* This is said in opposition to the proud, passionate, morose, and dictatorial tempers of the teachers in question and other self-appointed censors. Here I would compare Philostr. V. S. p. 407. τὸ τῆς φιλοσοφίας—κεχρωσμένον δὲ οἷον ἡδύσματι, τῇ πρᾳότητι. & p. 528. τὸ κατὰ φύσιν ἐρρωμένον μᾶλλον, ἐπιεικέστερον αὐτὸ ἀφαιρούμενον τῇ πρᾳότητι.

14. *εἰ δὲ ζῆλον—ἀληθείας*] By several eminent Commentators these words are taken interrogatively, which is strenuously contended for by Carpz., but, I conceive, in vain. The declarative form, adopted by all the antient and most modern Commentators, is simpler and more apposite, though the sense is much the same either way. Render: 'But if ye have bitter envy and strife in your heart, do not glory and lie against the truth,' i. e. (in the words of Dr. Burton) "do not, in such cases, boast of being wise, while you show that your boasting is false with respect to true wisdom."

15. The Apostle had adverted to the want of wisdom, and the means of acquiring it, i. 5. & seq., and he now enters upon a description of it. 15—18. The wisdom in question is *spiritual* wisdom; and it is ever productive of a good conversation, accompanied by a spirit of meekness and gentleness. (Holden.) Οὐκ ἔστιν—δαιμονιώδης. Render; 'This is not the wisdom which cometh from above; but is earthly, sensual, (i.e. animal or carnal, belonging to the natural man; see 1 Cor. ii 14.) demoniacal,' i. e. such as we may conceive of demons, whose wisdom is but cunning and deceit: qualities the opposite to what is required in true or spiritual religion.

16. That the wisdom in question is *not* such, appears from its *fruits*, which are the very contrary to those produced by the Gospel of peace. Πᾶν φαῦλον πρᾶγμα is said, because from such a source naught but evil can arise.

17. Having shown what is not true wisdom, the Apostle now points out what it is, and that by its *qualities*, which are well illustrated by Dr Hales as follows "First it is *pure*, or free from all pollution of flesh and spirit, perfecting holiness in the fear of God; then *peaceable*, disposed to promote peace and good-will among men; *gentle*, or accommodating to others in things not useful; *easy to be persuaded*, or ready to admit a reasonable excuse; *full of* mercy and of *good fruits* springing from mercy, such as beneficence, liberality, &c.; *impartial*, not under temptation, partial, [illegible]

18 ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος καὶ ἀνυπόκριτος. καρπὸς δὲ [τῆς] δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην.

1 IV. [b]ΠΟΘΕΝ πόλεμοι καὶ μάχαι ἐν ὑμῖν; οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέ-
2 λεσιν ὑμῶν; ἐπιθυμεῖτε, καὶ οὐκ ἔχετε· φονεύετε καὶ ζηλοῦτε, καὶ οὐ δύνασθε ἐπιτυχεῖν· μάχεσθε καὶ πολεμεῖτε,
3 οὐκ ἔχετε δὲ, διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς· [c]αἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν
4 δαπανήσητε. [d]Μοιχοὶ καὶ μοιχαλίδες, οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ Θεοῦ ἐστιν; [e]Ὃς ἂν οὖν βουληθῇ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ Θεοῦ καθίσταται.
5 [f]ἢ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει· "Πρὸς φθόνον

[illegible]

[illegible], free from all affectation of superior sanctity [illegible].

18. [illegible]] In the interpretation of this [illegible] Commentators [illegible] thing, however [illegible] should be [illegible], 'who cultivate.' The sense is well expressed by Wesley and also by [illegible] as follows: '[illegible] peaceful temper [illegible] that [illegible] in a world where [illegible] i.e. in the words of Dr. Barrow, '[illegible] a seed which will produce to them [illegible] and peace in heaven.'

IV. From exhortation to the cultivation of peace, the Apostle [illegible] reprehension of the opposite disposition, namely, of [illegible] and disputes [illegible] teachers, or those who aimed at being so, were [illegible]. Now these are [illegible] passions [illegible].

1. [illegible] καὶ μάχαι] '[illegible] and strifes.' It is [illegible] whether [illegible] are here meant. Perhaps both [illegible] were prone both to [illegible] and [illegible] disputes. In either case, they originated [illegible] passions. The best comment on this passage may be found in a kindred one at 1 Pet. ii. 11 and Rom. vii. 23, where see Notes. [illegible]

2, 3. The sense here is well expressed by Mr. [illegible] thus: 'Ye suffer lusts to war in your members [illegible] you eagerly pursue whatever they prompt you to, and set your hearts upon their gratification; yet you [illegible] obtain the objects which you so inordinately covet; and the reason is, that your hearts are set upon temporal things instead of being fixed upon God. [illegible] though you ask, yet [illegible] receive, because you ask amiss, being wholly intent on the gratification of your lusts and passions.' Φονεύετε would seem a very harsh [illegible] and the [illegible] conjecture [illegible], which is not countenanced by MSS. or Versions. We may however [illegible] rather than act [illegible] a [illegible] hatred of all who stand in the way of your [illegible].

4. He now admonishes them to abstain from those lusts whence come strifes and [illegible], [illegible] the things of this world. [illegible] Expositors are in general agreed in understanding [illegible] of spiritual [illegible]. Φιλία τοῦ κόσμου, 'friendship with the world,' see my Note on [illegible] enmity to God [illegible] being at variance with his [illegible] of the [illegible] happiness. Καθίσταται, 'is [made or] become.'

5. ἢ δοκεῖτε, [illegible]] There is a considerable difficulty connected with this passage, at least according to the common punctuation and interpretation; which is, to use the words of Prof. [illegible], that the passage which is thus represented as a quotation from Scripture is [illegible] where to be found; [illegible] sufficiently near to it to pass for another form of what the Apostle has [illegible]. Nor, [illegible] of a [illegible] sequence of connexion with the context. [illegible] if we take [illegible] human [illegible] in this [illegible] capable of [illegible] the [illegible], on the other hand [illegible] and proper [illegible] resort to conjecture, [illegible] suppose the words taken from an Apocryphal book, both [illegible]. And to suppose [illegible]. It is best to suppose [illegible] Commentators) that [illegible] general [illegible] of Scripture [illegible], that [illegible] divided [illegible] interrogative clauses, and be rendered, with Prof. [illegible], 'Do ye think that the Scripture speaketh in vain? Does the Spirit that dwelleth in us lust to envy?' [illegible]

ἐπιποθεῖ τὸ πνεῦμα ὃ κατῴκισεν ἐν ἡμῖν;" [a]μείζονα δὲ 6
δίδωσι χάριν· διὸ λέγει· Ὁ Θεὸς ὑπερηφάνοις ἀντι-
τάσσεται, ταπεινοῖς δὲ δίδωσι χάριν. [b]ὑποτάγητε 7
οὖν τῷ Θεῷ· ἀντίστητε τῷ διαβόλῳ, καὶ φεύξεται ἀφ'
ὑμῶν· [c]ἐγγίσατε τῷ Θεῷ, καὶ ἐγγιεῖ ὑμῖν. καθαρίσατε 8
χεῖρας, ἁμαρτωλοί, καὶ ἁγνίσατε καρδίας, δίψυχοι. [d]τλαι- 9
πωρήσατε καὶ πενθήσατε καὶ κλαύσατε. ὁ γέλως ὑμῶν
εἰς πένθος μετατραφήτω, καὶ ἡ χαρὰ εἰς κατήφειαν.
[e]ταπεινώθητε ἐνώπιον τοῦ Κυρίου, καὶ ὑψώσει ὑμᾶς. 10
[f]Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί· ὁ καταλαλῶν 11

a Ch. 1. 6. b Pro. 3. 7. Luke 6. 27. Rom. 8. 7. 1 Cor. 6. 6.

that the Scripture speaketh in vain [or without good reason in condemning this worldliness]? No! And again, do you think that the Holy Spirit which dwelleth in us is fond of envy? No! On the contrary, He giveth *more* grace and favour.' Considerable difficulty, however, is connected with the last clause, which some suppose to have reference to *envy*; others, to *worldliness*. It should rather seem (and the words following confirm this view) that the reference is to *all* the unchristian dispositions above adverted to, q. d. 'Nay so far from that, He giveth more grace than to leave those who obey His holy motions, in such worldly and unchristian tempers.' 'Ἐπιποθεῖν πρός φθόνον is a rare construction; yet the same *syntax* and use of ἐπιν occur, Deut. xiii. 8. Ps. xli. 1. lxxxiv. 2. The literal sense is, 'is He disposed to envy?' i. e. to favour envy.

On the following citation from Prov. iii. 34. see Note at Matt. xxiii. 12. In the present application, by the ὑπερηφ. will be denoted all the foregoing classes of persons, the envious, the conceited, the censorious, the quarrelsome, the spiritually proud, and the worldly; who, as they resist the grace, and, in various ways, transgress the will of God, may be said to be ὑπερηφ. as setting themselves against God, and strong as his enemies. On this whole portion of the Chapter up to the end of v. 11. see the elegant illustrations of Bp. Jebb Sacr. Lit. p. 251—257., who thus traces the connexion and moral gradations of the passage. First God is described as setting himself in battle-array against the proud, but holding out terms of peace, reconciliation, and favour, to the humble; whence the Apostle exhorts those whom he is addressing, humbly to enroll themselves under God, and firmly to keep their ranks. In the next words, "stand against the Devil" &c., the military metaphor is continued; after which it is dropt, and the moral meaning stands forth. It is shewn, how those who had newly enrolled themselves, here termed *sinners*, or transgressors, are to resist *the Devil*, namely, by *cleansing their hands*, i. e. abstaining from wicked actions: and how the *double-minded*, i. e. persons wavering between long-confirmed habits of evil, and incipient wishes to become good, are to "draw nigh to God;" namely, by "purifying their hearts," i. e. by acquiring an inward principle of goodness. But how is this to be attained? On the one hand, we cannot give it to *ourselves*: on the other hand, God will not grant it to lazy wishes, and half-formed resolutions. A preparatory process must take place, which the preventing grace of God is ever at hand to facilitate and prosper; the process, namely, of sincere repentance. Then are graphically described the workings of repentance. Of the two clauses ὁ γέλως—μετατραφήτω and καὶ ἡ χαρὰ εἰς κατ., the *former* represents the state of temporary sorrow, seeing being but an action of the feelings when excited, not a calm habitual temper of the mind and heart. This is most correctly opposed to laughter, also the temporary effect of temporary amusement. The *latter* describes not any thing external, or dependent in any degree on outward impressibility; but a disposition whose seat is the heart; dejection being a sense of sorrow mingled with shame, [and therefore expressed by *down-cast eyes*. Thus Thucyd. vii. 75. καὶ φοβούμενοι τὸν ἄρχοντα καὶ κατήφειαν αἰσχύνης πολλὴν ἐν] the daughter of contrition, and the parent of humility, most suitably opposed to the senseless *joy* of the transgressor; an inward habit, too, but of a character the most inconsistent with a Christian spirit. Moreover, the outward act of *weeping* corresponds with the outward *cleansing of hands*, just before; and in like manner, the toward feeling of dejection agrees with that inward *purification of heart* so lately and so forcibly enjoined. The concluding sentence ταπεινώθητε &c. happily terminates the moral process. The fruit of well attempered dejection is religious humiliation before God, with that the Apostle had commenced, and with this he concludes, assuring only the sure and certain result and reward of *humiliation*, so pursued and so attained.

10. Here the Apostle subjoins some motives for *consolation* amidst the deep sorrow and repentance to which they are called, namely, that it will, if it be real, heartfelt, and productive of true reformation, be the means of recommending them to the Divine forgiveness, and raising them to the Divine favour.

11, 12. Here the Apostle warns them against another evil disposition nearly allied to a quarrelsome and envious spirit, namely, that of censure and detraction, reminding them that such arrogant conscriptiousness was, in effect, censuring or condemning the Christian law, which forbids such a disposition. 1. by disparaging its prohibitions against detraction; 2. by sitting in judgment upon the terms of the law rather than pa-

ἀδελφοῦ, καὶ κρίνων τὸν ἀδελφὸν αὐτοῦ, καταλαλεῖ νόμου,
καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἶ ποιητὴς νόμου,
12 ἀλλὰ κριτής. Εἷς ἐστιν ὁ νομοθέτης ὁ δυνάμενος σῶσαι
καὶ ἀπολέσαι· σὺ τίς εἶ ὃς κρίνεις τὸν ἕτερον;
13 Ἄγε νῦν, οἱ λέγοντες· Σήμερον ἢ αὔριον πορευσώ-
μεθα εἰς τήνδε τὴν πόλιν, καὶ ποιήσομεν ἐκεῖ ἐνιαυτὸν
14 ἕνα, καὶ ἐμπορευσόμεθα, καὶ κερδήσομεν· οἵτινες οὐκ
ἐπίστασθε τὸ τῆς αὔριον· ποία γὰρ ἡ ζωὴ ὑμῶν; ἀτμὶς
γάρ ἐστιν ἡ πρὸς ὀλίγον φαινομένη, ἔπειτα δὲ ἀφανιζο-
15 μένη· ἀντὶ τοῦ λέγειν ὑμᾶς· Ἐὰν ὁ Κύριος θελήσῃ, καὶ
16 ζήσωμεν, καὶ ποιήσωμεν τοῦτο ἢ ἐκεῖνο· Νῦν δὲ καυχᾶσθε
ἐν ταῖς ἀλαζονείαις ὑμῶν· πᾶσα καύχησις τοιαύτη πονηρά
17 ἐστιν. Εἰδότι οὖν καλὸν ποιεῖν, καὶ μὴ ποιοῦντι, ἁμαρτία
αὐτῷ ἐστιν.

V. 1 Ἄγε νῦν, οἱ πλούσιοι, κλαύσατε ὀλολύζοντες ἐπὶ

[illegible]

[illegible] and by thus setting up as arbiters of the law usurping the office of law giver and judge. [illegible] the one who alone has the power of condemnation or acquittal, and of destruction, or giving salvation. By the rule we have understood the law of Moses (other, the Gospel, Rp. Ahrell) however thinks the argument is not restricted to either but as [illegible] Rom. [illegible] 2 [illegible] to be regard of moral obligation in the most general sense [illegible] and good will are essential, whether we be Jews, Christians, or even of the number of those who are a law unto themselves. And he cites from a Rabbinical writer [illegible] Schoettg. [illegible] Lebr., "Noli autem detrahit, qui non sunt [illegible] alterum."

13—16. The Apostle next proceeds to reprove and expose the worldly worldly worldly spirit, and unto [illegible] which were manifested by many in a similar way. (Scott.) Presuming too much on the present life, and not having a due regard to their own frailty and mortality, and especially dependence on the providence of God. "Age nunc" here to be a form of notice [illegible] 10, and above [illegible] Αἴρει [illegible] See the Lexicon. In [illegible] the Apostle represents the worldly minded person in particular as any or what [illegible] (the subject of [illegible]). The [illegible], however, is not [illegible]. There is an allusion to the commercial business in which almost a foreign Jew was engaged, and for the purpose of which they had to take long journeys to distant trading places, as Tyre, Alexandria, Antioch, Ephesus, Corinth, Rome, &c. [illegible] A certain (or an uncertain, but somewhat long) period.

14 οἵτινες—ἔρχεται] Literally "you who know not (i.e. through ye know not) the event of the morrow. Supply [illegible], or [illegible], i.e. whether you shall hold your property or be removed from all enjoyment of it by death, or hopeless sickness. See Prov. xxvii. 1, which passage the Apostle had here in mind, and with which I would compare Soph. Œd. Col. 607, "Ἐξοὶ [illegible] ὅστις ἐν ἀέρι θνατῶν [illegible]." In illustration of the Apostle's reason [illegible] "Life, alas, or how fleeting and frail, is your life! How short a span at the most!" Ἀτμὶς γὰρ ἐστιν, "Where it is a vapour, appear [illegible] for a short time and then vanishing away." The conclusion is that we ought not to [illegible] presumption necessary for so short a [illegible], but should rest entirely on the protection of that God on whom we wholly depend, and endeavour to work his [illegible].

15 ἀντὶ τοῦ λέγειν ὑμᾶς] These words are closely connected with [illegible] ἢ [illegible] (the clause with γὰρ—φαινομένη being parenthetical) and the sense is, "instead of saying as you ought." If the Lord please that we live, we must do so and so. Now even the Hebrew and expressions of Divine [illegible] are adduced by Wetst.) hence we may suppose, rather as common phrase and wants of course. See Note in Heb. [illegible].

16 νῦν δὲ καυχᾶσθε κ.τ.λ.] "Whereas now (or, as there now are) in the existing [illegible] ye insolently boast, or, ye rather glory in your boastful powers and plans. Boasting expressions are linked with the conception of the thing and anticipating the pleasure of it as if it were certain, ye [illegible] out other hopes."

17 εἰδότι οὖν—ἐστιν] This is a conclusion, anticipating the remark "Were I know this very well, yet he who offends against his better knowledge is guilty of an [illegible] crime." Luke xii. 47, John ix. 41, xv. 22, Heb. x. 26. There is reference [illegible] to all the sinning [illegible], or rather deed in the Heathenish custom of forming plans without referring their event to God. By "good" is meant that of acknowledging the providence of God.

4 V. 1—6. Many learned Commentators suppose this portion to be addressed to the unbelieving Jews among whom the Jewish Christians had undergone persecution, and of whom many were rich and yet [illegible]

ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις. 2 ὁ πλοῦτος
ὑμῶν σέσηπε, καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονε·
3 ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται, καὶ ὁ ἰὸς αὐτῶν
εἰς μαρτύριον ὑμῖν ἔσται, καὶ φάγεται τὰς σάρκας ὑμῶν
ὡς πῦρ· ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις. 4 ἰδοὺ, ὁ μισθὸς
τῶν ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν, ὁ ἀπεστερη-
μένος ἀφ' ὑμῶν, κράζει· καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ
ὦτα Κυρίου Σαβαὼθ εἰσεληλύθασιν. 5 ἐτρυφήσατε ἐπὶ τῆς

2 Mat. 6. 19, 20. c Isai. 1. 4. d Isai. 33. 14. e Jeremi. 50. 34. f Jeremi. 11. 20. g Jeremi. 20. 12. h Jeremi. 12. 3. i Jeremi. 25. 34.

miseries here adverted to are by those Commentators supposed to have been those in which the Jews, even in foreign countries, were involved together with those of Judea itself during the war with the Romans, and which the rich must have been especially exposed to suffer. It is, however, unlikely that these persons should here alone be addressed. And it is better, with Carpz., Rosenm., Scott, and others, to suppose what is here said to be meant to apply *also* to, if not intended solely for, those worldly nominal Christians censured at iv. 13—17., whose minds were wholly devoted to the honours and pleasures of this life. Thus the miseries here adverted to may, with the ancient and most modern Commentators, be taken at least to *include* with the evils before mentioned, such others as result from the abuse of riches, both in the world and in the next. See Carpz. and Rosenm.

2, 3. The imagery here is borrowed from the ancient prophets. Job xiii. 28. Ps. xxxix. 9. Isa. x. 16. xxvii. 11. xxx. 11.; and is used to designate the perishable nature of all earthly possessions. Whence it follows that they cannot profit, but rather, that "the rust of them," i.e. those treasures which have been amassed and suffered to rust and decay in useless hoards, instead of having been heightened by a liberal circulation, "will be a witness against you, and will eat your flesh as it were fire," i.e. will show that you have not properly employed them, and will consequently occasion severe misery and woe. (Holden.) This view of the sense is supported by the most learned Commentators. See Matt. viii. 4, 10, 16. It is well remarked by Bp. Jebb, that "the enumeration of the various kinds of wealth, is a poetical amplification, containing also a climax. Three kinds of wealth are intended; 1. stores of corn, wine, oil, &c. liable to putrefaction; 2. wardrobes of rich garments; among the ancients, and especially the oriental nations, a principal portion of their wealth, and proportionally the prey of the moth; (See Isa. lx. 6.) 3. treasures of gold and silver, liable to rust, or, at least, to change of colour.—Again, the *array* of the precious metals rising as a witness against avaricious hoarders, is a very noble personification: and the terror is heightened, when, in the next line, it becomes a fire that preys upon their vitals." From the Classical writers (See Rec. Syn.) it fully appears that gold and silver were especially subject to something like rust, possibly from having a greater proportion of alloy than that of modern times. In φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ, Pott supposes an image borrowed from the painful and deleterious effects of rust when rubbed into *raw flesh*, an apt designation of the present misery, and future woe unutterable and unending, which results from the abuse of riches or the amassing of them by unlawful methods. Yet there is, I conceive, also an allusion to the "fire that is not quenched," which not partly be alluded to in the next clause, θησαυρ. ἐν ἐσχ. ἡμ., with which, indeed, many ancient Commentators antient and modern construe the preceding words ὡς πῦρ, in the sense, 'you have as it were treasured up fire to consume you in the last days.' But there appears no reason to abandon the common construction, by which the words are taken with the preceding. As to the reasons urged against this by Dr Burton, that "it occasions a confusion of metaphor, of leaves *ἔθνα*, without Accusative," 'the leaves of no weight in a passage, like this, of Aeschylus or Pindaric subtlety, and the latter is easily without leave, since the Accus., by a common idiom, is included in the verb itself. As Dr Jebb well explains: 'Ye have laid up treasure for the "last days"—treasures! but of what kind? Let the last days tell—the days of the destruction of your nation.' St. Paul (Rom. ii. 5.) fully expresses what St James indignantly expresses, θησαυρίζετε ὑμῖν αὐτοῖς ὀργὴν ἐν ἡμέρᾳ ὀργῆς.

4. The Apostle proceeds to severely censure those who amassed riches by various acts, if not of dishonesty, yet of oppression to their labourers, detaining their wages, or stopping part in various pretexts. By a bold figure found in Lev. xix. 13. Deut. xxiv. 14, 15., Malachi iii. 5. and elsewhere, the withheld wages of the labourers are personified and said to call on God for vengeance. And here the passage of Malachi seems to have been especially had in view by the Apostle. Τῶν χωρῶν, 'fields.' A Hellenistic use. Τῶν θερ., 'those who have gathered in your harvest.' On the expression Κύριος Σαβαώθ see Note on Rom. ix. 29. By "entering the ears" is implied that they will be attended to.

5, 6. "By a comparison (observes Bp. Jebb) with the kindred passage of Malachi iii. 5. we perceive the propriety of this transition. We have the same luxurious profligacy, leading to the same terrible destruction, on which the hot of the Prophets expatiated, while denouncing "the great and terrible day of the Lord." Having censured their rapacity, he notes their luxuriously. On the term σπατάλη, see Note on 1 Tim. v. 6. Οἱ θεωρούμενοι—σφαγῇ the sense is, 'Ye have pampered yourselves in luxury as animals are fattened for slaughter,' having as the punishment in a day of slaughter, when they should be slain like cattle, an image frequent in the (sacred) writers. See Jeremi. xii. 3. Καρδίας, which Κυρίου may be rendered pro-

γῆς, καὶ ἐσπαταλήσατε· ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν
6 ἡμέρᾳ σφαγῆς. κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον· οὐκ
ἀντιτάσσεται ὑμῖν.

7 Μακροθυμήσατε οὖν, ἀδελφοὶ, ἕως τῆς παρουσίας τοῦ [illegible]
Κυρίου. ἰδοὺ, ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς
γῆς, μακροθυμῶν ἐπ᾽ αὐτῷ, ἕως ἂν λάβῃ ὑετὸν πρώϊμον καὶ
8 ὄψιμον. μακροθυμήσατε καὶ ὑμεῖς, στηρίξατε τὰς καρδίας
9 ὑμῶν, ὅτι ἡ παρουσία τοῦ Κυρίου ἤγγικε. Μὴ στενάζετε [illegible]
κατ᾽ ἀλλήλων, ἀδελφοὶ, ἵνα μὴ [κατα]κριθῆτε· ἰδοὺ, ὁ κρι-
10 τὴς πρὸ τῶν θυρῶν ἕστηκεν. Ὑπόδειγμα λάβετε τῆς [illegible]
κακοπαθείας, ἀδελφοί μου, καὶ τῆς μακροθυμίας, τοὺς προ- [illegible]
11 φήτας, οἳ ἐλάλησαν τῷ ὀνόματι Κυρίου. ἰδοὺ, μακαρίζομεν [illegible]
τοὺς ὑπομένοντας. τὴν ὑπομονὴν Ἰὼβ ἠκούσατε, καὶ τὸ [illegible]
τέλος Κυρίου εἴδετε· ὅτι πολύσπλαγχνός ἐστιν ὁ Κύριος [illegible]

6. κατεδικάσατε — ὑμῖν.] To the cruelty and [illegible] mentioned the Apostle [illegible] and that [illegible]. The expressions κατεδ. and ἐφονεύσ. may be understood of persecution even to condemnation or death; which is the view of the [illegible] adopted by most Expositors. See Pott. Others, however, and among the rest Benson, Abp. Newc., Bp. Mant., and Bp. Jebb, not without reason take τὸν δίκαιον [illegible] as here. Bp. Jebb remarks that "the dependence of [illegible] would be far more [illegible], and the [illegible] would [illegible]. On the other supposition than that the passage was meant of the condemnation of our Saviour, [illegible] would hardly have been employed." [illegible] as in ver. 4 and 14, [illegible] as the murder of our Lord was the great national transgression of the Jews, and [illegible] St. James as the [illegible] considered [illegible] by the [illegible].

The οὐκ ἀντιτάσσεται [illegible] take [illegible] that [illegible] and Bp. Middl. has justly [illegible] that [illegible] Christ, called [illegible], and that the sense [illegible] "the Saviour opposes not your persecutions, but leaves you a prey to the [illegible]; [illegible] against you, you less secure, you [illegible] the [illegible] to punish his murderers; but wait: the time of [illegible] will come: the day of vengeance is at hand."

7. Here the Apostle turns to the Christian converts suffering under their oppression, and exhorts them to patience, to endure the [illegible] inflicted on them, seeing that the advent of the Lord Jesus Christ approaches. This he continues and illustrates by the example of the husbandman, and by that held out to them in the suffering Prophets, and Job. [illegible] has a [illegible] patiently endure, and patiently wait for. By the παρουσία [illegible] the [illegible] the [illegible]. [illegible] Justin [illegible]. By the παρουσία [illegible] here [illegible] understand the advent of our Lord at the destruction of Jerusalem and of the Jewish polity; others, his final advent to judgment; which latter view is [illegible] supported by Bp. Horsley in a sermon on this verse. Yet there is much to urge in favour of the former view. Perhaps indeed both may be comprehended. And certain it is that the two events were in the minds of the Jews closely associated.

9. μὴ στενάζετε κατ᾽ ἀλλ.] Render: "Do not murmur [illegible] against each other." [illegible] and [illegible] See Matt. [illegible].

10. ὑπόδειγμα.] On the force of this word see Note at Joh. xiii. 15. [illegible] rather the word here [illegible]. On the [illegible] of the Prophets see Heb. xi. 33 seqq. The [illegible] is meant to show their high dignity and point the argument, [illegible] If they [illegible] ye.

11. μακαρίζομεν] "we pronounce them blessed," agreeably to Christ's words, Matt. v. 11 & 12. [illegible] who bear with patience the trials appointed for them by God. See Matt. xxiv. 13. [illegible] "the happy end which the Lord put to his sufferings" [illegible] to Job xlii. 12, where the [illegible] answers to the [illegible] here. [illegible] from the Scriptural and Classical writers. The [illegible] I would take for [illegible], because [illegible] the Pesh. Syr.

καὶ ὀμνύοντα. Πρὸ πάντων δέ, ἀδελφοί μου, μὴ ὀμνύετε 12
μήτε τὸν οὐρανὸν μήτε τὴν γῆν μήτε ἄλλον τινὰ ὅρκον
ἤτω δὲ ὑμῶν τὸ ναί, ναί, καὶ τὸ οὔ, οὔ· ἵνα μὴ ὑπὸ κρίσιν
πέσητε. Κακοπαθεῖ τις ἐν ὑμῖν; προσευχέσθω· εὐθυμεῖ 13
τις; ψαλλέτω. Ἀσθενεῖ τις ἐν ὑμῖν, προσκαλεσάσθω τοὺς 14
πρεσβυτέρους τῆς ἐκκλησίας· καὶ προσευξάσθωσαν ἐπ' αὐτὸν
ἀλείψαντες αὐτὸν ἔλαιον ἐν τῷ ὀνόματι τοῦ Κυρίου. καὶ ἡ 15

12. μὴ ὀμνύετε] Dr. Sanderson and Abp. Newc. suppose the oaths here meant are oaths uttered under impatience, and from great provocation. But though these may, from what precedes, have been uppermost in the Apostle's mind; yet there can be no doubt (especially from the solemn formula (πρὸ πάντων) that he speaks generally, of all oaths used in common conversation; for such swearing, we have reason to think, was a common vice among the Jews. That the expression can mean no more, and not extend to judicial swearing, all the best Commentators are agreed. And indeed our Saviour's words, Matt. v. 34—37. (which were, no doubt, in the mind of the Apostle) will permit no other interpretation. Ἤτω ὑμῶν τὸ ναὶ—οὔ seem to have been a proverbial expression to denote simple affirmation or negation, repeated if need be, but unaccompanied with oaths. Ὑπὸ κρίσιν πέσω, for εἰς κρίσιν ἐμπίπτειν, which phrase occurs in Justin, xxiii. 19. Κρίσις for κατάκρισις, or ποίνη, for taking the Lord's name in vain.

13—18. Here the Apostle adverts to other trials of patience and magnanimity, namely those under calamity or affliction, pointing out the best means of enduring or mastering the evils. And first he extends the use of prayer as the best balm for the wounds of affliction and the most effectual preservative against the temptations of prosperity. By ψαλλέτω it is not meant that cheerfulness is always to be expressed by singing of Psalms. See Notes on 1 Cor. xiv. 15. Eph. v. 19. Col. iii. 16.; but that they are to adapt their devotions to their present frame of mind and external circumstances. In the former case, it should be *prayer*, in the latter, *thanksgiving* for past and present blessings, with prayer for future ones, and for grace to withstand temptation.

14. τοὺς πρεσβ. τ. ἐκκ.] Expositors are not agreed whether this expression denotes the *elders*, or the ministers, of the church. See Note on 1 Tim. v. 17. The former is probably the true sense. See Scott. The *defence* must, from the context, be understood of more extraordinary, especially if, as is, with reason, generally supposed, this and the next verse relate to the miraculous gifts of healing, which were vouchsafed to some in the Apostolic age. See Deyling, Wolf, and Benson. The words ἐν τῷ ὀνόμ. are by some united with προσευξ. κ. τ. λ., by others, with ἀλείψ. αὐτὸν ἔλ. It should seem that they belong to *both*, since the whole was done in dependence on the aid of God, solemnly invoked in prayer. That oil (especially the generous oil of the East) is highly salutary in various disorders, will not prove that it is here ordered as a *natural remedy*, *for from the Gospels* (See Mark vi. 13.) we learn *that this (which was a general remedy among the Jews)* was used by the disciples even in connection with miraculous power. Nay our Lord himself condescended to employ certain media in working miracles. In the case of these presbyters, as in that of the *Apostles*, the oil may have been only used as *symbolical* of the cure to be effected by the Divine means. Upon the whole, it involves, I apprehend, the *least difficulty* to suppose that by the healing in question is meant *preternatural* healing, otherwise the strong expressions ἐὰν τὰς ἁμαρτίας πεποιηκὼς ἄφεθ. and others, must be taken with such a limitation as, in the present context, would involve considerable harshness. There can be little doubt, however, that in the *next generation* the thing became (what most sacred Commentators suppose it) a *solemn religious ceremony* comprehending a *symbolical rite*, the use of which seems to promise the blessings prayed for, in far as consistent with the plans of Divine providence. Of course, the ἐὰν ἡ εὐχὴ τῆς πίστεως would, in that case, bear a very different sense. *Then* it may be explained, with Mr. Holden, "the prayer which proceedeth from that faith to which God granted the power of working miracles, Acts iii. 16. Rom. xii. 3. 1 Cor. xii. 9. xiii. 2.; or, the prayer offered up by those who have that faith to which God has vouchsafed the gift of healing. In this view, the sins which it is promised shall be forgiven, are supposed to be those of which the disorders in question were a temporal and judicial punishment. See Matt. viii. 17. xii. 28 and Joh. v. 14. 1 Cor. xi. 30. seq. This, it must be confessed, is not a little harsh; and the expression seems to require the limitation of, "of the sins to heartily repented of, and of a *God-good persuasion*." When Mr. Holden speaks of "the fact that restoration to health always followed his question so, I think, not borne out by any sufficient proof. See the judicious note of Mr. Scott, who acutely observes "It cannot be supposed, that these miraculous cures could be performed at all times; but there must have been some impression on the mind of the person who wrought the miracle, and a positive exercise of faith for that purpose." There may possibly some cases in which the means adverted to only *tended* to recovery and forgiveness, did not produce them; and therefore as to the question before us the maxim "in medio tutissimus ibis" may be used with advantage. One thing is sufficiently plain, that the Romish practice of *Extreme Unction* is quite unjustifiable, being used under circumstances widely different. It was, as Scott and Holden observe, about thus to found a *perpetual ordinance* on a practice which was extraordinary and miraculous; and as the miraculous gifts of healing have long ceased, the symbolical ceremony of anointing with oil ought not to be retained.

σὺν τῇ πίστει σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν
ὁ Κύριος· κἂν ἁμαρτίας ᾖ πεποιηκώς, ἀφεθήσεται αὐτῷ.
16 Ἐξομολογεῖσθε ἀλλήλοις τὰ παραπτώματα, καὶ εὔχεσθε
ὑπὲρ ἀλλήλων, ὅπως ἰαθῆτε. πολὺ ἰσχύει δέησις δικαίου
17 ἐνεργουμένη. [c]Ἠλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ [c] 1 Kings 17. 1. & 18. 42. Luke 4. 25.
προσευχῇ προσηύξατο τοῦ μὴ βρέξαι· καὶ οὐκ ἔβρεξεν
18 ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ. [d]καὶ πάλιν [d] Acts 14. 18. & 1 Kings 18. 41. &c.
προσηύξατο, καὶ ὁ οὐρανὸς ὑετὸν ἔδωκε, καὶ ἡ γῆ ἐβλά-
στησε τὸν καρπὸν αὐτῆς.
19 [e]Ἀδελφοί, ἐάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας, [e] Matt. 18. 15.
20 καὶ ἐπιστρέψῃ τὶς αὐτόν, [f]γινωσκέτω ὅτι ὁ ἐπιστρέψας [f] Prov. 10. 12.
ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν ἐκ θανάτου, [g] Rom. 4. 8.
καὶ καλύψει πλῆθος ἁμαρτιῶν.

16. ἐξομολογεῖσθε—ἐνεργουμένη.] There has been some doubt as to the sense of this verse, and that chiefly from difference of opinion as to the *occasion*. Some regard this as a frank exhortation, unconnected with the preceding context, and enjoining a mutual confession of faults or injuries, and a mutual supplication to God for spiritual health. But to assign this figurative sense to ἰαθῆτε in the *present* context, is very harsh. And most Expositors, with reason, connect this exhortation with what precedes, understanding the injunction to refer only to cases of dangerous sickness, and when the confession and reconciliation in question would materially tend to promote recovery of the sick person. The "prayer" here mentioned seems intended chiefly of the injured person, who should not only forgive, but pray for his injurer, if penitent, though it may be understood generally of all other prayers for the recovery and pardon of sins of the sick person, except those mentioned at vv. 14 & 15. Of course, this passage will by no means support the Romish practice of *auricular confession*, especially to a priest; for the confession in the present case is supposed to be made to the injured person, in order to be forgiven.

Then, to encourage the use of prayers for the sick not only from the Ministers, but from Christians in general, the Apostle adds the assurance πολὺ—*ἐνεργουμένη*, namely, that the earnest energetic prayers of the righteous have great efficacy: Some eminent Commentators, indeed, explain ἐνεργ. 'inwrought by the Spirit.' But, as has been before observed, that signification of the word is not founded on any certain proof; and it is here unsuitable to the context.

17, 18. This efficacy the Apostle now exemplifies by the case of Elijah. See Note on Lu. iv. 25. Ὁμοιοπαθής, 'a mere man, subject to the frailties of men.' See Note on Acts xiv 15. Προσευχῇ προσηύξ., i.e. prayed fervently. A Hebraism. This, indeed, is not expressly said in the history in question, 1 Kings xviii. 1.; but it is *implied*. Τῆς γῆς. This is by most recent Commentators referred to Palestine only. The apparent discrepancy as to the duration of the drought between the account and that of the O.T. has been removed in the Note at Lu. iv. 25.

19, 20. To the injunctions to mutual confession, forgiveness, and prayer for each other, the Apostle now subjoins another, to mutually co-operate in correcting each other's errors in the doctrines, or failures in the practice of Christianity. For that τῆς ἀλήθ. may be used of right practice, is certain from Is. iii. 21., and many other passages and that this sense must be included, is probable both from what precedes, and from the words ἁμαρτωλὸν and ὁδοῦ. The use of the term ἀλήθ., however, in conjunction with the others, shows that error in doctrine is also intended. Σώσει ψυχὴν, 'he will be the means of saving.' Θανάτου, i.e. death spiritual and eternal.

— καὶ καλύψει πλῆθος ἁμ.] Expositors are not agreed whether this is to be understood of the covering the sins of the *converter*, or of the *converted*. The former interpretation is espoused by Origen and several Latin Fathers, and, of the moderns, by Hamm., Whitby, Wells, Pyle, Atterbury, and Doddr.; the latter, by Grot., Vorst., Est., Bp. Hall, Wolf, Benson, Sharlock, Rosenm., Macknight, Newc., Pott, Scott, and almost all recent Commentators. "They argue (to use the words of Mr. Slade) that it seems hardly consonant with the language and doctrines of the Gospel, that any sin should be forgiven, if it be unrepented, or persisted in; and if it be repented and forsaken, it will be pardoned *without* the meritorious act here mentioned." Indeed, the context requires the latter interpretation, the high antiquity of which appears from its having been adopted by the Peshito Syr. We are, however, only to understand that the good offices of the reformer will powerfully tend to procure the forgiveness of sins and final salvation of the penitent sinner, as *conversion* does not necessarily imply *final perseverance*, and therefore cannot *ensure* salvation. So at 1 Pet. iv. 8. καλύπτει is to be understood, not of the person who has the love, or charity, but of him who is the object of it.

ΠΕΤΡΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΠΡΩΤΗ.

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1 Joh. 7. 33. Act 8. 1, 4. Jas. 1. 1.

I. [1] ἸΠΕΤΡΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, ἐκλεκτοῖς 1
παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας,
m Rom. 1. 7. ver. 3. 20. 1 Cor. 1. 3. Gal. 1. 3. Eph. 1. 2. Heb. 12. 24. 2 Pet. 1. 2. Judes 2. n Joh. 3. 3, 5. Rom. 6. 20. 1 Cor. 15. 20. 2 Cor. 1. 3. Eph. 1. 3. Jac. 1. 18. o Col. 1. 5. 2 Thes. 1. 3.
Ἀσίας, καὶ Βιθυνίας, [m] κατὰ πρόγνωσιν Θεοῦ πατρὸς, ἐν 2
ἁγιασμῷ πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰη-
σοῦ Χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.
[n] Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰη- 3
σοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας
ἡμᾶς εἰς ἐλπίδα ζῶσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ
νεκρῶν, [o] εἰς κληρονομίαν ἄφθαρτον καὶ ἀμίαντον καὶ ἀμά- 4
ραντον, τετηρημένην ἐν οὐρανοῖς εἰς ἡμᾶς, τοὺς ἐν δυνάμει 5
Θεοῦ φρουρουμένους διὰ πίστεως εἰς σωτηρίαν, ἑτοίμην ἀπο-

The authenticity, and consequently canonical authority, of this Epistle has never been disputed. On the *time* when, and the *place* where it was written, nothing certain can be pronounced. Indeed, of the history of St. Peter's life subsequent to his being at Antioch, A. D. 46., we know nothing from the N. T. That he suffered martyrdom at Rome, at the close of the reign of Nero, about 67 or 68, we learn from the early Ecclesiastical Historians; and that his remains were deposited at Rome, we have the same testimony, to which I would add that of Procopius Hist. p. 195. 10. But though the time when this Epistle was written cannot be fixed, yet, from some allusions in it to the troubles in Judæa, it is supposed to have been not long before the death of the Apostle. With respect to the *place* where it was written, the determination of that point is closely connected with the interpretation of the word *Βαβυλῶνι* at Ch. v. 13., where see Note. As to the *persons* to whom it was addressed, that is also a matter of uncertainty. They were probably the Christians dispersed through various parts of Asia Minor, partly *Jews* and partly *Gentiles*, to the former of whom the expression *παρεπιδήμοις διασπορᾶς* seems to refer, and that at v. 14. to the latter. With respect to the *matter* contained in this Epistle, it bears a close affinity to that of the Epistle of St. James in scope and argument, adverting to the persecutions to which the Christians were exposed, and exhorting to patience and resignation, perseverance in the true faith, and the practice of the relative duties. *The Epistle* bears all the marks of a fervent and *most devout* spirit. The style is somewhat irregular, the mind of the writer being solely intent on delivering the truths of the Gospel; but is united with peculiar dignity, energy, and authority of manner; occasionally rising into the sublime, and never sinking below what might be expected from one of the chief of the Apostles.

C. I. 1. *ἐκλεκτοῖς*] i. e. elected to the privileges of the Gospel. See Rom. viii. 33. *Παρεπιδήμοις διασπορᾶς*, 'the Christians who sojourn in the different countries where the Jews are dispersed.' See the Introduction. On the term *διασπορα* see Note on Joh. vii. 35.

2. *κατὰ πρόγνωσιν Θεοῦ*] See Acts ii. 23. Rom. viii. 28. seq. Eph. i. 5. The phrase is to be referred, by transposition, to *ἐκλ.* preceding. *Ἐν ἁγιασμῷ πν.*, 'by the sanctification or sanctifying influences of the Spirit.' *Εἰς ὑπακοὴν*, i.e. in order that they should obey the Gospel. *Καὶ [εἰς] ῥαντισμὸν αἵμ. Ἰ. Χ.*, 'and that they should be purified from sin by the sprinkling of the blood of Christ,' in opposition to that of the Mosaic law. See Hebr. xii. 24. and compare Eph. i. 4. *Χάρις* &c. Compare Rom. i. 7. and 1 Cor. i. 3.

3—5. The Apostle opens his subject by calling on his readers to join with him in blessing the God and Father of our Lord Jesus Christ for His mercy and grace. He reminds them of the happy immortality set before them in the Gospel, and which they would obtain, if they continued true to their Christian profession. This paves the way for the mention, at v. 6., of trials and persecutions. *Ὁ ἀναγ.*, namely, by converting us to Christianity; whereby men were placed in a new state, had new duties, and new hopes. That this is the sense, is proved (in

6 καλυφθῆναι ἐν καιρῷ ἐσχάτῳ· ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον
7 ἄρτι, εἰ δέον ἐστὶ, λυπηθέντες ἐν ποικίλοις πειρασμοῖς, ἵνα
τὸ δοκίμιον ὑμῶν τῆς πίστεως, πολὺ τιμιώτερον χρυσίου τοῦ
ἀπολλυμένου, διὰ πυρὸς δὲ δοκιμαζομένου, εὑρεθῇ εἰς ἔπαινον
καὶ τιμὴν καὶ δόξαν, ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ·
8 ὃν οὐκ εἰδότες ἀγαπᾶτε, εἰς ὃν, ἄρτι μὴ ὁρῶντες, πιστεύοντες
δὲ, ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῃ,
9 κομιζόμενοι τὸ τέλος τῆς πίστεως ὑμῶν, σωτηρίαν ψυχῶν·
10 περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηρεύνησαν προφῆται οἱ
11 περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες, ἐρευνῶντες εἰς
τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ,
προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα, καὶ τὰς μετὰ

[illegible]

opposition to the notion of mere present [illegible] by a kindred passage of [illegible] 5 [illegible] Ζῶσαν for ζωοποιοῦσαν [illegible] to the life and incorruptible [illegible] brought to light by the Gospel. [illegible] This hope was [illegible] by Christ's resurrection, inasmuch as that showed the possibility of our own resurrection, and as being a proof and pledge thereof, and a sure [illegible] confirmation of the truth of the Christian religion. [illegible] the glory of that hope, [illegible] and [illegible] which so much disturb all human happiness and [illegible] in this world [illegible] good. Ἀμάραντον, 'unfading,' because, as [illegible] remarks, it never grows old [illegible] and its pleasures never become cloyed by enjoyment. [illegible] See Col. i. 5. 2 Tim. iv. 8.

5. Τοὺς — σωτηρίαν. 'For you who are preserved and guarded by the powerful protection of God (who can give us all the security we hope for) through faith, i.e. through the profession of the Gospel by which ye obtain it, or as some explain it, [illegible] of faith in the Gospel.' Ἑτοίμην ἀποκαλυφθῆναι, 'destined to be revealed and imparted.' Ἐν καιρῷ ἐσχάτῳ, i.e. under the Gospel dispensation, or rather at the consummation of all things at the general judgment.

6. Ἐν ᾧ ἀγαλλιᾶσθε — πειρασμοῖς] 'in which [circumstances] [illegible] of being kept by the power of God and hope of his salvation) ye greatly rejoice,' or, [illegible] observing that 'the whole seems to be an exhortation, only momentarily suspended [illegible] of the [illegible] which the prophets had to understand what the Spirit of Christ speaking by them did signify when it testified beforehand the sufferings of Christ, and the glory that should follow.' [illegible] it must be, viz. from circumstances. The sense of the passage is, 'Though [illegible] now for a time, ye suffer under various afflictions inflicted on you by the unbelieving Jews and Gentiles.'

7. ἵνα τὸ δοκίμιον — Χριστοῦ] The sense is, 'that the trial of your faith (by affliction), being much more precious than that of gold which is tried in the fire, [or the sincerity of your faith, tried by afflictions,] may be found [to praise] unto praise &c.' The Apostle [illegible] which tried the Christians were really of much more value than gold, which is tried in the fire. Gold [illegible] at the same time [illegible] afterwards perishes; the Christians are not only purified by the trial, but attain finally to the happiness of heaven.' On the expression [illegible] see Note on [illegible] and on [illegible] see Note at [illegible] at the revelation of Jesus Christ in the final judgment.

8. Ὃν οὐκ εἰδότες, 'though not having seen [in the flesh] on earth.' [illegible] The ground of that trust, and [illegible] by anticipation is expressed in the [illegible] which [illegible] is supposed to be an [illegible] metaphor. By the [illegible] a hoped, but an exulting and [illegible] joyful one. Such appears to be the most correct exposition of the sense.

10. Περὶ ἧς — προφητεύσαντες.] The sense is, 'Concerning which salvation and its nature the Prophets [illegible] examined and diligently inquired after, [the Prophets, I say,] who prophesied of the grace which was to come unto you.' Ἐξεζήτησαν, 'sought out.' 'The prophets (says Rosenm.) knew that some [illegible] good was reserved for our [illegible] but the exact nature [illegible] and the [illegible] They prophesied of the blessings whereof we are partakers, though [illegible] shadowed under types and figures.'

11. Ἐρευνῶντες εἰς τίνα — δόξας] The sense seems to be, 'investigating at what particular time, and what sort of one, (whether of national prosperity or of adversity) that would happen, when the Holy Spirit within them, given by Christ, has showed to them, signifying what Christ should suffer, and the glory to which he should be exalted.' The Apostle is supposed to have had in view Dan. ix. 24. sq. As to the [illegible] The δόξας has reference to his resurrection, ascension, and final [illegible]

ταῦτα δόξας· [12] οἷς ἀπεκαλύφθη, ὅτι οὐχ ἑαυτοῖς, ἡμῖν δὲ διηκόνουν αὐτά, ἃ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς ἐν Πνεύματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι. [13] Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν, νήφοντες, τελείως ἐλπίσατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ· [14] ὡς τέκνα ὑπακοῆς, μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις· [15] ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον, καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε· [16] διότι γέγραπται· Ἅγιοι γένεσθε, ὅτι ἐγὼ ἅγιός εἰμι. [17] καὶ εἰ Πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήπτως κρίνοντα κατὰ τὸ ἑκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε· [18] εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου, [19] ἀλλὰ τιμίῳ αἵματι, ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου, Χριστοῦ, [20] προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ' ἐσχάτου τῶν

a Luke 10. 23. Acts 2. 4. Eph. 3. 10. Matt. 11. 12, 13. b Luke 12. 35. c ver. 21. 36. Rom. 13. 12. Eph. 6. 14. d 1 Thess. 5. 8. e Acts 17. 30. f Lev. 11. 44. or 19. 2. or 20. 7. g Luke 1. 74. 75. h 2 Cor. 7. 1. i Lev. 11. 44. or 19. 2. or 20. 7. k Deut. 10. 17. l Prov. 24. 7. Job. 34. 19. Acts 10. 34. 35. Rom. 2. 11. Gal. 2. 6. m 2 Cor. 5. 6. or 7. 1. Eph. 4. 8. Gal. 3. 4. Col. 2. 20. Philipp. 2. 12. Heb. 11. 13. n 1 Cor. 6. 20. or 7. 23. 4 Joh. 1. 29. 36. Acts 20. 28. 1 Cor. 5. 7. Heb. 9. 12, 14. 1 Joh. 1. 7. Apoc. 1. 5. or 5. 9. o Acts 2. 24. Rom. 2. 24. or 14. 24. Eph. 1. 2. or 2. 2. Col. 4. 4. Col. 1. 26. 2 Tim. 1. 9. Tit. 1. 2. Heb. 1. 2. Apoc. 13. 8.

12. οἷς ἀπεκαλύφθη—ἄγγελοι παρακύψαι] 'To which [in consequence of their anxious inquiry] it was revealed, that not for their own benefit, or with relation to themselves, but for us, and to us, they were made ministers of announcing these things unto us, [these things, I say] which now have been [plainly] revealed to you by them who have preached the Gospel to you, by the influence and assistance of the Holy Spirit sent from heaven; [things, I say] over which the angels bend with admiration, and delight to look into.' Of this peculiar sense of διακονεῖν an example is cited by Rosenm. from Joseph. Ant. vi. 13. τοῦτο δὲ τῶν παρόντων διακονουμένων πρὸς τὸν Νάβαλον. By the ἃ are meant all the wonderful things above mentioned, before they took place not thoroughly known to the *Angels*, but now surveyed and contemplated with wonder and delight. In παρακ. (on which term see Note at James i. 25.) there is supposed to be an allusion to the *Cherubim* which were represented as bending over the Ark of the covenant.

13. On the above impressive representation of the glorious and blessings of the Gospel, the Apostle now founds some urgent exhortations to a holy life, suitable to such high privileges and promises. The metaphor in ἀναζωσ. (in which, as Rosenm. says, there is a blending of the image of the thing with the thing expressed by the image) is derived from the Oriental custom of girding the long flowing robes about the loins on engaging in any active exertion. The sense therefore simply is, 'engage with activity in working out your salvation.' On νήφ. see 1 Thess. v. 6. and 2 Tim. iv. 5. Τελείως is by some taken for εἰς τέλος; by others explained *constantly*, or *entirely*; which two significations may be united. Φερομένην &c., 'which is *brought* or *offered* to you by the revelation of *Christ*,' or, 'which is to be conferred on you at' &c.

14. μὴ συσχημ.] See Note at Rom. xii. 2. and compare iv. 2. 'Ἐν τῇ ἀγνοίᾳ, for ἐν τῷ χρόνῳ τῆς ἀγνοίας at Acts xvii. 3., i. e. before they had been enlightened by the Gospel.

15. τὸν καλέσαντα] scil. Θεόν. See Gal. v. 8. τοῦ καλοῦντος ὑμᾶς.

17. καὶ εἰ Πατέρα—ἀναστράφ.] A sound argument for a virtuous life, derived from the Divine goodness and justice. Καί, *porro*, and further. Εἰ, for διότι, *since*. Πατέρα ἐπικ. &c. 'ye worship as a father Him who impartially judgeth according to every one's works, showing no preference to Jews over Gentiles. Compare a similar sentiment at Acts x. 34. On ἀναστρ. see 2 Cor. i. 12. Eph. ii. 3. Παροικία, sojourn. See Heb. xi. 13. 'Εν φόβῳ, for μετὰ φόβου in Phil. ii. 12.

18—21. εἰδότες ὅτι—πιστοὺς.] 'knowing [as ye do] and bearing in mind, that ye were not, by corruptible things, [however precious] as gold and silver, liberated from your vain and foolish manner of life, received from your forefathers.' Ματαίας, vicious, as Tit. iii. 9. and μεταιόνητα at Eph. iv. 17. and Ps. xiii. 11. Ἐκ πατροπαρ. alluding both to idolatry and to the vice which it brought with it. In ἐλυτρώθητε and τιμίῳ αἵματι there is a strong reference to the work of atonement effected by the sacrifice of Christ. And in ἀμώμου and ἄσπ., there is an allusion to the *perfection* required in the victim under the law, which typified the great sacrifice of Christ, with reference either to the paschal lamb, or to the lamb which was daily sacrificed for the sins of the people. The six may be rendered 'as being.' The sense of vv. 20, 21. may be thus expressed: 'Of that Christ, I say, who was ordained, or destined to this work of liberation and redemption before the creation of the world, but made his appearance in these latter times for your sakes, who, by him and his preaching, trust in God that raised him from the dead and glorified him, so that your faith and hope is

21 χρόνων δὲ ὑμᾶς [f]τοὺς δι' αὐτοῦ πιστεύοντας εἰς Θεόν, τὸν
ἐγείραντα αὐτὸν ἐκ νεκρῶν, καὶ δόξαν αὐτῷ δόντα· ὥστε
22 τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεόν. [g]Τὰς ψυχὰς
ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας διὰ πνεύματος
εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ καθαρᾶς καρδίας ἀλλήλους
23 ἀγαπήσατε ἐκτενῶς· [h]ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρ-
τῆς, ἀλλὰ ἀφθάρτου, διὰ λόγου ζῶντος Θεοῦ καὶ μένοντος
24 εἰς τὸν αἰῶνα. [i]διότι πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα
δόξα ἀνθρώπου ὡς ἄνθος χόρτου. ἐξηράνθη ὁ χόρ-
25 τος, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε· τὸ δὲ ῥῆμα Κυ-
ρίου μένει εἰς τὸν αἰῶνα. τοῦτο δέ ἐστι τὸ ῥῆμα τὸ
1 εὐαγγελισθὲν εἰς ὑμᾶς. II. [k]Ἀποθέμενοι οὖν πᾶσαν κα-
κίαν καὶ πάντα δόλον καὶ ὑποκρίσεις καὶ φθόνους, καὶ πάσας
2 καταλαλιάς, ὡς ἀρτιγέννητα βρέφη τὸ λογικὸν ἄδολον γάλα
3 ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε· [l]εἴπερ ἐγεύσασθε ὅτι
χρηστὸς ὁ Κύριος.
4 [m]Πρὸς ὃν προσερχόμενοι, λίθον ζῶντα, ὑπὸ ἀνθρώπων
μὲν ἀποδεδοκιμασμένον, παρὰ δὲ Θεῷ ἐκλεκτὸν, ἔν-
5 τιμον, [n]καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε, οἶκος πνευ-
ματικὸς, ἱεράτευμα ἅγιον, ἀνενέγκαι πνευματικὰς θυσίας εὐ-

f Act. 2. 22. Philipp. 2. 9.
g Act. 15. 9. Rom. 15. 16. Eph. 4. 2. 1 Tim. 1. 5. Heb. 12. 1. Jaf. 2. 17.
h Joh. 1. 13. c 3. 3, 5. Jac. 1. 18. 1 Joh. 3. 9.
i Psal. 103. 15. k 102. 18. Ecc. 14. 18. Eze. 46. 6. 1 Cor. 7. 31. Jac. 1. 10. c 4. 14. 1 Joh. 2. 17.
l Matt. 16. 3.
m Rom. 6. 4. 1 Cor. 14. 26. Eph. 4. 22, 24. Col. 3. 8. Heb. 12. 1. 1 Pet. 2. 9.
n Psal. 118. 22. Eph. 2. 20.
o Exo. 19. 6. c 40. 21. Rom. 14. 6. Mal. 1. 11.

Rom. 16. 1. Eph. 2. 21, 22. Philipp. 4. 18. Heb. 3. 6. c 12. 28. c 13. 15. Apoc. 1. 6. c 5. 10.

[repented] in God.' Προεγν. signifies fore-ordained or decreed, as in Rom. viii. 29., where the word is joined with προορίζειν. Of this sense the most apposite example I have noted is Thucyd. ii. 64. fin. On ἐσχ. τῶν χρόνων, see Heb. i. 1. and Note. Ὑμᾶς, i.e. you and all Christians. Τὴν πίστιν. The word here denotes faith and trust. The clause may be thus paraphrased, with Benson and Rosenm. 'in vain do your countrymen charge you with defection from God, for your very faith and hope in Christ tend to that God of whom they profess to be worshippers.'

22. τὰς ψυχὰς ὑμῶν ἡγνικότες &c.] to the above exhortation to holiness the Apostle subjoins another to charity. The sense is: 'Wherefore having purified your hearts by your embracing of and obedience to the true doctrine (the Gospel) so far as to bear a sincere love to your Christian brethren, see that ye [continue to] love each other with a pure heart, and ardently.' The words διὰ πν. are in several MSS. not found. But they were evidently omitted ex emendatione, as seeming to overload the sense. Yet they were, doubtless, inserted by the Apostle to inculcate the important doctrine of the influence of the Holy Spirit, both in the promulgation of the Gospel, and in its operation on the hearts of believers unto sanctification. Εἰν καθ. καρδίας is taken as at 1 Tim. i. 5. I would compare Æschyl. Eum. 282. ἀφ' ἁγνοῦ στόματος.

23. ἀναγεγεν.] 'since ye are born again,' viz. by conversion. The best comment on this is a similar passage at James i. 18. Μένοντος εἰς τὸν αἰῶνα may be referred either to "God" (with Grot. and Elsn., who cite Dan. vi. 26. αὐτὸς ἐστι Θεὸς [ὢν καὶ μένων]) or to λόγου, i.e. the Gospel, and this latter method, which is adopted by Pisc., Vorst., Wolf, and almost all recent Commentators, is more agreeable to the propriety of language and the context, especially the succeeding citation.

24, 25. In confirmation of the above is here adduced a quotation (by application) of the words of Isa. xl. 6—8., which passage is regarded by the best Commentators as prophetical of the eternal duration of the truths of the Gospel. The Apostle, too, intimates that the carnal ordinances of the Jews would soon be done away, whereas the Gospel dispensation would continue for ever. Τὸ δὲ ῥῆμα—αἰῶνα. Paraphrase, 'But the word of the Lord is invariably true, always efficacious, and tending to eternal life and happiness.' Τοῦτο δὲ—εἰς ὑμᾶς. The sense is 'and that eternal truth is the very doctrine which is preached to you.'

II. 1, 2. Compare similar passages at Rom. vi. 4. Eph. iv 25. Tit. iii. 3. Τὸ λογικὸν ἄδολον γάλα, 'the pure and uncorrupt doctrines of the Gospel.' Ἵνα ἐν αὐτῷ αὐξ., 'that ye may make a progress in Christian holiness.' See 1 Cor. iii. 2.

3. εἴπερ. ἐγεύσασθε—Κύριος] Render, 'since ye have experienced how gracious the Lord is;' in other words, 'As infants, in experiencing the sweetness and purity of the mother's milk, seek it the more, and love the mother the better, so ye Christians, who have experienced the salubrity of the milk of doctrine, should be similarly affected towards Christ.'

4, 5. Here the Apostle describes the Christian Church and its duties, under images borrowed from the temple and its services, alluding, in

προσδέκτους τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ. 6 Διὸ καὶ περιέ-
χει ἐν τῇ γραφῇ· Ἰδοὺ τίθημι ἐν Σιὼν λίθον ἀκρο-
γωνιαῖον, ἐκλεκτὸν, ἔντιμον· καὶ ὁ πιστεύων ἐπ'
αὐτῷ, οὐ μὴ καταισχυνθῇ. 7 ὑμῖν οὖν ἡ τιμὴ τοῖς πι-
στεύουσιν· ἀπειθοῦσι δὲ, λίθον ὃν ἀπεδοκίμασαν οἱ οἰκο-
δομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας, καὶ
λίθος προσκόμματος καὶ πέτρα σκανδάλου· 8 οἱ προ-
σκόπτοντες τῷ λόγῳ ἀπειθοῦντες, εἰς ὃ καὶ ἐτέθησαν. 9 ὑμεῖς
δὲ γένος ἐκλεκτὸν, βασίλειον ἱεράτευμα, ἔθνος
ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς
ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ
θαυμαστὸν αὐτοῦ φῶς· 10 οἱ ποτὲ οὐ λαὸς, νῦν δὲ λαὸς
Θεοῦ· οἱ οὐκ ἠλεημένοι, νῦν δὲ ἐλεηθέντες.

Isa. xxviii. 16. Christ is called "a living stone," as having life in himself, and being the source of spiritual light to all the members of his body, the Church. Eph. iv. 16. Col. ii. 9. comp. v. 7. Now those who come to him, i.e. who believe in him, Heb. xii. 18, 22. are "as lively stones built up a spiritual house," i.e. are not like the inanimate things of the material temple, but living men built up on Christ, the living and chief corner-stone, into a spiritual society, which is called spiritual as having the spirit of Christ, their founder and head, residing in it, Rom. viii. 9. Gal. iv. 6. 1 Cor. vi. 19. 2 Cor. vi. 16. They are also "an holy priesthood," or, as they are called v. 9., "a royal priesthood," in a higher sense than the Israelites were called "a kingdom of priests," Exod. xix. 6., for they are appointed "to offer up spiritual sacrifices, acceptable to God by Jesus Christ," v. 5. Rev. i. 6. In this spiritual society, the Church, there is no need of the mediation of priests to present our offerings to God, as in the Levitical temple; but every sincere worshipper can, as if he were a priest, offer for himself the spiritual sacrifices of prayer, praise, and obedience, which will be most acceptable to God, through the mediation of Christ, Mal. i. 11. Rom. xii. 1. Heb. xiii. 15, 16. (Holden.) The above detail of the sense is founded on the discussions of the best Commentators. See Rec. Syn. Suffice it here to observe, that the two verses are closely connected; the former containing a *protasis*, the latter an *apodosis*, and the purpose of them is to exhort Christians not only to *receive*, but to *practise* the precepts of the Gospel. On the term προσφερ., see Note at 1 Tim. v. 3—5.

6, 7. Returning to the subject of v. 4., the Apostle shows that, in a passage of the Old Testament, Christ is compared with a corner-stone, and those who fly to this stone are declared blessed. (Pott.) Περιέχει, for περιέχεται. So the Pesh. Syr. 'dicitur.' Of this stone an example is cited by Rosenm. from Joseph. Antiq. xi. 4, 7. κεῖται δὲ αὐτῇ (scil. ἀντιστολῇ) περιέχει. See Note at Rom. ix. 33. The words here cited do not, indeed, exactly correspond with the words either of the Hebrew or the Sept.; but they very well represent the sense, especially in that sublimer and mystical acceptation which was doubtless intended by the Prophet as well as the primary one, in which a city in Sion (or Jerusalem) is promised to all who take refuge there from the tyranny of Sennacherib. Ἐκλ., 'select.' Ὁ πιστεύων ἐπ' αὐτ. 'in it,' as Camph. renders.

— ὑμῖν οὖν—γωνίας] Render: 'To you therefore who [thus] firmly believe, belongs the preciousness [which I speak of].' Τοῖς ἀπιθ. 'as regards the unbelieving and disobedient.' Λίθον προσκ. Render, 'a stone at which one may stumble,' just as a corner-stone, thus placed to sustain the walls of a building, it may be stumbled at by a careless passer by, to his injury.

8. οἱ προσκόπτοντες—ἐτέθ.] These words are exegetical of the preceding, and hint the application. Εἰς ὃ (scil. προσκόμμα) ἐτέθ. The best Commentators are agreed, that, by popular idiom, it is only meant that men in stumbling and disobedience they were permitted by God to fall. See Is. viii. 15. compared with Matt. xxi. 44. Lu. ii. 34. Rom. ix. 33. At all events, the meaning cannot be (to use the words of Mr. Valpy) that the unbelieving Jews were appointed to disobedience; but only, that being disobedient to the Gospel so clearly revealed, and by so many miracles and distributions of the Holy Ghost confirmed, they were appointed to the punishment of that disobedience, to fall and perish.

9, 10. The Apostle again sets forth the Christian privilege to be obtained by faith in Christ. See Note *supra* xii. 4. The expression γένος ἐκλ. is derived from Is. xlii. 20.; βασιλ. is from Exod. xix. 6., ἔθνος ἅγιον from Deut. vii. 6. xiv. 2., and λαὸς εἰς περιποίησιν from Exod. xix. 5. and Mal. iii. 17. See Note on Acts xx. 28. All these expressions are still more applicable to Christians. Ὅπως τὰς ἀρετὰς—φῶς, 'that ye should show forth [by words and deeds] the praises of him who hath called [and drawn] you from the darkness [of ignorance, sin, and misery] to the light of knowledge, truth, and happiness.' Ἐξαγγ. literally signifies to tell those things what is done within, and is used in the present sense at Ps. lxxi. 16. lxxiii. 28.

10. οἱ ποτὲ—θεοῦ] This seems to, 'who formerly were not a people, oh, [illegible]

11 Ἀγαπητοί παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους,
ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται
12 κατὰ τῆς ψυχῆς· τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν
ἔχοντες καλήν, ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν,
ἐκ τῶν καλῶν ἔργων, ἐποπτεύσαντες, δοξάσωσι τὸν Θεὸν ἐν
13 ἡμέρᾳ ἐπισκοπῆς. Ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτί-
14 σει διὰ τὸν Κύριον· εἴτε βασιλεῖ, ὡς ὑπερέχοντι· εἴτε
ἡγεμόσιν, ὡς δι' αὐτοῦ πεμπομένοις, εἰς ἐκδίκησιν μὲν κα-
15 κοποιῶν, ἔπαινον δὲ ἀγαθοποιῶν· ὅτι οὕτως ἐστὶ τὸ θέ-
λημα τοῦ Θεοῦ, ἀγαθοποιοῦντας φιμοῦν τὴν τῶν ἀφρόνων
16 ἀνθρώπων ἀγνωσίαν· ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικάλυμμα
ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς δοῦλοι Θεοῦ.
17 πάντας τιμήσατε· τὴν ἀδελφότητα ἀγαπᾶτε, τὸν Θεὸν φο-
βεῖσθε, τὸν βασιλέα τιμᾶτε.
18 Οἱ οἰκέται, ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπό-
ταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν, ἀλλὰ καὶ τοῖς
19 σκολιοῖς. Τοῦτο γὰρ χάρις, εἰ διὰ συνείδησιν Θεοῦ ὑπο-

11 Gens. 23. 4. Ps. 39. 12. 119. 19. Rom. 13. 14. Gal. 5. 16. 24. Rom. 11. 14. Jas. 4. 1. supr. 1. 14. 2 Rom. 12. 16. Luc. 1. 68. et 19. 44. Rom. 13. 17. 1 Cor. 8. 11. Philip. 2. 14. Tit. 2. 8. Isai. 3. 10. 3 Rom. 13. 1. 1 Tim. 2. 1. 4 Rom. 13. 3. 4. 5 Tim. 6. 2. 6 Job. 5. 22. Rom. 6. 18. 1 Cor. 7. 22. Col. 3. 1. 13. 7 Ps. 5. 12. 8 Mat. 22. 21. Rom. 13. 10. 9 Tim. 6. 1. 10 Eph. 2. 2. Philip. 2. 3. Heb. 13. 1. supr. 1. 22. Isai. 6. 5. 2 Ps. 1. 7. 4 Eph. 6. 5. Col. 3. 22. 1 Tim. 6. 1. 4 Mat. 5. 10. 7 Cor. 7. 10.

who were not [formerly] received into favour, and made a people of God, but now have been made such.' The words are taken from Hos. ii. 25., with an application to *Christians*.

11, 12. An exhortation to live worthy of so precious a Gospel, especially by abstaining from all licentiousness and immorality, or sensuality. Compare Heb. xii. 13. Rom. vi. 12. James iv. 1. The nature of the argument here will be best seen by supposing, with Grot., Rosenm., and Pott, that the Apostle is reminding them of their situation as παρόικοι and παρεπίδημοι in a foreign country, and also of their like situation in this world, as compared with the next, and then, in the next verse, takes occasion, from their situation as Christian strangers in Heathen countries, to press on them the duty of adorning the doctrine of God our Saviour in all things. In the words αἵτινες στρατ. κ. τ. φ. there is a military metaphor. Ἀναστροφήν, 'conduct.' See Note on James iii. 13. Ἐν τοῖς ἔθν., who, it is implied, are close observers of your actions. At ἔχοντες must be understood, not (as Rosenm. supposes) ὑμᾶς, but αὐτά, i. e. τὰ καλὰ ἔργα, as is clear from a kindred passage at iii. 2. ἐποπτεύσαντες τὴν ἁγνὴν ἀναστροφὴν ὑμῶν. Ἐπόπτευειν signifies to *closely inspect*, so that ἐποπτεύσαντες is for ἐν τῷ ἐποπτεύσαι, i. e. upon close inspection, and severe scrutiny. By this means (it is said) they may be led to *glorify God*, i. e. to give glory and praise to, and conceive highly of, that God and religion whereof they before thought and spoke evil. Compare 1 Cor. xiv 25. The expression ἡμέρᾳ ἐπισκοπῆς is variously interpreted, by some, of the day of judgment, or at least of the infliction of Divine punishment, by others, of the day, or time, of persecution and affliction by others, again, of the time of God's visiting them with a conviction of the truth of the Gospel. The truth seems to be between the two last interpretations; nor is it easy to award the preference.

13, 14. The Apostle now illustrates the general precept of vv. 11 & 12. by the particular duties to be observed among the Heathens both by Jewish and Gentile Christians. (Pott.) Ὑποτάγητε, 'be in subjection,' 'subject yourselves.' Compare similar admonitions at Rom. xiii. 1. seqq. and Tit. iii. 1. The sense here of κτίσις, 'political institution,' is rare, and founded on the use of the Hebr. יצר, like that of the Latin *creare* as used of *appointing* magistrates.

15. Ἀγνωσία here denotes false accusations, or unfounded objections, as arising from the ignorance or prejudices τῶν ἀφρόνων.

16. ὡς ἐλεύθεροι — ἐλευθερίαν] Thus the Apostle subjoins to prevent any such mistake as to the nature of their Christian liberty, as to suppose themselves thereby exempted from obedience to lawfully appointed governors. By κακία is here meant, in a special sense, disaffection and sedition. "Some Jewish Christians (says Benson) did this, who expecting a political kingdom, visible on the earth, were apt to suppose Christians to be free from all public laws, καταφρονοῦντες δόξας, says Jude." Ὡς δοῦλοι Θεοῦ, i. e. 'as bound to the observance of the divine laws,' and therefore subject to those whom God wills us to serve. For it is the will of God that there should be magistrates whom we may obey.

17. πάντας τιμήσατε] 'Honour all,' viz. to whom honour is due, as Rom. xiii. 7. A general injunction afterwards explained by its species. Τὴν ἀδελφότητα, ἀγ., 'love the Christian fraternity.' Abstract for concrete. (Rosenm.) Τὸν Θεὸν φοβεῖσθε. This term in Scripture unites the kindred ideas of reverence and obedience.

18—20] See a similar admonition at Eph. vi. 5—8. Οἱ οἰκέται, literally, 'ye who are servants.' The word properly denotes domestics, or house-servants, but much more frequent. Σκολιοῖς, for καλοκαγαθοῖς, δυσκόλοις.

φέρει τὶς λύπας, πάσχων ἀδίκως. [20] ποῖος γὰρ κλέος, εἰ ἁμαρ-
τάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγαθοποι-
οῦντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ Θεῷ.
[21] Εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ
ὑμῶν, ὑμῖν ὑπολιμπάνων ὑπογραμμὸν, ἵνα ἐπακολουθήσητε
τοῖς ἴχνεσιν αὐτοῦ· [22] ὃς ἁμαρτίαν οὐκ ἐποίησεν, οὐδὲ
εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ· [23] ὃς λοιδορούμε-
νος οὐκ ἀντελοιδόρει, πάσχων οὐκ ἠπείλει· παρεδίδου δὲ τῷ
κρίνοντι δικαίως· [24] ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν
ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ἁμαρτίαις ἀπο-
γενόμενοι, τῇ δικαιοσύνῃ ζήσωμεν· οὗ τῷ μώλωπι αὐτοῦ
ἰάθητε. [25] ἦτε γὰρ ὡς πρόβατα πλανώμενα· ἀλλ' ἐπε-
στράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν
ὑμῶν.

III. [1] Ὁμοίως, αἱ γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις
ἀνδράσιν, ἵνα καὶ εἴ τινες ἀπειθοῦσι τῷ λόγῳ, διὰ τῆς τῶν
γυναικῶν ἀναστροφῆς ἄνευ λόγου κερδηθήσωνται, [2] ἐποπτεύ-
σαντες τὴν ἐν φόβῳ ἁγνὴν ἀναστροφὴν ὑμῶν. [3] ὧν ἔστω
οὐχ ὁ ἔξωθεν ἐμπλοκῆς τριχῶν, καὶ περιθέσεως χρυσίων, ἢ
ἐνδύσεως ἱματίων κόσμος· [4] ἀλλ' ὁ κρυπτὸς τῆς καρδίας ἄν-

[20] Matt. 3. 14. ch. 4. 14. 15. [1] Matt. 16. 24. Joh. 13. 15. 1 Thess. 2. 3. Philipp. 2. 8. Infr. 2. 17, 18. 1 Joh. 2. 6. [g] Isa. 53. 9. [h] Cor. 5. 21. 1 Joh. 3. 5. [h] Matt. 27. 29. Joh. 5. 46. 1 Kin. 22. 6. Matt. 5. 17. Rom. 5. 8. 11. ch. 7. 6. [k] Exo. 32. 6. Ezech. 34. 6. 12. [m] 37. 24. Luc. 15. 4. Joh. 10. 11. Heb. 13. 20. 1 Cor. 2. 16. 1 Cor. 7. 16. ch. 14. 34. Eph. 5. 22. Col. 3. 18. Tit. 2. 5. [n] Exo. 3. 16. 1 Tim. 2. 9. Titus 2. 3. [o] Psal. 45. 14. Rom. 2. 29. ch. 7. 22. 2 Cor. 4. 16.

21—23. The Apostle now suggests a strong motive to this obedience, holding out for their imitation the example of Christ, who bore keener contumelies, and more grievous sufferings with unshaken constancy, (Pott.) enlarging earnestly on the meritorious and vicarious sufferings of Christ.

22. ὃς ἁμαρτίαν—αὐτοῦ] 'who sinned neither in deed nor word.'

23. At παρεδίδου supply ἑαυτὸν or κρίσιν.

24. ὃς τὰς ἁμαρτίας—ἰάθητε] An allusion to Is. liii. 12., and denoting, as the best Expositors are agreed, 'who bare the *punishment of our sins* upon the cross;' for that ἀναφέρειν has that sense, has been before abundantly proved. Thus this passage and that of Hebr. ix. 28. emphatically attest the doctrine of the vicarious and atoning nature of Christ's sufferings, especially the words οὗ τῷ μώλωπι αὐτοῦ ἰάθ., 'by whose stripes and wounds (μώλ. being a singular used *generically*) your spiritual wounds and maladies are healed.' So Is. viii. 3. "He hath borne our griefs and carried our sorrows," both which terms indicate spiritual sicknesses, produced by sin. Thus the antient philosophers held vicious passions and dispositions to be *sicknesses* of the mind, as Plut. Op. Moral. vi. 24. 4. τῶν τῆς ψυχῆς ἀῤῥωστημάτων καὶ παθῶν ἡ φιλοσοφία μόνη φαρμακεύειν ἐστι, where the words καὶ παθῶν are subjoined καν' ἐπεξήγησιν. The words ἵνα ταῖς ἁμαρτίαις—ζήσωμεν note the *purpose* of this vicarious sacrifice, and are intended to hint at the bounden duty of believers, namely, "that we believers, being freed from the guilt of sin, and having renounced it, (see *Rom. vi. 2.*) should live to the purposes of right-*eousness.*" The words ἦτε γὰρ—ὑμῶν are *meant to illustrate* the preciousness of the salvation, and present a fine image of unmanned misery and utter destitution. The καὶ is *emphatic.* There is here a blending of the image with the thing compared and ἐπίσκ. is added to explain *how* Christ is our *shepherd.*

III. 1. ὁμοίως αἱ γυν.] Here are carried forward the duties of obedience, from that of subjects to sovereigns, and servants to masters, to the domestic and family relations of wives to husbands. By the subjection here enjoined is meant such as is agreeable to the customs and laws in force in any country. Yet the term never authorizes more than ready and willing, not *slavish*, obedience. In which view Rosenm. cites Joseph. Ant. i. xlix. 6. (of the maidens of Leah and Rachel) δοῦλαι μὲν οὐδαμῶς, ὑποτεταγμέναι δέ. Ἀπειθ. τῷ λόγῳ, 'are not believers in the Gospel, have not embraced it.' Τῆς ἀναστροφῆς, 'the conduct,' i. e. such virtuous and prudent conduct as the Apostle enjoins. Ἄνευ λόγου, i. e. without any formal argument or proof. Such fruits of the Gospel supply a tacit, but powerful proof of its beneficial tendency, and a popular argument for its truth. Κερδ., i. e. may be gained over to the Gospel. Thus the expression is equivalent to σώζειν, 'put into the way of salvation.'

2. ἐν φόβῳ] for σὺν φόβῳ, i. e. with respectful deportment. See Eph. v. 33.

3. ὧν ἔστω οὐχ—κόσμος] This injunction, like a similar admonition at 1 Tim. ii. 9. sq., is to be understood in a *comparative* sense, the οὐ being for οὐκ ἐκ—μόνον. Indeed, that passage is the best comment on the present. On the whole subject I have treated at large in Recens.

4. ὁ κρυπτὸς τῆς κ. ἀνθ.] i. e. let it extend to the mind, τὸν ἔσω ἄνθρωπον, Rom. vii. 21.

θρωπος, ἐν τῷ ἀφθάρτῳ τοῦ πραΰ καὶ ἡσυχίου πνεύματος,
5 ὅ ἐστιν ἐνώπιον τοῦ Θεοῦ πολυτελές. οὕτω γὰρ ποτὲ καὶ
αἱ ἅγιαι γυναῖκες αἱ ἐλπίζουσαι ἐπὶ τὸν Θεὸν ἐκόσμουν ἑαυ-
6 τὰς, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν· ᵒ ὡς Σάρρα ὑπή-
κουσε τῷ Ἀβραὰμ, κύριον αὐτὸν καλοῦσα, ἧς ἐγενήθητε τέκνα·
ἀγαθοποιοῦσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.
7 ᵖ Οἱ ἄνδρες ὁμοίως, συνοικοῦντες κατὰ γνῶσιν, ὡς ἀσθενεστέρῳ
σκεύει τῷ γυναικείῳ ἀπονέμοντες τιμὴν, ὡς καὶ ‡ συγκληρο-
νόμοις χάριτος ζωῆς, εἰς τὸ μὴ ἐκκόπτεσθαι τὰς προσευχὰς
ὑμῶν.
8 ᵃ Τὸ δὲ τέλος, πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελ-
9 φοι, εὔσπλαγχνοι, ‡ φιλόφρονες· ᵗ μὴ ἀποδιδόντες κακὸν ἀντὶ
κακοῦ, ἢ λοιδορίαν ἀντὶ λοιδορίας· τοὐναντίον δὲ εὐλογοῦν-
τες, εἰδότες ὅτι εἰς τοῦτο ἐκλήθητε, ἵνα εὐλογίαν κληρο-

ᵒ Gen. 18. 12.
ᵖ 1 Cor. 7. 3. ver. 12. Eph. 5. 28. &c.
Col. 3. 19.
q Rom. 12. 16. ver. 15. 1 Cor. 1. 10. Philipp. 2. 2. ver. 8.
r Lev. 19. 18. Prov. 17. 13. ver. 20. 21. ver. 24. 25. Matt. 5. 39. ver. 44. Rom. 12. 17.
1 Cor. 6. 7. 1 Thess. 5. 15.
1 Tim. 4. 6.

internal and *mental*, as opposed to external ornament, q. d. Vests soon fade and wear out, while the internal ornament is ever during, forming, in the words of the Poet,

"A wreath that cannot fade, of flowers that bloom
With most success when all beside decay."

The θεοῦ is *emphatical*, involving an opposition to the preference too often given to external over internal excellencies.

5, 6. The Apostle now enforces his exhortation to the internal ornament and the conjugal respect before enjoined, by showing that such had been the practice of the faithful people of God from the remotest antiquity, as, for instance, among the wives of the Patriarchs. Ἐλπίζ. ἐπὶ τὸν Θεόν. A phrase derived from the Sept., denoting a devoted attachment to God. Κύριον κτλ., thus acknowledging her subjection. So indeed the Roman wives called their husbands, as I think we may infer from Virg. Æn. iv. 314. Connubia nostra repulit, ac dominum Æneam in regna recepit. & iv. 10. Phryge *servire* maritis. This extreme subjection seems to have been kept up longest in the East, where customs never change, but was early laid aside in the hardy countries of the North, for from the Germans of Tacitus it appears, that the situation there of wives differed little from what it is in civilized countries of Europe at the present day. The words ἀγαθοποιοῦσαι—πτόησιν are variously interpreted. See Rec. Syn. It should seem best to understand them with Est., Calv., and partly Rosenm., of not being frightened from persevering in their duty, or in their Christian profession, by giving way to excessive timidity.

7. κατὰ γνῶσιν] i. e. in a manner suitable to the superior knowledge you enjoy by the Gospel. Ὡς ἀσθεν. σκεύει τῷ γυναικείῳ. The exact ratio metaphoric of σκεύη is not very clear. It is generally interpreted *tool*, *utensil*, ὄργανον, as Aristotle calls the wife. As, however, σκεῦος literally signifies *any thing made*, so it may here very well have the sense *creature*. Some MSS. here have *vessel*, which, though evidently a gloss, well expresses the sense. The expression τιμὴ is by the context determined to denote that kind of respect, attention, and care, which is shown for valuable, but fragile, articles. So a Rabbin cited by Schoettg. says "Secus honor quidam habetur crystallum, quam caliciti tractantur." And so often in the Rabbins *honorare uxorem*. Wets. here cites Epict. p. 62. τιμῶνται αἱ γυναῖκες ἐπὶ τῶν ἀνδρῶν. So also Philo ii. 30, 9. (of Abraham with respect to Sarah) δεῖ τὴν τιμὴν ἣν ἀνέθεμεν τῇ γαμετῇ. Eurip. Troad. 735. ὦ φίλτατ', ὦ πάντων τιμηθεὶς τοῦδε. & Orest. 449. κοὐδ' ἀγκαλοῦσι τοὺς φέρουσ', τιμῶν τε. Why they are entitled to be thus treated, is then subjoined, namely, that they are fellow heirs with their husbands of the same salvation. A further reason, too, is added, εἰς τὸ μὴ ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν, i. e. to prevent that greatest evil arising from want of harmony, that the minds of the parties cannot unite in prayer, and are indeed indisposed for that fervent supplication which can alone be effectual. Here, for συγκληρονόμοις, many MSS. and the textus receptus have συγκληρονόμοις. But the former is decidedly preferable. Moreover, for the common reading ἐκκόπτεσθαι, many MSS. and all the early Editions have ἐγκ., which is preferred by almost all Critics, was adopted by Wets., and has been edited by Beng., Griesb., Matth., Vater, and Tittm., and certainly it is more agreeable to the context.

8. Here are subjoined some general directions concerning Christians at large, exhorting them to mutual love and concord, kind treatment of all men, even enemies, as best calculated to soften their animosity and draw down the favour of God. Τὸ τέλος is best rendered by Erasm., Grot., Rosenm., and Pott 'in summa,' equivalent to the Classical ἐν κεφαλαίῳ. On φιλάδ., see Note at i. 22. and compare Col. iii. 12. sq.

9. On ἀνταπ. κακὸν ἀντὶ κακοῦ see Rom. xii. 17. and Note, and on εὐλογ. Matt. v. 44. Εἰς τοῦτο—κληρονομ. The argument is, 'To this end were ye called, that ye should obtain a blessing, i. e. every sort of felicity, therefore it behoves you to wish and pray for blessings upon others.'

[s] Psal. 34. 12, &c. Jam. 1. 26.

νομήσητε. Ὁ γὰρ θέλων ζωὴν ἀγαπᾷν, καὶ ἰδεῖν 10
ἡμέρας ἀγαθὰς, παυσάτω τὴν γλῶσσαν αὐτοῦ ἀπὸ
κακοῦ, καὶ χείλη αὐτοῦ τοῦ μὴ λαλῆσαι δόλον.
[t] Psal. 37. 27. Jam. 1. 18. 3 Joh. 11.

[t] ἐκκλινάτω ἀπὸ κακοῦ, καὶ ποιησάτω ἀγαθόν· ζη- 11
τησάτω εἰρήνην καὶ διωξάτω αὐτήν. ὅτι οἱ ὀφθαλ- 12
μοὶ Κυρίου ἐπὶ δικαίους, καὶ ὦτα αὐτοῦ εἰς δέησιν
αὐτῶν· πρόσωπον δὲ Κυρίου ἐπὶ ποιοῦντας κακά.
Καὶ τίς ὁ κακώσων ὑμᾶς, ἐὰν τοῦ ἀγαθοῦ μιμηταὶ γένησθε; 13
[u] Exo. 8. 12, 13. Jer. 1. 8. Matt. 6. 31. or 10. 28. mar. 6. 20. or 4. 14.

[u] ἀλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι· Τὸν δὲ 14
φόβον αὐτῶν μὴ φοβηθῆτε, μηδὲ ταραχθῆτε· [v] Κύ- 15
[v] Joh. 1. 21. Psal. 118. 46. Act. 4. 8. 1 Thess. 2. 2. mar. 2. 12, 15, 19.

ριον δὲ τὸν Θεὸν ἁγιάσατε ἐν ταῖς καρδίαις ὑμῶν. Ἕτοι-
μοι δὲ ἀεὶ πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον
περὶ τῆς ἐν ὑμῖν ἐλπίδος μετὰ πραΰτητος καὶ φόβου· [w] συν- 16
[w] Rom. 1. 6. or 8. 4. 2 Cor. 13. 5. Heb. 5. 14. 10. 22.

εἰδησιν ἔχοντες ἀγαθὴν, ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς
κακοποιῶν, καταισχυνθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγα-
θὴν ἐν Χριστῷ ἀναστροφήν. Κρεῖττον γὰρ ἀγαθοποιοῦν- 17
[x] Rom. 1. 6. or 8. 4. 2 Cor. 13. 5. Heb. 5. 14. 10. 22.

τας, εἰ θέλοι τὸ θέλημα τοῦ Θεοῦ, πάσχειν, ἢ κακοποι-
οῦντας· [x] ὅτι καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθε, ὁ δί-
καιος ὑπὲρ ἀδίκων, ἵνα ἡμᾶς προσαγάγῃ τῷ Θεῷ· θανατω- 18
[y] Eph. 2. 17. Isai. 6. 6.

θεὶς μὲν σαρκὶ, ζωοποιηθεὶς δὲ [τῷ] πνεύματι· [y] ἐν ᾧ καὶ 19

10—12. The preceding words εἰδότες ὅτι—κλῆρον, are, in some measure, parenthetical, and on the words λοιδορίαν ἀντὶ λοιδ. the Apostle engrafts an exhortation to curb the tongue, in words derived from Ps. xxxiv. 13 & 14., though with a slight adaptation. Ὁ θέλων ζωὴν ἀγαπᾶν may be rendered, 'he who desires to enjoy life and happiness.'

— οἱ ὀφθαλμοί &c.] The ὀφθ. suggests intent observance and watching over, and the ὦτα implies readiness to hearken to their petitions. Πρόσωπον—ἐπὶ graphically represents the anger of the Lord.

13—15. καὶ τίς ὁ—γένησθε] The interrogation implies a negation, *none*. At the same time, the nature of the context, the doctrine of Scripture elsewhere, and indeed the words themselves show that it is not meant as an assurance that they shall never be harmed. There is merely a reference to what will *ordinarily* happen. Thus the next words advert to what is *extraordinary*, (anticipating an objection,) and the argument for consolation is like that at Matt. v. 10. μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης which passage appears to have been in the mind of the Apostle, who may by κακώσων mean such injury as shall be *ultimate* and *abiding*, by an argument the same as at Matt. x. 28. μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι· φοβεῖσθε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ. At v. 14. the φόβον is for φοβητρόν, *terriculamentum*, as Rom. xiii. 3.

— Κύριον δὲ—ὑμῶν] This has been variously *interpreted*, but the best Expositors are in general agreed that it means, 'Let the Lord God be made the object of your deepest and most heartfelt reverence, so as to be deeply impressed with a sense of his holiness and all-perfect attributes.' "The fear of God (says Abp. Leighton) turns other fears out of doors; there is no room for them where the great fear is, and least greater than they all, yet it disturbs not as they do, yea, it brings as great quiet as they bring trouble."

— πρὸς ἀπολογίαν] for λόγον δίδοσθαι. See Note at Acts xxii. 1. Μετὰ πραΰτητος καὶ φ. 'mildly and respectfully.'

16. συνείδ. ἔχοντες ἀγ.] Render, 'maintaining a good conscience.' Ἵνα ἐν ᾧ καταλαλοῦσιν—ἀναστροφήν. Render, 'so that in the whereof they speak against you, as evil doers, they who thus slander your virtuous and Christian conversation may be ashamed.' On ἀναστ. see Note at Matt. v. 44.

17, 18. The Apostle here, by anticipation, comforts the Christians under the injuries of the profane, by an argument derived from the will of God, and the example of Christ; q.d. He who suffers for *crimes*, can expect no recompense; but he who suffers for God may confidently look forward to a great one. Again, ὅτι καὶ Χριστὸς—ἀδίκων the argument is, 'If Christ suffered for us who were then evil, how much more should we be prepared to do, or suffer tribulation, for the glory of Christ, and the edification of Christians.' Προσαγάγῃ, i.e. bring us into a state of reconciliation. Θανατωθεὶς—πνεύματι. There is an antithesis between σαρκὶ and πνεύματι; the former denotes Christ's human nature, wherein he suffered in the body; the latter, his Divine and spiritual nature.

19. ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασι &c.]

20 τοῖς ἐν φυλακῇ πνεύμασι πορευθεὶς ἐκήρυξεν, ᵃ ἀπειθήσασί
ποτέ, ὅτε ᵇ ἀπεξεδέχετο ἡ τοῦ Θεοῦ μακροθυμία, ἐν ἡμέ-
ραις Νῶε, κατασκευαζομένης κιβωτοῦ, εἰς ἣν ὀλίγοι (τοῦτέ-

the Holy Spirit, namely, his pre-existent and divine nature. Much obscurity hangs over this passage, of which the interpretations are various. Many, as Origen, Irenæus and Augustine, take the meaning to be, not that the spirits were in prison at the time when Christ preached to them through Noah, but that he preached by his spirit or Divine nature to the antediluvians, who are now, viz. in the age of the Apostles, in prison, detained, like the fallen angels, until the day of judgment. Jerome and others and Bengel think that the Apostle proposes this example to their brethren, to deter them from being corrupted by those around them. Some have explained the place of the dead. So Dr. Hammond interprets "in which character he also went and preached to those spirits who are now confined spirits, but who then were disobedient, &c." A view, however, liable to numerous objections, and, upon the whole, the most of the interpretations mentioned are rejected for the extent and irony of the about to mention, according to the plain tenor of the words, that Christ went down and preached to, or proclaimed his Gospel, to the Antediluvians. Also it is shown by Dr. Hopkins, in an able Sermon (vol. ii. on the text, and Dr. Slade that the plain and literal sense is not to be rejected because it contains what may seem strange and unaccountable, otherwise powerful and thing would have to be believed. See Dwight's Hebrews on the Cross, p. 488. In the above mentioned Sermon, Dr. Hopkins has most ably maintained and illustrated the simple and obvious sense of the passage as it stands. The interpretation of this whole passage (in spite the expression "spirits in prison") is, Now it is hard, because it mentions that spirit, where can signify no other spirits than the souls of men, I have read no other preaching of Christ to any other race of beings than mankind. The Apostle's meaning in this text, Christ went and preached to souls of men in prison. For there is no mention of departed spirits. Church certainly not a place of total confinement to the good, nevertheless in some respects a prison. It is a place of separation from the external world, a place of unmixed happiness, consisting in rest, security, and hope, more than enjoyment. It is a place which the souls of men have usually been entered, but not all, as some souls and those who have worn the body of a vile and mean for those who have once entered. The deprivation of the world from it is to be effected by our Lord's power. As a place of confinement therefore, though not of punishment, it may well be called a prison. The original word however, in this text imports not of necessity so much as this, but merely a place of safe keeping, so that this passage might be rendered with great exactness, "he went and preached to the spirits in safe keeping." And the scripture mentions departed spirits in the righteous a place of safe keeping, where they are preserved under the shadow of God's right hand, as their condition is described in Scripture, till the world shall arrive for the entrance upon future glory, as the souls of the wicked are on the other hand, are reserved in darkness, reserved for the same place with the judgment of the great day. Now, if Christ went and preached to souls of men thus in prison, or in safe keeping, where he went in the persons of those souls, or to the place of their custody, and what place that should be but the best of the righteous, to which he had descended? I have not met with the order that could explain. The same in custody or in prison, to which he went on. Not only was he witnessed and preached, were those which formerly were disobedient. The expression formerly were or are which had been disobedient, implies that they were converted, however from that disobedience, and became the church, had been brought to repentance and faith in the kingdom of God. Such was he went and preached. But what did he preach, to departed souls, or what could be the end of his preaching? Certainly he preached another repentance not faith, for the preaching of either comes too late to the departed soul. Those souls had believed, and repented, or they had not been in that part of the nether regions which the soul of the penitent visited. Nor was the end of his preaching a conversion of those souls, we know not what pardon of sins, of which the Scriptures give no intimation. But if he went to place and to those he preached, we know that he had simply effected the assurance of their redemption, and was about to appear before the Father as their intercessor, on the merits of his own blood. This was a preaching to be addressed to departed souls and would give new assurance and assurance to their hope of the consummation of their bliss, and this is my opinion, was the end of his preaching.

But he comes in reading ἐκεῖ ἐξεκηρυξεν at most, as the Vulgate and early Fathers, except the Erasmian and Stephanic ones have ἐκηρυξεν, which is preferred by almost all the Critics and edited by Beza, Wetst., Griesb., Knapp, Tittm. and Valck. The term de ore, 'long and a much-to-be-said,' refers, during the 120 years from the period in question to repent on hearing the preaching of Noah.

20 ὅτε ἀπεξεδέχετο ἡ τοῦ Θεοῦ μακροθυμία. The best mode of reading these words is to regard ἀπεξ. as a verbum pregnans, including the sense of another word, one of motion and corresponding to εἰς ἣν, thus, "in which a few (merely eight) persons were saved and were saved through, to which words and persons is to be understood the ἐν ὕδατι of 1 Cor. xi. 26, 1 and 1 Cor. v. 5, 1 and 1 Cor. v. 5, "who expiates," "not by means of, but were preserved through," ἀφεξις, as concurrence, and "saved out of it."

[e] Eph. 5. 26. στιν ὀκτώ) ψυχαὶ διεσώθησαν δι' ὕδατος· 21 ᾧ καὶ ἡμᾶς ἀν-
τίτυπον νῦν σώζει βάπτισμα, (οὐ σαρκὸς ἀπόθεσις ῥύπου,
ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεόν,) δι' ἀναστά-
[f] Psal. 110. 1. Rom. 8. 38. Eph. 1. 20. Col. 3. 1. σεως Ἰησοῦ Χριστοῦ· 22 ὅς ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ, πορευ-
θεὶς εἰς οὐρανόν, ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν
καὶ δυνάμεων.

[g] Rom. 6. 2. Matt. 16. 1. IV. Χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν σαρκί, καὶ 1
ὑμεῖς τὴν αὐτὴν ἔννοιαν ὁπλίσασθε, (ὅτι ὁ παθὼν ἐν σαρκὶ
[h] Rom. 14. 7. [i] Cor. 5. 15. Eph. 4. 24. Col. 3. 20. 1 Thess. 5. 10. Heb. 2. 14. [k] Eph. 4. 17. πέπαυται ἁμαρτίας) 2 εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις,
ἀλλὰ θελήματι Θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ βιῶσαι χρό-
νον. 3 ἀρκετὸς γὰρ ἡμῖν ὁ παρεληλυθὼς χρόνος τοῦ βίου
τὸ θέλημα τῶν ἐθνῶν κατεργάσασθαι, πεπορευμένους ἐν
ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις, καὶ

21, 22. The sense may be thus expressed, 'The antitype to which thing (namely, what corresponds to, and was figured by the preservation of Noah and his family in the ark) doth now save us, through the resurrection of Christ, as the ark did *them*; [I mean] baptism, which is not merely the putting away the filth of the flesh, [by material water] but the answer of a good conscience towards God.' By σώζει is meant 'places us in a state of salvation.' Συνειδ. ἀγαθῆς ἐπερ. εἰς Θεόν, i. e. (explains Mr. Holden) by that which enables us to return such an answer as springs from a good conscience towards God, which can be no other than the inward change and renovation wrought by the Spirit. The meaning, therefore, is, that baptism, in order to save us, must not be the mere outward act, but must be also accompanied with the inward grace; in other words, it must be that baptism which our Lord described as the being born again of water and of the Spirit. See Joh. iii. 5. The Anabaptists, indeed, here argue that baptism cannot be salutary to infants, because they cannot make the answer of a good conscience. To which Whitby satisfactorily replies as follows. "St. Paul also says, that the 'true circumcision before God, is not the outward circumcision of the flesh, but the internal circumcision of the heart and spirit,' Rom. ii. 20. But will any one hence argue, that the Jewish infants, for want of this, were not to be admitted into covenant with God by circumcision? And yet the argument is plainly parallel, 'the answer of a good conscience' is required, that the baptism may be salutary; therefore they only are to be baptized who can make the answer and the 'inward circumcision' of the heart is required as the only acceptable circumcision in the sight of God: therefore they only are to be circumcised who have the inward circumcision of the heart. The Jews did not admit proselytes to circumcision, without the answer of a good conscience; but yet they admitted their infants without any such thing: why therefore may we not allow the Christian church, in the administration of baptism, to observe the same custom in admitting the children of their proselytes to baptism, as they admitted them both to circumcision and baptism?"

22. See Notes on Rom. viii. 34. compared with 1 Cor. xv. 24. Eph. i. 21.

IV. The Apostle here returns to the subject he had been treating at iii. 17., and again proposes the example of Christ, whom he exhorts them to imitate in his holiness as well as his sufferings, whatever opposition they might encounter; and, for their comfort, he reminds them of a righteous judgment to come, when they should be rewarded and their enemies punished.

1, 2. Χριστοῦ οὖν—ἐπιλοιπον] The sense, though disputed, seems to be: 'Since Christ suffered for us in the flesh, arm or furnish yourselves with the same temper of mind which animated him,' namely, (to use the words of Scott) a resigned and self-denying, meek, stedfast, and intrepid frame of spirit, resulting from confidence in God, love to him, and zeal for his glory. In this use of ὁπλ. (in which there is a military metaphor) examples are adduced by Schleusner, as Joseph. καθοπλ. τὴν τοῦ Θείου λόγου ἐγκρατείαν. Liban. ὁπλ. τῇ σωφροσύνῃ. Isocr. Ed 99. ὁρμῶνται ὁπλίζεσθαι. The result of the spirit is expressed in the words εἰς τὸ μηκέτι χρόνον. Thus they would no longer live the time that might be allowed them on earth conformably to the lust of men, (i. e. the world) but to the will of God. Moreover, as the word ὁπλ. naturally suggests the idea of endurance, self-denial, and suffering, so, for their consolation, the Apostle adds the reflection, ὁ γὰρ—ἁμαρτίας, namely, he that suffers is [made or naturally] freed from the dominion of sin, the temptations of prosperity being withdrawn. In adversity, to use the words of a celebrated Poet, "leaves us leisure to be good."

3. ἀρκετὸς γὰρ &c.] 'Now suffice it for the time past of our life to have practised the things to which the Heathens are prone.' I would compare Joseph. p. 844. Hudson. ἀ πεπράκαμεν χρόνος δοκεῖ τὸ παρεληλυθὸς ἡμῖν ἐστι τοῦ αἰῶνος βουλεύσασθαι μετὰ ἀρετῆς and Thucyd. 71 μέχρι μὲν οὖν τοῦδε παρεσκευάσθω ἡμῖν ὁ λόγος ἐπὶ τοσοῦτον. The words πεπορευμένους ἐν ἀσελγείαις are exegetical of the foregoing τὸ θέλημα, depends upon ἡμῖν in the sense of ἐστιν. It signifies 'habitually living.' The term ἀσελγ. and the succeeding ones are

4 ἀθεμίτοις εἰδωλολατρείαις· ἐν ᾧ ξενίζονται, μὴ συντρεχόν-
των ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, βλασφη-
5 μοῦντες. [h] οἱ ἀποδώσουσι λόγον τῷ ἑτοίμως ἔχοντι κρῖναι
6 ζῶντας καὶ νεκρούς. [i] εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγε-
λίσθη, ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκί, ζῶσι δὲ κατὰ
Θεὸν πνεύματι.
7 [k] Πάντων δὲ τὸ τέλος ἤγγικε· σωφρονήσατε οὖν καὶ
8 νήψατε εἰς τὰς προσευχάς. [l] πρὸ πάντων δὲ τὴν εἰς ἑαυ-
τοὺς ἀγάπην ἐκτενῆ ἔχοντες, ὅτι ἡ ἀγάπη καλύψει πλῆ-
9 θος ἁμαρτιῶν· [m] φιλόξενοι εἰς ἀλλήλους, ἄνευ γογγυσ-

h Act. 10. 42. i 1 Cor. 15. 51, 52. k Jude 5, 18. 1 Pet. 5. 10. l Rom. 12. 10. m Heb. 13. 2. 1 Pet. 3. 8. 1 Tim. 5. 10. n Ezek. 12. 22. Philip. 4. 5. Col. 4. 5. Jude 5, 6. o Prov. 5. 8. 10. 1 Joh. 2. 19. 1 Pet. 1. 12. Jac. 5. 20. m Rom. 12. 13. Philip. 2. 14. Heb. 13. 5.

meant to *amplify* the vices they had been attached to. By ἀσελγ. and ἀσωτ. are denoted fornication, adultery, and such like: by εἰδωλ., μέθαις, and πότοις, intemperance in drinking, and the debauchery and revels attendant on it. See Rom. xiii. 13. Πότοις is for συμποσίοις, 'drinking parties.' With respect to the term εἰδωλ., as the Jews do not appear to have been guilty of idolatry properly so called, the Commentators suppose either that this has reference only to the Gentile converts, or that by "idolatries" are meant vices as bad as idolatry, or rather practices which savoured of idolatry, and the falling into idolatrous and heathen manners, customs, and opinions. That such was the case we have indubitable evidence in Philo and Josephus.

4. ἐν ᾧ ξενίζ.] This may, with Pott, be resolved into ἐν τούτῳ δὲ ξεν. ὅτι &c., 'they are amazed at this, namely, that.' This sense of ξεν., 'to think strange,' is found only in Polyb., Plutarch, Josephus, and other later writers. Μὴ συνν., 'when you do not run with them.' Τῆς ἀσωτ., literally, sink of prodigacy and abominable dissoluteness.

5. ἀπολ. λόγον] 'give an account,' i. e. come to judgment [for this conduct]. Τῷ ἑτοίμως ἔχοντι, 'to [him who is ready [at his own appointed season] to judge.' Here we have simply a designation of the office of the great Judge, and therefore Wets., Benson, and Macka. are wrong in seeking refinements.

6. εἰς τοῦτο—πνεύματι] The sense is here obscure, and therefore the *context* is the more carefully to be attended to, according to which the interpretations of those who (as Whitby, Doddr., and others) take νεκ. in a figurative sense (namely spiritually dead, i. e. in trespasses and sins, meaning the Gentiles) cannot, I think, be admitted. Yet understanding it in a *physical* sense, (conformably to the interpretation of the word adopted in the preceding verse,) the perplexing question is, how the Gospel can be said to be preached to the dead? A thing no where asserted in Scripture, and contradictory to the tenour of it. To obviate this, some, as Slade, comparing the passage with iii. 19., understand the assertion to be, that the Gospel had been proclaimed even to the dead (καὶ νεκροῖς), that they will be judged by the law of nature for the things done in the body, and be rewarded, in proportion to their deserts, by a spiritual life, according to the will and power of God. As, however, νεκροῖς must, it should seem, be interpreted as in the preceding verse, it involves the least difficulty to suppose, with the above Commentators, and Wets. and Jaspis, that it is meant of those, who, being Christians, have died for the profession of the faith. The general sense is thus expressed by Rosenm.: 'Even to those who in these times have suffered death, was brought the glad announcation, that although they had suffered death in the flesh, yet by the divine omnipotence they shall be made alive.' The same view of the sense is adopted by Dr. Burton, as follows; 'It was on this principle of a general judgment, that the Christians who are already dead had the Gospel preached to them, so that according to the common law of our nature they suffer the penalty of death, but by the mercy of God they will be restored to life again by the operation of the Spirit.'

7. πάντων δὲ τὸ τέλος ἤγγικε] This is usually interpreted of the end of the Jewish state—the destruction of Jerusalem. But the sense thus arising is little satisfactory. It is better to take the expression according to its natural import, as denoting the end of the world, and the final consummation of all things; as in Phil. iv. 5. James v. 8 & 9. And as to the objection that, if so, St. Peter was misinformed as to the period of the end of the world, it has no force. The Apostle may also have intended to include that individual and personal consummation of all things which takes place at the hour of death. See Bp. Horsley cited in Slade. Σωφρονήσατε—εἰς προσευχάς, 'be sober-minded and on the alert by the exercise of prayer.' See 1 Thess. v. 6 & 8. I would compare Plutarch Adv. Stoic. §. 19. πάντων πρὸς ἀρετὴν ὅδε ἐστί.

8. ἐκτενῆ] i. e., as Œcumen. explains, διαρκῆ, ἀντὶ τοῦ διαπαντὸς. Compare 1 Cor. xiii. 4. Εἰς ἑαυτούς, 'one to another.' Ὅτι ἡ ἀγ. καλύψει πλῆθος ἁμ. Render, 'for charity will cover a multitude of sins,' i. e., as is required by the context and the sense of the passage of Prov. x. 12. (from which this is derived) and as the best Expositors are now agreed, 'this charitable disposition will lead us to throw a cloak over, and forgive a multitude of sins.' So Plutarch, cited by Wetton ap. Bowyer, says of Pompey, τὰ πλείστα παρὰ αὐτὸν ἁμαρτήματα φίλων ἀπέκρυπτε. So also Procop. p. 129. 12. ἐνθυμοῦσθαι γὰρ φαῖεν μὲν αἰνίας πολλὰς ἐκείνου τοῦ σοφοῦ, ἔχθρα δὲ οὐδὶ τῶν ἐπιφανεστάτων.

9. See Rom. xii. 13. Heb. xiii. 2.

μῶν. [10] Ἕκαστος καθὼς ἔλαβε χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακονοῦντες, ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος Θεοῦ. [11] εἴ τις λαλεῖ, ὡς λόγια Θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἣς χορηγεῖ ὁ Θεός· ἵνα ἐν πᾶσι δοξάζηται ὁ Θεὸς διὰ Ἰησοῦ Χριστοῦ, ᾧ ἐστιν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

[12] Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένῃ, ὡς ξένου ὑμῖν συμβαίνοντος· [13] ἀλλὰ καθὸ κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασι, χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιώμενοι. [14] Εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι· ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ Θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται· κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται. [15] μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεὺς ἢ κλέπτης ἢ κακο-

10, 11. Most Commentators cannot and modern regard these verses as having reference to the Spiritual gifts, or, as some explain, endowments of mind, which fitted persons to discharge various offices and duties in the Church, whether as ministers or deacons. But to the sense the expression καλοὶ οἰκονόμοι is not very suitable: and if there be any connexion with the words preceding, such cannot be exclusively the cause. It should seem best, with Mr. Scott, to take the term χάρισμα in a general sense, as denoting any of those gifts whether of fortune, or abilities and spiritual endowments, for which men are akin stewards, and bound to employ them for the good of their brethren. The duty is first stated *generally*, and then considered *specially*, as applied 1. to the gifts of *fortune*, 2. to those of the mind, or the Holy Spirit, as adverting to which *Ministers* are especially, though not exclusively, meant, for indeed, at the early period, the distinction between Clergy and Laity was not fully established. The expressions, too, have relation to the distinct duties of *preachers of the word*, and *deacons*. The *former* are to speak as delivering the oracles of God, and consequently what was the truth of the Gospel, and not mere human notions. In pointing out the duties of the *latter*, the phraseology seems to advert to the duties as being *laborious*, which the Diaconal duties must have been. These are to be discharged with the full strength which God supplies for that very purpose. That this doctrine of men being only stewards of the good gifts bestowed, is confirmed by the evidence of human reason in addition to the authority of an inspired writer, might be proved from several passages. The following out of some I have myself noted, may suffice. Isocr. Phoen. 565. Οὔτοι τὰ χρήματ' ἴδια κέκτηνται βροτοί, τὰ τῶν θεῶν δ' ἔχοντες ἐπιμελοῦμεθα· ὅταν δὲ χρῄζων' ἀφαιρούνται πάλιν.

On λαλεῖ see Note at 1 Cor. xiv. 27. At ὡς we must supply ὑπάρχουσι. The doxology following us, it should seem, to be referred to the *Father*.

12—19. Here the Apostle exhorts them to patiently endure afflictions in the cause of Christ, using two arguments: 1. That the heavier the trials are which we have borne on earth, after the example of Christ, the greater will be our future reward, v. 13. 2. That afflictions suffered in conscience sake are no longer to be accounted such, v. 14. 6a. It was not, the Apostle hints, a strange or unusual thing for the people of God to be persecuted. 3. That though they suffered here, as Christ did, they should hereafter be glorified together with him. 4. That besides the prospect of that future glory, they had, as point, *the spirit of God* for their comfort and support. 5. That it was no honour for any one of them to suffer, not as a malefactor, but as a Christian. 6. That though afflictions began with the house, yet the weight of the storm would fall on other believers.

— μὴ ξενίζεσθε—συμβαίν.] The sense is 'Be not surprised (and therefore troubled, by or through, the fire for trial (i. e. the severe persecution permitted, for your trial) which you suffer.' The words ὡς ξένου—συμβ. are in apposition of ξενίζ. In the expression πυρώσει πειρασμὸν there is an allusion to the pain or torment by fire.

13. ἀλλὰ καθὸ—ἀγαλλ.] 'But rather as participate in the sufferings of Christ, rejoice.' In this participation in the sufferings of Christ it is implied that the cause is the same, the true religion.

14. τὸ τῆς δόξης—ἀναπαύεται] 'The glorious Spirit of God rests on you [for your support and consolation].' The most truly orthodox trust the different views in which these spiritual endowments would appear, in order to denote the power of the Spirit, who, though despised and denied by their persecutors, was glorified in them.

15. μὴ γὰρ—φονεὺς] The full sense is 'I speak not of suffering in a bad cause,' lest some of you so act as to suffer' &c. The expression ἀλλοτριοεπίσκοπος is variously explained. In Rec. Syn. No interpretation is so both objectionable as the common one, 'a busy-body,' or 'one who intermeddles in business which does not belong to him.' Now as it can be proved that there were laws against λοιδορία, or there was no mention of revolutions taken, yclaimed against

16 ποιεῖν, ᾗ ὡς ἀλλοτριοεπίσκοπος· εἰ δὲ ὡς Χριστιανός, μὴ
αἰσχυνέσθω, δοξαζέτω δὲ τὸν Θεὸν ἐν τῷ μέρει τούτῳ.
17 [1]ὅτι ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ
Θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούν-
18 των τῷ τοῦ Θεοῦ εὐαγγελίῳ; [2]καὶ εἰ ὁ δίκαιος μόλις
σώζεται, ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανεῖται;
19 [3]ὥστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ Θεοῦ ὡς πι-
στῷ κτίστῃ παρατιθέσθωσαν τὰς ψυχὰς ἑαυτῶν ἐν ἀγαθο-
ποιΐᾳ.

1 V. [1]ΠΡΕΣΒΥΤΕΡΟΥΣ τοὺς ἐν ὑμῖν παρακαλῶ, ὁ συμ-
πρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ
2 καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός· [2]ποιμά-
νατε τὸ ἐν ὑμῖν ποίμνιον τοῦ Θεοῦ, ἐπισκοποῦντες μὴ ἀνα-
γκαστῶς, ἀλλ' ἑκουσίως· μηδὲ αἰσχροκερδῶς, ἀλλὰ προθύμως·
3 [3]μηδ' ὡς κατακυριεύοντες τῶν κλήρων, ἀλλὰ τύποι γινόμενοι

[1] Ezek. 9. 6. Jer. 25. 29. [2] ch. 4. 18. Mal. 3. 5. Luke 23. 31. [3] ch. 1. 19. [1] Prov. 11. 31. [2] Psal. 37. [3] Luke 12. 42. [1] Luke 24. 46. Rom. 8. 17. 18. Philipp. 3. Apoc. 1. 9. [2] Acts 20. 28. [3] 1 Tim. 3. 2. Titus 1. 7. [1] 1 Cor. 3. 5. [2] Cor. 1. 24. Philipp. 3. 17. [3] 2 Tim. 2. 6. [1] Tim. 4. 12. Titus 2. 7.

s is not improbable that ἀλλοτρ. here may mean such; or that there were laws inflicting some actual punishment on those convicted of busily prying into other people's affairs, and, as it almost always the case, exaggerating what might be true, and fabricating falsities. The interpretation in question is, moreover, much confirmed by 1 Tim. v. 13. where the Apostle seems to have had in view this same vice of slander and backbiting, in the words περίεργοι, λαλοῦσαι τά μὴ δέοντα. Thus it seems clear that the terms περίεργος and ἀλλοτριοεπίσκοπος are as nearly as may be of the same sense; the first meaning a busy-body; and the latter a busy-body in other's affairs; which affinity is well exemplified by the following passage of Philostr. Epist. Apoll. 59. εἰ μὴ περίεργος ἦν, οὐκ ἂν δὲ τοῦ ἀλλοτρίου πράγματος δίκαιος, "if you had not been a busy-body, you would not have been a judge in other men's affairs."

16. Χριστιανός] See Note at Acts xi. 30. Ἐν τῷ μέρει τ., 'on this account,' as 2 Cor. iii. 10.

17, 18. The best Commentators generally agree that these verses contain an obscure intimation of the fiery trials which were coming upon that part of the world where the persons whom the Apostle is addressing resided. That he expressions οἶκος τοῦ Θεοῦ means Christians, is plain from the next verse. They are also assured that though the judgment or affliction would, according to God's custom of old, begin with the faithful, it would be far from ending with them; which is expressed by a popular phrase, τί τὸ τέλος τῶν ἀπειθούντων, 'what will be the end or lot of the wicked!' implying a sad one, utter perdition.

The words of the next verse, no doubt, admit of the same application as the preceding, and are so applied by the above Commentators, σώζεται being explained of temporal persecution, 'is to be saved.' It should rather seem, however, that what might be applied to the temporal judgments in question, was chiefly meant of the great day of judgment, the sense being nearly that laid down by Mr. Scott.

19. ὥστε καὶ—ἀγαθοποιΐᾳ] The sense seems to be: 'Wherefore let those who suffer according to the will and permission of God, commit their lives and souls unto Him, as unto a faithful and benevolent Creator, at the same time continuing in well-doing.'

V. The Apostle now gives particular injunctions to the presbyters, i.e. the Bishops and Pastors of the Church, and also to preachers, the former to feed the flock of Christ committed to their charge; the latter to obey these admonitions.

1. ὁ συμπρ.] Though one of the chief Apostles, St. Peter modestly styles himself a co-presbyter. Ὁ καὶ τῆς μελλούσης—κοιν., 'and who am also a partaker of the glory which shall be revealed' viz. at the resurrection (see Phil iii. 21). "Not meaning, however, (as Mr. Holden observes) that he was then a partaker, but that he had then a *right* to it; that he was then in a justified state, which, if persevered in, would end in his participation in the glory which we shall enjoy at the resurrection, Rom. viii. 17, 18. 2 Tim. iv. 7, 8."

2. ποιμάνατε—Θεοῦ] A pastoral metaphor common in Scripture, and found also in the Classical writers. The sense is: 'Nourish with sound doctrine, and take care of the morals of those committed to your care.' Μηδὲ ἀναγκαστῶς. Perhaps with reference to some who served, indeed, the office without stipend, but with indifference and want of zeal. Μηδὲ αἰσχροκερ., ἀλλὰ προθύμως, i.e. not discharging the office for the sake of lucre, (which would be base) but with good will, *ἑκόντες*, (as the Syr. Translator renders) and only accepting the lucre to enable you to discharge the office.

3. κατακυρ. τῶν κλήρων] Though Θεοῦ be here not *expressed*, it is to be *understood*, as at ποιμνίον just after. The κλῆροι is variously explained, by some, of the possessions *of the Church*. For which signification there is, indeed, sufficient authority, but little probability in the *thing itself*; though Mr. Slade thinks that, as there were contributions, there might be a fund. Considering, however, the poverty of the primi-

τοῦ ποιμένος· [5] καὶ, φανερωθέντος τοῦ ἀρχιποίμενος, κομιεῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον.

[5] Ὁμοίως, νεώτεροι, ὑποτάγητε πρεσβυτέροις· πάντες δὲ ἀλλήλοις ὑποτασσόμενοι, τὴν ταπεινοφροσύνην ἐγκομβώσασθε· ὅτι ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν. [6] Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ Θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ· [7] πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρρίψαντες ἐπ' αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν.

[8] Νήψατε, γρηγορήσατε, ὅτι ὁ ἀντίδικος ὑμῶν, Διάβολος, ὡς λέων ὠρυόμενος περιπατεῖ ζητῶν τινα καταπιεῖν· [9] ᾧ ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.

[10] Ὁ δὲ Θεὸς πάσης χάριτος, ὁ καλέσας ἡμᾶς εἰς τὸν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ Ἰησοῦ, ὀλίγον παθόντας, αὐτὸς καταρτίσαι ὑμᾶς, στηρίξαι, σθενώσαι, θεμελιώσαι· [11] αὐτῷ ἡ δόξα, καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων! ἀμήν.

[a] Zec. 9. 11. Rev. 7. 14. 22. Job. 14. 11. [b] 1 Cor. 2. 10. [c] 1 Tim. 4. 8. Heb. 12. 28. Jas. 1. 12. Rev. 2. 4. [d] 2. 10. [e] Prov. 3. 34. Rom. 12. 10. 16. Eph. 5. 21. Philipp. 2. 3. Jas. 4. 6. [f] Job. 22. 29. Prov. 29. 23. Matt. 23. 12. Luc. 1. 52. [g] 14. 11. [h] 18. 14. Jac. 4. 10. [i] Psal. 37. 5. [k] 55. 22. Matt. 6. 25. 34. Luc. 12. 22. [l] 1 Cor. 8. 2. Philipp. 4. 6. [m] 1 Tim. 6. 8. Heb. 13. 5. [n] Job. 1. 7. Luc. 22. 31. [o] Matt. 26. [p] 1 Thess. 5. 6. comp. 1. 13. [q] 4. 7. [r] Eph. 4. 27. [s] 6. 11, 12. Jas. 4. 7. [t] 2 Cor. 4. 17. Heb. 10. 32. [u] 12. 11. comp. 14.

tive Christians, and other circumstances, that is unlikely. Νεώτεροι πρεσβυτέροις ὑπόταγητε, in the simple diction of the sacred writer, can only apply to *persons*. And the best Commentators are in general agreed that it means the Churches or congregations called God's heritages, in allusion to the division of Canaan by κλῆρος, lots, which formed separate heritages.

4. See 1 2—5. ii. 25, and 1 Cor. ix. 25. 2 Tim. iv. 8. and Notes.

5. νεώτεροι] This, being opposed to the πρεσβ., which term is admitted to be one of *office*, must denote other persons inferior to them (as being under their superintendence) and bound to pay deference to them. Πάντες δὲ ἀλλ. ὑπότ., i.e. each according to your different ranks and stations. Τὴν ταπειν. ἐγκομβώσασθε. The word ἐγκομβόσασθαι is derived from κόμβος, which signified primarily a *knot*, or *top-knot*, 2. a button or ornamental fastening by which vestments are drawn about the body, 3. it meant, (or rather ἐγκομβωμα,) a sort of moveable garment or cape put over the other vestments, and fastened by knots and bands to the collar. Hence ἐγκομβόσασθαι came to mean, in a general way, *to be ornamentally clothed*, and as all sorts of clothing are, in the earliest languages, applied to denote *moral habits*, especially of virtue, so here the Apostle means, that they should put on humility as an ornament, and wear it as a *habit*. Here I would compare Ælian V. H. p. 10. ἐμπεπίγετο δὲ σωφροσύνην, and Hom. Il. A. 149. ἀνάειρον ἐπιστρόφον, where Heyne remarks "Dicitur aliquis indutus, i.e. instructus, esse in qua ipse propria sunt et solenne."

6—7. The Apostle here exhorts them to a patient submission to the chastisement of God's *powerful* hand, trusting to Him alone for deliverance and glory, and repeating with calm reliance on his all gracious Providence. Ἐπιρίψαντες there is a significant pregnant, i.e. casting off all anxious cares, and casting them on &c. The expression is taken from Ps. lv. 23.

8, 9. The Apostle here repeats his admonitions to sobriety and vigilance; and accordingly reminds them that the great spiritual adversary of mankind is permitted to try the virtues and afflictions and temptations. Many recent Commentators, indeed, because διάβολος has not the Article, render it 'a malicious accuser.' But closely connected as it is with ἀντίδικος, it cannot but mean (as Bp. Middl. explains) 'your opposing evil Spirit,' or, the Evil Spirit who is your opposer, for the Article at ἀντίδ. properly belongs to Διάβολος. Here there is supposed to be an allusion to Job i. 7. This passage, I have in Rec. Syn. shown at large, must have reference not merely to what the Devil effects by his *agents*, but *of himself*, evincing his personality and evil agency over men. It is plain the *temptation* is here chiefly affirmed, and affirmed only as a means of temptation. The temptations would for the most part be to apostasy.

In εἰδότες—ἐπιτελεῖσθαι the argument is 'Your case is not singular; the same persecutions are carried on in your Christian brethren throughout the whole world.' Ἐπιτελεῖσθαι is to ἐνεργεῖσθαι. And τὰ αὐτὰ τῶν παθ. for τὰ αὐτὰ τὰ παθήματα.

10, 11. The Apostle did not pray that they might be exempt from trials; but he besought the God of all grace, the inexhaustible source of every kind of grace, who had called them to the hope and sure earnest of eternal glory, by Christ, that, after they had suffered awhile, for the increase of their faith, he would make them mature and complete in holiness; establish them in the grace and hope of the Gospel, strengthen them

12 [1]Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζο-
μαι, δι' ὀλίγων ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην
13 εἶναι ἀληθῆ χάριν τοῦ Θεοῦ εἰς ἣν ἑστήκατε. [k]Ἀσπάζεται
ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτὴ, καὶ Μάρκος ὁ υἱός μου.
14 [l]ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης. εἰρήνη ὑμῖν
πᾶσι τοῖς ἐν Χριστῷ Ἰησοῦ. ἀμήν.

[1] Heb. 13. 22.
[k] Act. 12. 12, 25.
[l] Rom. 16. 16.
[l] Cor. 16. 20.
[l] Cor. 13. 12.
[l] Thess. 5. 26.

to resist all temptations, endure all sufferings, and perform all duties; settling them immoveably as a compact building on a sure foundation; which would redound to his praise to whom glory and dominion ought to be ascribed for ever. (Scott.) Ὀλίγον, i.e. for the brief period of our earthly sojourn. Καταρτίσαι, 'may he perfect you more and more in the knowledge and practice of religion.' Στηρίξαι, 'confirm you in the practice of what you know.' Σθενώσαι, 'strengthen you to the performance.' Θεμελ., settle, immoveably ground you.

12. ὡς λογίζομαι] This, like many similar expressions both in the antient and modern languages, implies, not *doubt*, but *firm persuasion*; as Rom. viii. 18. So that there is no reason, with Grot., to resort to the sense 'si bene memini,' which is founded, as Rosenm. shows, on a baseless hypothesis. Ταύτην εἶναι ἀληθῆ χάριν τοῦ Θεοῦ, εἰς ἣν ἐστ., 'that the religion in which you are (I trust) firmly fixed, is the true one [and not Judaism, your former faith].'

13. συνεκλ.] Supply, with the best Commentators antient and modern, ἐκκλησία. Ἐν Βαβυλῶνι. On the city here intended no little diversity of opinion exists. Some, as Mill, Bertram, Pearson, Wolf, Wall, and Fabric., suppose *Babylon in Egypt*. This, however, is extremely improbable, and has been refuted by Lardner, who, with the antient and many eminent modern Commentators, as Grot., Hamm., Whitby, and most of the *Romanists*, suppose that by Babylon is figuratively meant *Rome*, which is supported by the united voice of antiquity, and therefore the opinion merits attention. Certain it is there are many points of resemblance between that Queen of cities, and what we conceive of antient Babylon. Were it not for this authority of antiquity on a point where antiquity may be depended on, I should have been inclined to adopt the opinion of Erasm., Germ., Beza, Gomar, Lightf., Scaliger, Salmas., Clar., L'Enfant, Wets., Schleus., Rosenm., Bass. &c., that it denotes Babylon in *Assyria*. Those Commentators, however, are not agreed whether to understand *Seleucia*, i.e. *New* Babylon, which (as Rosenm. observes) was the metropolis of the Eastern dispersion of the Jews, and whither it was likely St. Peter, on leaving Jerusalem, would repair; or *Old* Babylon, which, there is reason to think, was not yet totally deserted. The *latter* opinion is adopted by Rosenm., and it seems preferable; for there is no satisfactory proof that Seleucia (though it stepped into the place of Old Babylon, and was chiefly built from its ruins) ever received the *name* of Babylon.

13. Μάρκος] It is most probable that this Mark was the author of the Gospel, and that the Apostle calls him his son, as being his convert or son in the faith.

14. See Note on Rom. xvi. 16.

ΠΕΤΡΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΔΕΥΤΕΡΑ.

I. ΣΥΜΕΩΝ Πέτρος, δοῦλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ, τοῖς ἰσότιμον ἡμῖν λαχοῦσι πίστιν ἐν δικαιοσύνῃ τοῦ Θεοῦ ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ· [m] χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη ἐν ἐπιγνώσει τοῦ Θεοῦ, καὶ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

[n] Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης, διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς· (δι' ὧν τὰ μέγιστα

[m] Joh. 17. 3. Rom. 1. 7. 1 Pet. 1. 2. Jud. 2.
[n] Joh. 17. 3.
[o] Rom. 16. 5.
[p] Joh. 1. 12. Rom. 8. 15. 2 Cor. 3. 18. Eph. 4. 24. Col. 3. 10. Heb. 12. 10. 1 Joh. 3. 2.

Of this second Epistle the authenticity was at first called in question, yet it is quoted by some very early Fathers, and in the second century was fully received. It is supposed to have been written soon after the first Epistle, and not long before the death of the Apostle, probably A. D. 67 or 68.; also to have been indited from the same place, and addressed to the same persons as the former one, and the design of it nearly the same, except that in this latter the Apostle warns them against false teachers, and others who scoffed at the doctrine of Christ's advent to judgment. The style of the Epistle is very similar to that of the former, except in the second Chapter, (which bears a strong resemblance to the Epistle of St. Jude) where, however, the difference of character is attributable to the difference of subjects; indignation at the heresies of the Gnostics quickening the feelings of the writer, and thus affecting the style. Finally, the Epistle contains strong *internal* testimonies to its authenticity, which have been ably stated by Macknight.

C. I. 1—4. These verses contain the *Introduction* to the Epistle, in which, after asserting his Apostolic character, and addressing the Epistle to the *Gentile* converts, St. Peter salutes them, and reminds them that their Christian privileges were owing to the favour of God in Christ, and in consequence of the miraculous effusion of the Holy Spirit. (Benson.)

1. *τοῖς ἰσότιμον—Χριστοῦ*] Prof. Scholefield well renders: 'To them that have obtained like precious faith with us in the righteousness of our God and Saviour Jesus Christ.' By 'faith in the righteousness' he understands, as the object of faith, as Rom. iii. 25. *διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι*. The construction *τοῦ Θεοῦ ἡμῶν καὶ Σωτ.* is the same as at v. 11. *τοῦ Κυρίου ἡμῶν καὶ Σωτ.* 'I. Χρ.' See also *Eph.* v. 5. Tit. ii. 13., as also the masterly Note *in justification* of the rendering 'our God and Saviour' by Bp. Middl., who proves that the passage is plainly and unequivocally to be understood as an assumption that Jesus Christ is our God and Saviour. The word *ἰσότιμον* is formed similarly to *ἰσόκυκλον*. The term *λαχ.* has reference to salvation being considered as an *inheritance*. See 1 Pet. v. 3. *Δικ.* may denote mode of justification or becoming righteous, as pointed &c.; though most Commentators regard it as put for *χάριτι*, as the Hebr. *צדקה* is often used.

3. *ὡς πάντα ἡμῖν—ἀρετῆς*] The construction (which is tortuous) is thus laid down by Pott: *ὡς τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν ἡμῖν δεδωρημένης διὰ—ἀρετῆς (δι' ὧν—φθορᾶς)* and *αὐτὰ* &c. The sense is, 'forasmuch as God, by his almighty power, hath bestowed on us all things pertaining to life and godliness,' eternal happiness and the holiness which is to fit us for it. The best Commentators are agreed that *δεδωρ.* is to be taken in an active sense; as *εἰρηκ.* is verbs which want the Perfect Middle, in which the Passive is used. Examples of which and in the very verb, are adduced by Loesner from Philo. *Διὰ τῆς ἐπιγνώσεως* should, perhaps be rendered, 'by the bringing us to the knowledge or acknowledgment of.' *Διὰ δόξης καὶ ἀρετῆς* is, by hendiadys, for 'by his glorious benignity,' or, as some explain, *power*. It is best rendered 'excellence.' See 1 Pet. ii. 9.

4. *δι' ὧν*] The *ὧν* is by some referred to *δόξης καὶ ἀρετῆς*, by others, to *πάντα*. It may include both, i.e. 'by all which things.' By *ἐπαγγ.* are meant the Gospel promises of pardon and salvation through Christ. The best Commentators are in general agreed that *δοθέντα* should have an active sense, (*γενν.*) as *δεδωρημένα* just before. *Διὰ τούτων—φθορᾶς*. The sense is, 'I have proved to (Rec. Syn.) us,' 'in order that being excited by these promises, you may strive to become partakers,' (see [illegible]) of

ἡμῶν καὶ τίμια ἐπαγγέλματα δεδώρηται, ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως, ἀποφυγόντες τῆς ἐν κόσμῳ
5 ἐν ἐπιθυμίᾳ φθορᾶς·) καὶ αὐτὸ τοῦτο δέ, σπουδὴν πᾶσαν παρεισενέγκαντες, ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν
6 ἀρετήν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν, ἐν δὲ τῇ γνώσει τὴν
7 ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν, ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελ-
8 φίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην. Ταῦτα γὰρ ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα οὐκ ἀργοὺς οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπι-
9 γνῶσιν. ὯΙ γὰρ μὴ πάρεστι ταῦτα, τυφλός ἐστι, μυωπά-

divine nature' namely by that purity and holiness which is so called as bearing a certain similarity to the Divine attributes, and being produced by Divine influence. See the long and able Note in proof of this sense by Benson. Then are pointed out the means whereby this is to be attained, namely, by escaping the pollutions of this wicked world arising from carnal appetite.

5—7. The Apostle here calls on his Christian brethren not to rest in their apparent conversion, or the reformation connected with it, or even in the acquiring of a renewal to a 'divine nature' but, depending on the promises of the Gospel, and pursuing the end for which they were given to "cleanse themselves from all remaining "filthiness of flesh and spirit, perfecting holiness" in the fear of God" (Scott.) Καὶ αὐτὸ τοῦτο. Simply καὶ τοῦτο 'for this very reason,' (the not signifying 'thus' or so, i. e. since God has granted all the means of holiness, ver. 3, 4) on your part. This view of the construction and sense is, I find, supported by Prof. Schaaf., who aptly compares Heb. Crest. (ed. 4). Σπουδὴν πᾶσαν παρεισενέγκαντες. Σπουδὴν πᾶσαν παρεισ. is not well taken, with Hottom. and others, for σπουδάζοντες. As the earlier Commentators point out the expressed suggests the contributing of our own strenuous exertions in cooperation with the grace of God. See Phil. i. 12 & iii. Ἐπιχορηγήσατε 'furnish forth,' 'minister,' 'perhaps by a metaphor taken from the χορηγὸς or person who furnished the expenses for the exhibition of the games.

In a recitation of what they are to do on their part in return for God's mercy in calling them to salvation, the Apostle mentions a series of the most prominent Christian virtues, which are enumerated in regular order depending on each other and all hanging on that glorious true faith and ending with that virtue to which they should all tend, Love. The is throughout this whole passage is for ἐν with the Accus. case, i. e. in addition to (as in Luke i. 23 & 25 and 1 Cor. xiv. 11) which is supported by the authority of the Peshito. Τὴν ἀρετήν. The best commentators are just by agreed that ἀρετὴ here denotes courage and constancy in preserving the faith amidst persecution and temptation. A signification frequent in the classics, we find from Homer downwards, and found in the Latin writers. The synonyme, i. e. so that they regulate their zeal and undaunted firmness with discretion. Of this word, the interpretation will depend on the sense ascribed to the preceding δόξαν. The remaining particulars are not digested in any regular order. They may be expressed, with Mr. Scott, as follows. Ἐγκράτειαν, i. e. an exact government of all the carnal appetites in subordination to the will of God and the benefit of themselves and others, as well as great moderation in all worldly things. Ὑπομονήν. A cheerful submission to the will of God under afflictions, sickness and disappointments and affronts, perseverance in well doing under harassing severe trials, and a great waiting for the Lord to interpose for their comfort and deliverance. Εὐσέβειαν 'godliness,' consisting of all those holy affections and dispositions which constitute the spiritual worshiper and truly devoted servant of God. Φιλαδελφίαν. An enlarged fervent love of Christians as one bretheren in the Lord. See Note on 1 Pet. i. 22, 23. Ἀγάπην, i. e. a benevolent love to all men, expansive and universal philanthropy or "good will to men."

8. Ταῦτα γὰρ—εἰς γνῶσιν. The sense is, For if these virtues (some in account and the rest in the increase in you), they will prove you to be those whose knowledge of the religion of Christ is not barren and unfruitful, i. e. such as religious knowledge should produce.

9. ὯΙ γὰρ μὴ πάρεστι—κ.τ.λ. The sense is, 'He who is destitute of these moral virtues, and yet expects salvation by the Gospel, which imperatively requires them, is blind or was very little into the true nature of it, and forgets that he was cleansed from his former sins (only on condition of renouncing sin in future), i. e. (to use the words of Mr. Hardcastle) forgets that his baptism, by which his former sins were cleansed, laid upon him the obligation of dying to sin, and of being fruitful in good works.' The Scriptures (says Benson) often speaks of a threefold justification, sanctification and salvation, the one initial, the other final. When a wicked Jew or Heathen was to join the profession of the Christian religion by baptism, he was justified, pardoned, or saved, from his sins, upon that profession of faith in Christ. But the final justification, sanctification or salvation is not to be attained without Christian good works, or an holy life after baptism. Faith alone was sufficient for the former, but not for the latter.

ζων, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ
9 ἁμαρτιῶν. Διὸ μᾶλλον, ἀδελφοί, σπουδάσατε βεβαίαν
ὑμῶν τὴν κλῆσιν καὶ ἐκλογὴν ποιεῖσθαι· ταῦτα γὰρ πο-
10 οῦντες οὐ μὴ πταίσητέ ποτε. οὕτω γὰρ πλουσίως ἐπι-
χορηγηθήσεται ὑμῖν ἡ εἴσοδος εἰς τὴν αἰώνιον βασιλείαν τοῦ
Κυρίου ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ.

11 Διὸ οὐκ ἀμελήσω ἀεὶ ὑμᾶς ὑπομιμνήσκειν περὶ τούτων,
καίπερ εἰδότας, καὶ ἐστηριγμένους ἐν τῇ παρούσῃ ἀληθείᾳ.
12 δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν τούτῳ τῷ σκη-
νώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει· εἰδὼς ὅτι ταχινή ἐστιν
14 ἡ ἀπόθεσις τοῦ σκηνώματός μου, καθὼς καὶ ὁ Κύριος ἡμῶν
Ἰησοῦς Χριστὸς ἐδήλωσέ μοι. σπουδάσω δὲ καὶ ἑκάστοτε
ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν ἔξοδον, τὴν τούτων μνήμην ποι-
16 εῖσθαι. Οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες
ἐγνωρίσαμεν ὑμῖν τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπται γενηθέντες τῆς ἐκείνου
μεγαλειότητος. Λαβὼν γὰρ παρὰ Θεοῦ Πατρὸς τιμὴ-
17

[9] 1 Joh. 3. 15.
[10] 2 Pet. 1. 5, 10. 2 Tim. 4. 6.
[11] 2 Mat. 17. 1. Joh. 1. 14. 1 Cor. 1. 17. ch. 2. 1, 4. ch. 4. 16. 1 Joh. 1. 1. ch. 4. 14.
[12] 2 Mat. 2. 17. ch. 17. 5. Matt. 1. 18. ch. 2. 1. Luc. 2. 22. ch. 6. 20. Col. 1. 12.
[13] 2 Joh. 21. 2 Tim. 4. 6.
[14] 2 Mat. 17. 1. Joh. 1. 14. 1 Cor. 1. 17.
[15] 2 Pet. 1. 5.
[16] 1 Cor. 1. 17.
[17] Matt. 3. 17. ch. 17. 5.

10, 11. It is plain that κλ. and ἐκλ. are here synonymous, and denote admission into the Christian covenant. "And this being conditional, there was, as Mr. Slade observes, no impropriety in the converts being exhorted to make their calling sure and effectual. They were, at that time, in a state of election; but it was a state from which they might fall, they were elect only as long as they were careful to maintain faith and good works." Οὐ μὴ πταίσητέ ποτε, 'ye shall by no means ever fall or be frustrated in attaining salvation.' The next words fully evolve the sense, and imply mean, 'by so doing you will, through the rich mercy and grace of God, be admitted into heaven,' for τῆς αἰών. βασ., at which some Commentators stumble, can have no other sense, denoting the kingdom which Christ, as God, will for ever have, after having delivered up his mediatorial kingdom. See 1 Cor. xv 24. So Dan. vii 27 "the Most High, whose kingdom is an everlasting kingdom." & iv. 34. & vii. 14. vi. 26. Ps. cxlv. 13. Revel. xiv. 6. "the everlasting Gospel."

12. From hence to ver. 13. the Apostle warns them against false teachers, premising a brief mention of the causes for which he thought proper to again and again urge them to hold fast that part of pure doctrine which was by the false teachers not only corrupted, but even derided. Καίπερ εἰδότας, 'even though ye may know them.' For ὑμᾶς del, del ὑμᾶς is edited by Griesb. and Tittm., from many MSS. and the Ed. Princ.

13, 14. σκηνώματι] See Note on 2 Cor. v. 1. Of this word, to denote the human body, no example is adduced; but I have noted the following in Eurip. Heracl. 690. σμικρὸν τὸ σὸν σκήνωμα. In καθὼς καὶ ὁ Κύριος—μοι the Apostle alludes to the words of Christ, Joh. xxi. 18. sq. But whether καθὼς will admit of the sense assigned to it by Benson, 'in the manner which,' I doubt. It is plain that Christ foretold to Peter his martyrdom, as he also did to Paul. (See 2 Tim. iv 6.) But the question is, whether the words of the Apostle were founded on any had revelations as to the speedy approach of the event? This the antecedents may cause the case. The point, however, admits of no certain determination. See the conjectures of Benson. It seems highly probable that he had; but it is possible that he had not, and the words, as we doubt, may be explained upon another supposition.

15. σπουδάσω δὲ] 'I will, I say, endeavour,' viz. by committing his admonitions (such as those which follow) to writing.

16. οὐ γὰρ σεσοφ. &c.] Reader, with Benson and Schoef., 'For we did not follow cunningly devised fables when we made known unto you &c. The connexion here with the preceding is not very obvious; but it is probably such as is laid down by Benson and Scott. It should seem that the Apostle simply gives a reason why the Gospel should be true, and anticipates a popular objection. Σεσοφ. μύθοις, fables artfully fabricated and dressed up, like the orphanical theogonies of the philosophers, I would compare Diod. Sic. n. 134. μύθοις ἡγούμενοι συνέχειν τοὺς τοῦ περὶ τῶν Δημζόνδων δεισιδαιμονίας. The sense is well expressed by Rosenm. thus 'We do not press this on your belief, by the aid of such fictitious stories and fables as the Greek legislators had recourse to, or other crafty persons.' Δύναμιν καὶ παρ., for δυνατὴν παρουσίαν, with reference to the second advent of our Lord to judgment. Βασιλείας γενηθέντες—γαλ., with reference to the Transfiguration. Rever. is here synonymous with αὐτόπται of former signifying spectators, the latter eye-witnesses.

17. Λαβὼν γὰρ] scil. ἐν. Φωνῆς ἐνεχθείσης δόξης. Reader, 'such a voice from the excellent glory being pronounced over them, saying.' See Note on Matt. xvii. 5. sqq.

καὶ δόξαν, φωνῆς ἐνεχθείσης αὐτῷ τοιᾶσδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης· "Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπη-
18 τός, εἰς ὃν ἐγὼ εὐδόκησα." καὶ ταύτην τὴν φωνὴν ἡμεῖς
ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν, σὺν αὐτῷ ὄντες ἐν τῷ
19 ὄρει τῷ ἁγίῳ. Καὶ ἔχομεν βεβαιότερον, τὸν προφητικὸν
λόγον· ᾧ καλῶς ποιεῖτε προσέχοντες, ὡς λύχνῳ φαίνοντι
ἐν αὐχμηρῷ τόπῳ, ἕως οὗ ἡμέρα διαυγάσῃ, καὶ φωσφόρος
20 ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν. Τοῦτο πρῶτον γινώ-
σκοντες, ὅτι πᾶσα προφητεία γραφῆς, ἰδίας ἐπιλύσεως οὐ
21 γίνεται. Οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη ποτὲ προ-
φητεία, ἀλλ' ὑπὸ Πνεύματος ἁγίου φερόμενοι ἐλάλησαν
[οἱ] ἅγιοι Θεοῦ ἄνθρωποι.

1 II. Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς

Ps. 110. Isai. 9. Jeremi. 23. 1 Cor. 4. 6. Apoc. 22. 18. 2 Rom. 12. 3 Thes. 5. 19. 4 Psa. 1. 11. 5 Deut. 18. 15. Isai. 55. 11. Jer. 23. 29. Ezek. 13. 2. Cor. 11. 13. 6 Thes. 4. 1. 7 Thes. 4. 1. 8 Isai. 4. 3.

19. *ἔχομεν βεβ. τὸν προφ. λόγον* &c.] It has been an exceedingly debated point whether the *προφ. λόγ.* belongs to the prophecies of the O.T., or to those of the New. Most Commentators and Theologians suppose the *former*; but others, especially Bp. Warburton, (Works vol. x. p. 105. seqq.) the *latter*. Adopting the former view, the sense may be thus expressed, in the words of Mr. Holden, 'We have the prophecies of the O.T. concerning the Messiah more confirmed by the event of his Transfiguration; for if Jesus had not been the Messiah predicted in them, such a miracle would not have been wrought to verify his pretensions.' So Mr. Valpy explains, 'By the awful display of his glory, in the transfiguration, we have a sanction given, not only to the prophecy of his future coming, but to all other prophecy in general; that it is the word of God, and the effect of his power, of which I have been a witness.' The other view is, indeed, adopted and maintained by Bps. Warburton and Horsley with their usual ability; but, I apprehend, with less than their usual success. The prophecies of the N.T. may be included; yet those of the O.T. must have been chiefly intended. Abp. Newc. well paraphrases, 'In addition to the miracle just mentioned, and to many other miracles, we have also the word of prophecy more sure, or confirmed, now, than others had formerly. Prophecy is a growing argument. Events have proved the truth of many prophecies, and have established our faith in those which remain unfulfilled.' And on the next words "as unto a light" &c. he remarks, "Prophecies bear a resemblance to this, till their accomplishment; at which time the day of knowledge respecting them may be said to dawn, and the day-star to rise in the hearts of Christians."

20. *πᾶσα προφ. γρ. ἰδίας ἐπιλ. οὐ γίνεται*] On the sense of this obscure passage Expositors are by no means agreed. Some suppose it to mean, 'No prophecy is to be interpreted by itself, but to be taken in connexion with others, so to be referred to the whole system, and explained as best accords therewith:' which yields a very good sense, but whether it be that intended by the Apostle, may be doubted. It is more in accordance with the context to interpret, with others: 'No prophecy is of private impulse or invention,' i.e. proceeds from the prophet's own fancy. A very good sense also, and supported by some passages of Philo and Josephus; yet such as is not easily deducible from the words, though, as *ἐπίλυσις* is a very rare word, the sense assigned may have been in use. See Mill, Benson, and Newc.

21. *οὐ γὰρ θελήματι &c.*] This is explanatory of the preceding, according to the interpretation last mentioned. Render, 'for prophecy was not uttered' &c. The term *φέρεσθαι* was often used of inspiration. Hence prophets were said to be *θεοφόρητοι*.

II. 1. The Apostle shows that *all* are not prophets who *call* themselves such; and turns from the evidence of true to that of *false* prophets and teachers. Ἐγένοντο δὲ—ἀπώλειαν. The sense is, 'There were, however, also *false* prophets among the [Israelitish] people, thus also will there be among you false teachers, who shall introduce pernicious heresies, even denying the Lord that purchased them [with his own blood], bringing thereby on themselves speedy destruction.' On the persons here meant by these false teachers, much difference of opinion exists. Some suppose them to have been the *Gnostics*, or *Nicolaitans*; others, *Judaizers*, holding opinions similar to those of the *Montanists* of the second and third centuries. The question is of no very determination; yet of little importance. We have chiefly to attend to the *characteristics* as presented by the Apostle for our warning.

By παρεισάξ. is denoted the surreptitious craft with which the doctrines in question were introduced. The words αἱρέσεις ἀπωλείας designate that they were at once heretical and highly pernicious. A more *definite* charge is couched in the next words, καὶ τὸν ἀγοράσαντα, the sense of which depends upon the reference in ἀγοράσαντα, whether to *God*, (as many eminent Expositors suppose,) or to *Christ*, according to the antecedent and most modern. The latter seems the more correct view; for as to the passages of the O.T. cited in proof of the former interpretation, they are not quite to the point; and the latter is almost required by ἀγοράσαντα. Chrom. ἀγορ. will, as often, be last Κύριον. Wa. see will.

καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν
αἱρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην
ἀρνούμενοι, ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπώλειαν· (καὶ πολ-
λοὶ ἐξακολουθήσουσιν αὐτοῖς ταῖς ᵃἀσελγείαις, δι' οὓς ἡ ὁδὸς
τῆς ἀληθείας βλασφημηθήσεται·) ᵇκαὶ ἐν πλεονεξίᾳ πλα-
στοῖς λόγοις ὑμᾶς ἐμπορεύσονται· οἷς τὸ κρῖμα ἔκπαλαι
οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει. ᶜΕἰ γὰρ ὁ

however, to understand that they denied Jesus to be the *Messiah*; for otherwise they could not be teachers of Christianity at all. Perhaps the sense (expressed with a popular brevity) may be, 'denying him who purchased them (i.e. their Redeemer) to be their Lord.' It should seem that, from a misinterpretation of the words of the Apostles, they stumbled at the descriptions of the majesty of Jesus Christ and the ineffable glory of his second advent; and regarded the account of the Apostles on that subject as a fable devised to hold the disciples in subjection. That such may have been the case, is very possible; but if so, they must have denied the proper deity of Jesus Christ, and consequently the atonement, and other fundamental doctrines; and probably held opinions not very different from those which afterwards paved the way for Arianism and Pelagianism.

2. ἀσελγείαις] This (for the common reading ἀπωλείαις) found in almost all the MSS., Versions, and early Editions, except the Erasmian and Stephanic ones, has been justly preferred by almost all Critics, and was adopted by Wetst. and edited by Beng., Griesb., Matth., Knapp, Titm., and Vat.; though the common reading may be defended. Ἀσέλγ. may be rendered 'dissolute doctrines and practices.' By ἡ ὁδὸς τῆς ἀληθείας is meant the Gospel, or Christian religion. See Note on Acts ix 2. Βλασφ. 'will be calumniated and regarded as false.' I would compare Joseph. p. 1078. ἀνωτέρω τῆς ἀληθείας κατεγνω.

3. καὶ ἐν πλεον. &c.] 'And through covetousness, they will make a mere gain of you, (viz. of teaching you by feigned words,) and hawk about their doctrines as merchandise.' Wetst. cites two examples of πλεονεκτικὸς λόγος, to which I add the following from Isæus p. 70. Λόγοις κατεκεκοσμημένοις πλεονεκτικοῖς ἔφασκε. The words in question (i.e. doctrines and notions) were *fictitious*, devised ad captandum, and to flatter the corruptions of human nature. At οἷς τὸ κρῖμα—νυστάζει the relative is to be resolved into ἀλλ' ἐκείνοις or ἐκείνοις, and at ἀπωλεια supply πρεγγεγραμμένον or such like, to appear from the parallel passage of Jude 4. ἐκείνοις οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρῖμα. Νυστάζει is for χρονίζει, as Euryp. Hec. 602. οἴκτιρ' οἶκτ' Ἑκάβης σοῦ κρείγματα. and Æschyl. Theb. 54. καὶ τοῦδε νύκτιος οὐκ ἔκφυγε χρονίζουσ'. The sense is: 'But their long denounced sentence linger'th not, nor doth their destruction slumber;' meaning (as Dr. Burton says) that there are many instances in old times, which show that such persons are sure to be punished.

4—9. These verses are illustrative by example of the method of God's judgment in such cases; and meant to verify what was before said, that οὐκ ἀργεῖ, that God visits sin with punishment, and virtue with rewards. With respect to the construction here, it is irregular, there being no clause to correspond to the ἐὰν—οὐκ ἐφείσατο: but after ἐφείσατο may be supplied from the context some such verb as οὐδ' ἐκείνους φείσεται. In ἐταρτ. there is a furious to the rebellion of the fallen angels. Ἐφείσατο [ἐφείσ. ταρταρώσας] is an expression truly Æschylean, in which ταρτ. is derived from the Heathen, and σειραῖς [ἐφείσ.] from the Jewish mythology, the Tartarus being a part of Sheol, in which criminals were supposed to be confined till the day of judgment. Now they are not represented as being in actual torment, but only consigned to them, and in the same to correspond to the severity of chains of darkness, i.e. to places where utter darkness holds them as it were enchained. So Wisd. xvii. 18. ἅπαν σκότος ἐπέδυνον. In exemplifying and displaying the expression the Commentators will have adduced a very similar one in Herodot. v. 77., where in to Athenian inscription in the Acropolis, it is said of captives held in chains, δεσμοῖς τε ἐξαπατηθέντες ἐνδεσμεύουσι δεινοῖσι τέλος. The image, however, seems to have been drawn from the Jewish Rabbins. Thus Sohar Genes. fol. 45. col. 170. "Postquam (filius Dei) ita processerat, comprehendit eos Deus, et ad munus inferorum perdurat hypocritas cum omnibus illis, quos usque ad mortem abyssi magna portantur."

For ταρταρώσας, ταρταρώσαντες is found in almost all the best MSS. and early Editions, and is edited by nearly every Critic from Wetst. to Vater. Ὀγδόον Νῶε. Thus, by a common idiom in the best writers, must mean 'Noah with seven others.' Κήρυκα δικ., 'a herald to proclaim to the world tidings of the righteousness which is by faith,' of which St Paul says, Heb. xi. 7., he was himself an heir. Κατακλυσμὸν ἐπάγων, i.e. executed punishment upon them by utter destruction. See Note on Rom. vii. 1. Ὑπόδειγμα—τεθεικώς, 'having made them a type and example of the future punishment of the wicked.' Καταστρεψάμενος—δικαίους, 'worn out (i.e. grievously harassed) by the profligate behaviour of men who trampled on all laws.' On ἀνομ. compare Ps. xcv. 10. and 68. Βλέμματι γὰρ—ἀθεσμίαις. This is explanatory of the preceding ἀνομοις., and the construction is, ὁ γὰρ δίκαιος, ἐγκατοικῶν ἐν αὐτοῖς, (while he dwelt among them) ἡμέρας τε βλέμματι καὶ ἀκοῇ, ἡμέραν ἐξ ἡμέρας, ἔργα δικαίου, ἀνόμοις ἔργοις. The βλέμματι καὶ ἀκοῇ denote the mode in which he was daily tormented with their wicked conduct. The Dative in ἀνόμοις is governed of ἐκεῖ understood.

Θεὸς ἀγγέλων ἁμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σειραῖς
ζόφου, ταρταρώσας, παρέδωκεν εἰς κρίσιν τηρουμένους·
5 καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο, ἀλλ' ὄγδοον Νῶε δικαιο-
σύνης κήρυκα ἐφύλαξε, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας·
6 καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας κατεστροφῇ
7 κατέκρινεν, ὑπόδειγμα μελλόντων ἀσεβεῖν τεθεικώς· καὶ
δίκαιον Λώτ, καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελ-
8 γείᾳ ἀναστροφῆς, ἐρρύσατο—βλέμματι γὰρ καὶ ἀκοῇ ὁ
δίκαιος, ἐγκατοικῶν ἐν αὐτοῖς, ἡμέραν ἐξ ἡμέρας ψυχὴν
9 δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν. οἶδε Κύριος εὐσεβεῖς
ἐκ πειρασμοῦ ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολα-
10 ζομένους τηρεῖν· μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπι-
θυμίᾳ μιασμοῦ πορευομένους, καὶ κυριότητος καταφρονοῦντας·
(τολμηταί, αὐθάδεις, δόξας οὐ τρέμουσι βλασφημοῦντες·)
11 ὅπου ἄγγελοι, ἰσχύϊ καὶ δυνάμει μείζονες ὄντες, οὐ φέρουσι
12 κατ' αὐτῶν παρὰ Κυρίῳ βλάσφημον κρίσιν. οὗτοι δέ, (ὡς
ἄλογα ζῶα, φυσικὰ, γεγεννημένα εἰς ἅλωσιν καὶ φθορὰν,) ἐν
οἷς ἀγνοοῦσι βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν κατα-
13 φθαρήσονται, κομιούμενοι μισθὸν ἀδικίας· ἡδονὴν ἡγούμενοι

4 Gen. 6. 12. 1 Pet. 3. 19. 20.
5 Gen. 7. 23.
6 Gen. 19. 24.
7 Num. 16. 26. Deut. 29. 23. Gen. 13. 10. Jer. 50. 40. Deuth. 16. 20.
8 Isa. 11. 3. Amos 4. 11. Jud. 7.
9 Gen. 18. 25. 1 Cor. 10. 13. 2 Pet. 1. 10. 18.
Deuth. 8. 4. 1 Cor. 10. 13.
10 1 Jud. 4. 7. 8. 10. 16.
11 1 Jud. 8.
12 u Jn. 12. 48. v Jud. 10.
13 v Jud. 12.

9. οἶδε Κύριος—τηρεῖν] This is intended as an *inference*, q.d. (to use the words of Dr. Burton) 'If God in these instances punished the guilty and preserved the innocent, we may be sure that "He knows how always to save" &c. The οἶδε imports both knowledge of the means, and power and disposition to use them. Πειρασμοῦ should be rendered 'trial,' i.e. trials. Κολαζομένους, for κολασθησομένους, 'them to be punished.' So the Peah. Syr. *ennanadin*. See James i. 2. Ἀδίκους—τηρεῖν. This suggests the *other* part of the inference, that the vengeance of God, though it may slumber, will at length visit these corrupt teachers with the same condign punishment as that which befel the disobedient angels and ungodly Sodomites.

10. Here what was before said is more directly applied to the persons in question, who are characterized in this and the following verses up to the end of the Chapter. Τοὺς ὀπίσω &c. may be rendered, 'who live conformably to the flesh, in the lust of pollution,' i.e. in lustful and polluting practices. Then is represented their insubordination, and rebellion against any authority that might check their vicious practices, and while proceeding to set forth the greatness of their guilt, the Apostle breaks out into a parenthetical exclamation at their wickedness, which may be rendered, 'daring and insolent are they! they scruple not to speak evil even of rulers in high stations.' On the term τολμ. I have fully treated on Thucyd. i. 70. This sense of αὐθ. occurs in Thucyd. viii. 84. ἡ δὲ αὐθαδέστερον τε καὶ ἀνυπόμονον. Δόξας, for τοὺς ἐνδόξους.

11. ἰσχύϊ—δυνάμει] 'though far superior in strength and power.' On the reference in κατ' αὐτῶν the Commentators are not agreed. Some suppose it to be to the δόξας just before; others, to the τολμηταί, αὐθάδεις. Neither interpretation, however, is tenable. It is best referred, with Benson, Newc., and others, to the ἀγγέλων ἁμαρτ. in v. 4., unless we read καθ' αὐτῶν, (from some MSS. and the Vulgate Version) meaning those of their own body, i.e. the bad angels. This is placed beyond doubt by the parallel passage of Jude 9. The argument is, that the persons in question calumniate those of high reputation and dignity, their brethren, while the angels, exalted as they are above them in power, do not speak calumniously of their fellow angels, even though the very reverse of ἔνδοξοι. The same Jewish tradition is supposed to have been had in view by both St. Peter and St. Jude. But though the former may have had in mind the same tradition as that referred to by the latter, yet he must also have had in view some other similar one, more correspondent to οὐ φέρουσι—κρίσιν, 'do not prefer a calumnious accusation to the Lord.'

12—16. Here the charge is further brought home, and the heretics in question described, under various characters; 1. as, like the animals, devoid of reason and guided solely by sense and instinct, (so as to be seemingly created only to be taken and destroyed,) and thereby speaking evil of things which they do not understand, viz. the laws and measures of their rulers. These, it is added, shall utterly perish by their own corrupt practices. (See Jude 10.) Κομιούμενοι μισθ., 'thus receiving the reward of their unrighteousness.' Compare the parallel passage of Jude 10.

13, 14. Here are introduced more particular charges, those of gross sensuality, prodigacy, and insatiable avarice and rapacity. And it should seem that σπίλοι καὶ μῶμοι are a parenthetical exclamation, like the τολμηταί &c. in v. 10. The meaning is, 'they are a scandal to them

τὴν ἐν ἡμέρᾳ τρυφήν, (σπίλοι καὶ μῶμοι!) ἐντρυφῶντες
ἐν ταῖς ‡ ἀπάταις αὐτῶν, συνευωχούμενοι ὑμῖν· ὀφθαλμοὺς 14
ἔχοντες μεστοὺς μοιχαλίδος καὶ ἀκατα[illegible]ούστους ἁμαρτίας·
δελεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην
‡ πλεονεξίας ἔχοντες, κατάραι τέκνα! Καταλείποντες 15
[τὴν] εὐθεῖαν ὁδὸν, ἐπλανήθησαν, ἐξακολουθήσαντες τῇ
ὁδῷ τοῦ Βαλαὰμ τοῦ Βοσὸρ, ὃς μισθὸν ἀδικίας ἠγάπησε, 16
ἔλεγξιν δὲ ἔσχεν ἰδίας παρανομίας· ὑποζύγιον ἄφωνον ἐν
ἀνθρώπου φωνῇ φθεγξάμενον ἐκώλυσε τὴν τοῦ προφήτου
παραφρονίαν. Οὗτοί εἰσι πηγαὶ ἄνυδροι, νεφέλαι ὑπὸ 17

Christian society!' See Jude 12. and Eph. v. 27. They are further described as revelling in sensual luxury, indulging in it even *ἐν ἡμέρᾳ*, which was by the ancients ever regarded as a mark of confirmed sensuality and sottishness. See 1 Thess. v. 7. and Note, and Rec. Syn. on the present passage.

— *ἐντρυφῶντες—ὑμῖν*] The phraseology is harsh and anomalous, and the sense much disputed. The most probable interpretation is that of Pott, 'obleciantes se in freenibus suis et dolis, quibus utuntur ad vim decipiendam et pecunia emungendam.' Yet this seems not all that is meant. The words appear to be intended to further unfold the idea of *ἡδονὴν—τρυφήν* preceding, and the full sense may be as follows, 'who contrive (the participle being for the verb) to live luxuriously by their deceits and imposture; constant attendants at your feasts.' This mode of taking the passage yields an excellent sense, and involves no harshness; for the *ἐν* may very well be taken for *by*, and *ἐντρυφῶντες* for *ἐν τρυφῇ διάγοντες*; since of *ἐντρυφᾶν* in the same transitive examples may be seen in Steph. Thes., to which I would add a passage that may have been had in mind by the Apostle, Isaiah lv. 2. *φάγετε ἀγαθὰ, καὶ ἐντρυφήσει ἐν ἀγαθοῖς ἡ ψυχὴ ὑμῶν.*

14. *ὀφθ. μεστ. μοιχ.*] i. e. by their looks show the lasciviousness of their hearts. Ἀκατάπ. *ἁμ.*, 'and that cannot cease from impure imaginations or lascivious practices. *Δελεάζοντες* &c. Here we have another trait, namely, their craft in beguiling unstable persons, and consummate art in making the utmost advantage which they could *ἐν ταῖς ἀπάταις αὐτῶν*, as if they could never be satisfied. The plural in *πλεον.* denotes the various arts by which they extracted gain from their deluded victims. The *γεγυμν.*, the deliberate and habitual mode of doing the thing. So Joseph. p. 1246. 11. *γυμνάζοντες τὴν ἀπληστίαν.* For *πλεονεξίαν*, some MSS. have *πλεονεξίαις*, which is edited by Matth., Grotib., Trim. and Vater.

The Apostle then exclaims, with reference to their whole character, (perhaps having in view Is. lvii. 2. *τοῖς ἀπολωλεσι*) *κατάραι τέκνα!* which is usually regarded as put for *τέκνα κατάρας*. Prof. Schoefield, however, observes, "that this is not one of those common Hebraisms which abound in the writings of the Apostles, in which a quality of the subject is expressed by a Genitive following it, instead of an adjective in concord with it. Also that the persons do not bear the character of *children* at all, except a relation to the *curse* with which that was connected; and therefore if the phrase was to be divested of this form, it ought to have been rendered *cursed persons*, the relation of *children* being implied in the connexion in which they are thus placed with the *curse*."

15. *καταλείποντες—ἐν ἀπληθ.*] The Apostle, resuming his description, represents them as having utterly forsaken "the right way" of scriptural truth and holy obedience, and quite gone astray, not merely from an erroneous judgment, but from the sensuality, ambition, and avarice of their hearts. (Scott.) The force of the comparison rests in this, that as Balaam counselled the Moabites to entice the Israelites to illicit connexion with their women, and thus lead them into idolatry, and draw on them the heavy punishment of God; so these false teachers, by giving Christians a license to commit immorality, (namely, for the purpose of gratifying their own avarice and sensuality,) in the manner called forth the vengeance of God. *Μισθὸν ἀδικίας ἀγ.* Of the morals of Balaam we know nothing, but it is plainly implied in the O. T. history, and confirmed by Philo, Josephus, and all the Jewish Interpreters, that covetousness tempted him to commit an act unworthy of his duty as a Prophet, just as in the case of these false teachers, avarice and sensuality tempted them to falsify the Gospel, that they might make it the more productive of gain to expound on their own basis.

Τὴν before *ἰδίας* is in several MSS. of early Edd. not found; and is cancelled by Bens. Grotib., Matth., and others. But the external evidence for the word is too strong to justify cancelling it.

16. *ἔλεγξιν ἔσχεν ἰδ. παρ.*] 'received a rebuke for his iniquity.' Φθεγξ., 'by speaking.' Τοῦ παραφρ., i. e. his vain attempt to oppose God's will.

17. *οὗτοί εἰσι—ἄλλων.*] A most lively and pertinent, to designate the persons in question, a promising earth, but constantly disappointing expectation; specious but deceiving, as with destitute of water, and clouds which bring no rain, than which no disappointment can, in Eastern countries, be greater, and of which the former sometimes not merely disappoint, but lure travellers to destruction, which the Apostle no doubt, had in mind. See more in Bengel and Martin. The strong metaphor ὁ ζόφος τοῦ σκότους, for ὁ ζόφος ὁ σκοτεινὸς, denotes a place

λαλοῦντες ἐλευθερίαν, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθο-
19 ρᾶς· ᾧ γὰρ τις ἥττηται, τούτῳ καὶ δεδούλωται. [19] Εἰ γὰρ
ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ
Κυρίου καὶ Σωτῆρος Ἰησοῦ Χριστοῦ, τούτοις δὲ πάλιν ἐμ-
πλακέντες ἡττῶνται, γέγονεν αὐτοῖς τὰ ἔσχατα χείρονα
21 τῶν πρώτων. [21] Κρεῖττον γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι
τὴν ὁδὸν τῆς δικαιοσύνης, ἢ ἐπιγνοῦσιν ἐπιστρέψαι ἐκ τῆς
22 παραδοθείσης αὐτοῖς ἁγίας ἐντολῆς. [22] Συμβέβηκε δὲ αὐτοῖς
τὸ τῆς ἀληθοῦς παροιμίας· Κύων ἐπιστρέψας ἐπὶ τὸ
ἴδιον ἐξέραμα· καί· Ὑς λουσαμένη, εἰς κύλισμα βορ-
βόρου.

[19] Joh. 8. 34. Rom. 6. 16. Gal. 5. 13. 1 Pet. 2. 16. Jude 4.
[20] Matt. 12. 43. Heb. 6. 4. c. 10. 26.
[21] Luke 12. 47, 48.
[22] Prov. 26. 11.

and state of woe the most dismal, formed on the image of Tartarus adverted to supra v. 4. Compare Matt. viii. 12. xxii. 13. xxv. 30.

18. ὑπερογκα—φθεγγ. &c.] The same statement as at v. 17.; the meaning being, that these persons were not only wicked *themselves*, but the causes of wickedness, together with its fatal consequences, in others. The words are thus paraphrased by Benson: "They, in high-sounding words, lofty and unmeaning phrases, make vain, boasting, and arrogant pretences to a more thorough and sublime knowledge of religion, than the true Apostles and Prophets: but by preaching such doctrines as give indulgence to the lusts of the flesh, that is, to licentiousness, they lay a bait for those who, by embracing Christianity, were thoroughly reformed, and had escaped from such as still continue to live in the error of idolatry and vice." Φθεγγ., 'by speaking.' 'Εν, 'by.' At ὑπέρογκα supply ῥήματα. I would compare Aristoph. Ran. 971., who speaks of certain diction as εἰδότων ἐπὶ κομψοπαιγνίαις καὶ ῥημάτων ἐπαγωγαῖς. See also Polyæn. p. 749.—Τοὺς ἄρτι ἀποφ. &c., 'those who had [once] really disengaged themselves from' &c. This sense of ἀποφ. is not rare, and the construction itself is frequent.

19. ἐλευθερίαν] i.e. liberty both religious, (as releasing them from what was thought unnecessary strictness of life,) and, probably, political. See Whitby and Benson. Thus they offered, but most inconsistently, themselves being slaves of corruption and vice. The best comment here is Joh. viii. 34. and Rom. vi. 16—20. The next words ᾧ γὰρ τις ἥττ. &c. have the air of a proverb, and were, we may suppose, of popular application. See the noble passage in Cowper's Task, ii. v., commencing with "He is the free man whom the truth makes free, And all are slaves besides."

20. This gives another reason (as one had been before given, vv. 18 & 19.) why black darkness is reserved for such offenders. (Newc.) If professed Christians, having escaped the outward "pollutions of the world, by the knowledge of Christ,' were again, by the artful seduction of false teachers, entangled in these polluting practices, as if consistent with the service of Christ, and so "overcome" as habitually to indulge in these corrupt inclinations, their "latter end," after they had learned thus to pervert the Gospel, would be far worse than the beginning, when they had sinned in ignorance; as they must have done violence to far clearer light and fuller conviction. (Scott.) So Thucyd. i. 85. δυνάμεσι ξυμμίξαι ἔξεστι οἷαι, ὅτι οὐ δι' ἀγνοίαν πάσας γεγενήκαμεν.

21. This is illustrative of the last clause of the preceding verse, showing that apostacy, or living unworthy of their Christian profession, is worse than a state of heathenism, since ignorance would have been some excuse; whereas by sinning against knowledge they were at once more condemned and more hardened. Such, too, I would observe, was the opinion of the Philosophers with respect to those who apostatized from the precepts of philosophy. So Max. Tyr. Diss. 12. φιλοσοφίᾳ δὲ καὶ ἀνατείνει καὶ ἀρετῇ τοῖς ἄπαξ φοιτήσασιν ἀβάτοις μένει καὶ ἀδιάλλακτος.

22. The baseness of the conduct of such persons is further illustrated by an apt comparison, formed on two proverbs, one derived from Prov. xxvi. 11.; and the other probably current in the East, both representing in the strongest light the folly of those who returned to vices which they had before abandoned. Ἐξέραμα, from ἐξεράω, which is derived from the Etym. Mag. from ἐξ and ἐρα, the earth. That, however, involves no little absurdity. Ἐρέω is, I suspect, from the Hebr. רוה, to empty out. And the term signified not only to vomit, but to spit.

111. The Apostle here declares, that he wrote this and the former Epistle, to put them in mind of Christ's final advent to judgment, and to excite them to prepare for it. But withal he informs them, that they must expect to hear the notion ridiculed by foolish and wicked men. To show how ill founded is this ridicule, he intimates that the first constitution of the world was such as to occasion the Flood, and that the present one tends to a dissolution by fire, whereby

a Supp. i. 12.

III. [1] ΤΑΥΤΗΝ ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολήν, ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ διάνοιαν· μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν, καὶ τῆς τῶν ἀποστόλων ἡμῶν ἐντολῆς, τοῦ Κυρίου καὶ σωτῆρος· [2] τοῦτο πρῶτον γινώσκοντες, ὅτι ἐλεύσονται ἐπ' ἐσχάτου τῶν ἡμερῶν ἐμπαῖκται, κατὰ τὰς ἰδίας αὐτῶν ἐπιθυμίας πορευόμενοι, [3] καὶ λέγοντες· Ποῦ ἐστιν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' οὗ γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτω διαμένει ἀπ' ἀρχῆς κτίσεως. [4] Λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας, ὅτι οὐρανοὶ ἦσαν ἔκπαλαι, καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα, τῷ τοῦ Θεοῦ λόγῳ, [5] δι' ὧν ὁ τότε κόσμος ὕδατι κατα-

1 Thes. v. 1. 2 Thes. ii. 1. Jude 18.
2 Heb. x. 25. Jac. v. 7, 8. Jude 18.
3 Ezek. xii. 22. Jer. xvii. 15. Ezech. xii. 22.
4 Gen. i. 6. Psal. civ. 2. cxxxvi. 6. cxlviii. 4. Job xxvi. 7. Gen. ii. 10. Exod. xx. 11.

will take place at its appointed time; and that the reason why it is delayed, is, to give men an opportunity for previous preparation. That when the purposes of God are accomplished, the day of the Lord will come suddenly, and the world be destroyed by an universal conflagration; after which there will be new heavens and a new earth for the righteous. Finally, that it highly behoved them to prepare for that awful consummation by holiness and stedfastness in the faith. (Benson.)

1. ταύτην—γράφω ἐπιστολήν] The same means to be that assigned by Wakef., 'This is the second Epistle, believed, that I am writing to you.' Ἐν αἷς, 'in both of which,' for ἐν ᾗ, ἐν καὶ ἐν τῇ πρώτῃ. Τὴν εἰλ. διάνοιαν, 'your pure and well meaning minds.' The Commentators cite from Plato the phrase εἰλικρινεῖ τῇ διανοίᾳ χρώμενοι.

2. μνησθ.] for εἰς τὸ μνησθ. Προσφ. ρ. See i. 12 & 13. n. 21. The construction is as if it were written καὶ τῆς ἐντολῆς ἡμῶν τῶν ἀποστόλων τοῦ Κυρίου καὶ Σωτῆρος.

3. ἐλεύσονται—ἐμπαῖκται] After τῶν ἡμερῶν many MSS. and almost all the Versions add ἐν ἐμπαιγμονῇ, which is approved by most Critics and introduced into the text by Bengel, Griesb., Tittm., and Vater. Whether taken with ἐμπ., for ἐν ἐμπ., or with ἐλεύσονται, they certainly strengthen the sense. By πρώτον is not so much to be understood what was to happen first, as (with Benson) a premise from whence they might conclude they ought to remember the predictions of the Prophets and the injunctions of the Apostles. See the Note on i. 20. Ἐπ' ἐσχάτου τ. ημ. supply χρόνου, hereafter, the expression not denoting any precise time, but rather a remote or soon approaching one, as best suits the context. See Macknn., Pott, and Rosenm.

4. λέγοντες· Ποῦ ἐστιν &c.] By the αὐτοῦ is plainly meant Christ. From the character of the persons, we cannot impert any inquiry into the promises of Christ's coming in Scripture; nor is it to be thought (with some) that they expected his second coming, and thought it long. It is merely to be regarded as a popular form of expression, not dissimilar to some in our own language, in which was implied a doubtful that he would come at all, and an insinuation that there was no hope of an event so long delayed. So Benson paraphrases, 'Where is the promised advent of Christ? what proof or sign of his appearing again?' By his coming is meant his coming to judgment, as appears from the sense to these scoffers, vv. 6—13. Ἀφ' οὗ γὰρ κ.τ.λ., i.e., as Rosenm. paraphrases, 'Our fathers have successively died, nor has any one come to life. And as from the creation of the world all things are carried on by an almost course of living and dying, so does the order of nature remain the same. Thus they will say, that what has been so long deferred will never come to pass.'

5—7. To the objection of the scoffers, that all things remained the same from the beginning of the creation, and therefore would continue so, St Peter answers, that this is not the fact, for the world had been once destroyed by water, and would be again by fire. (Rosenm.) Δι' ὧν τότε κ.τ.λ. This is generally thought to imply a wilful ignorance of what they knew, but never cared not to know. The view, however, seems not well founded; and it is better, with Bens., Mede, Hamm., Rosenm., Pott, Wahl, and most recent Commentators, to take it in mean, 'I escape the notice of those who think as you do in their opinion that &c.' By the οὐρ. are meant not the ethereal, but the aerial heavens. The words καὶ γῆ—συνεστῶσα are obscure and variously interpreted. Some render, 'and the earth standing out of the water and in (or in the midst of) the water.' The δια is taken by Schelling (in a Dissertation on this passage) and Schleus. to denote the efficient or instrumental cause, meaning, that it is only by the intermixture of water that the earth has its firmness, coherence, &c. Others, again, as Capel, Kypke, Elsn., Rosenm., Pott, and most recent Commentators, suppose the sense to be, 'the earth with its atmosphere (i.e. the aerial heavens) being formed out of water, and composing by means of water.' Συνεστ., for σύστασιν ἔχουσα. So Thales said that πάντα ἐξ ὕδατος συνεστάναι, as also other philosophers. The last view is more agreeable to the usual language, and perhaps deserves the preference. Συνεστ. is, by Zeugma, to be referred to οὐρανοὶ as well as γῆ, as if it were written ἦν οὐρανοὶ καὶ γῆ ἐκ ὕδατος ἐστῶσαι καὶ συνεστ., &c. Τῷ τοῦ Θεοῦ λόγῳ, 'by the fiat of God.'

6. δι' ὧν] Some supply ὑδάτων, others, as

7 ελιωθεὶς ἀνάλυτο. [a]οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτοῦ
λόγῳ τεθησαυρισμένοι εἰσὶ, πυρὶ τηρούμενοι εἰς ἡμέραν κρί-
8 σεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων. [b]Ἓν δὲ τοῦτο
μὴ λανθανέτω ὑμᾶς, ἀγαπητοὶ, ὅτι μία ἡμέρα παρὰ Κυρίῳ
9 ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα μία. [c]οὐ βραδύνει
ὁ Κύριος τῆς ἐπαγγελίας, ὡς τινὲς βραδυτῆτα ἡγοῦνται·
ἀλλὰ μακροθυμεῖ εἰς ἡμᾶς, μὴ βουλόμενος τινὰς ἀπολέσθαι,
10 ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι. [d]Ἥξει δὲ ἡ ἡμέρα
Κυρίου ὡς κλέπτης [ἐν νυκτί]· ἐν ᾗ οἱ οὐρανοὶ ῥοιζηδὸν παρ-
ελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσονται, καὶ γῆ καὶ
11 τὰ ἐν αὐτῇ ἔργα κατακαήσεται. Τούτων οὖν πάντων λυ-
ομένων, ποταποὺς δεῖ ὑπάρχειν ὑμᾶς ἐν ἁγίαις ἀναστροφαῖς
12 καὶ εὐσεβείαις, [e]προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν

[a] Psal. 102. 27. Isa. 51. 6. Heb. 1. 11. [b] 2 Thess. 1. 8. Infr. ver. 10. [c] Psal. 90. 4. [d] Isa. 34. 12. Ezech. 18. 32. [e] 33. 11. Mich. 6. 8. Rom. 2. 4. 1 Thess. 5. 4. Infr. ver. 14. Heb. 10. 37. 1 Pet. 2. 26. [e] Infr. 14. 1 Psal. 102. 27. Isa. 51. 6. Matt. 24. Mark. 13. 31. 1 Thess. 5. 2. Apoc. 3. 3. [f] 2 Thess. 1. 8.

οὐρανὸν καὶ τὴν γῆν. I should prefer (with Martl.) πραγμάτων, i.e. by which constitution of things. By ὁ τότε κόσμος is meant the world as it existed at the deluge recorded by Moses. The term ἀνάλυτο has reference to men and animals that perished at its destruction.

7. οἱ δὲ νῦν οὐρανοὶ—ἀνθρώπων] "From the circumstantial manner (says Mr. Slade) in which the final conflagration of the heavens and the earth is contrasted with the destruction of the old world, it appears that the Apostle has given, not a figurative, but a real representation of what will hereafter take place."

8. Ἓν δὲ τοῦτο—ἡμέρα μία] The Apostle here proceeds to show why the Lord defers the last judgment, namely, out of his long-suffering, and that the sinner may come to repentance: and this he prefaces with a saying found in Ps. xc. 4. and frequent in the Rabbinical writings, importing that God does not measure his duration as we do ours, who are apt to measure the Divine mind by our own weak conceptions. (Rosenm. and Valpy.)

9. οὐ βραδύνει—ἡγοῦνται] The sense, obscure from brevity, seems to be, 'The Lord does not procrastinate as to his promises, as some think, [attributing to him] a slowness of performance.' At ἐπαγγ. supply ἔστιν, quod est tenet ed. And by promise is to be understood *fulfilment of promise*, by a common metonymy; so that there is no need to supply, with Schleus., ἀναλήψεως, or τελείωσιν, still less, to resort to any change of reading, with Grot., or unauthorized construction, with Macka. It means, as Dr. Burton says, the declarations of Scripture concerning the second coming of Christ. Ἀλλὰ μακροθ. εἰς ἡμᾶς. The sense seems to be, 'but he thus acts out of long-suffering toward us,' i.e. all men, but especially the wicked. Εἰς μετάνοιαν χωρ. Of this expression and of εἰς μετάνοιαν ἔρχεσθαι, examples are adduced from the later Classical writers. It is not, however, to be regarded, with some, as merely put for μετανοεῖν; but is a more significant expression, corresponding to the Latin *se convertere ad poenitentiam*.

10. ἥξει—ἐν νυκτί] The words ἐν νυκτὶ are in several MSS. and Versions and some Fathers *not found*, and are cancelled by most recent Editors. They may, indeed, be an interpolation from 1 Thess. v. 2., but the external evidence is too weak to prove that. Ῥοιζηδόν, 'with a mighty crash,' ἠχητικῶς, as Hesych. explains. The term properly denotes 'with a whizz,' such as is made by the noise of a body impelled through the air with great force. It should seem that the world will pass away only as to the purpose it had served; for, as Rosenm. observes, it is not necessary to suppose, with some, that the world will be annihilated, or removed with its atmosphere, from its present orbit. It may be said to pass away, if the form and constitution be altered, as the old world is at v. 6. said to have been destroyed by water. Στοιχεῖα δὲ καυσ. κατακ. Many think that στοιχ. cannot denote the elements properly so called, but the *heavenly bodies*. But the usual signification of the word may be retained. See Boos. cited in Rec. Syn. The sense is well expressed by Mr. Scott as follows: 'Then all "the elements," of which the earth and its atmosphere, and all the luminaries connected with it, are composed, shall melt "with intense heat," and not only one vast city, or one whole nation, but the earth, with all its cities, forests, mountains, yea, the contents of its bowels to the very centre, as well as all the works of men, however admired or magnificent, which cover the surface of it, shall constitute one vast conflagration, and be reduced to a confused a Chaos, as that from which it was first created.' By the ἔργα ἐν αὐτῇ are meant the various works of human art and industry. Thus, to use the words of our English Æschylus, "The cloud capt towers, the gorgeous palaces, the solemn temples, the great globe itself, and all that it inherits, shall dissolve, and, like the baseless fabric of a dream, leave not a wreck behind!"

11. τούτων οὖν πάντων λυομένων] In this sentence we should have expected first an interrogation, and then an answer to it. Here, however, the question and answer are intermingled, *popularitor*. The interrogation, indeed, here, as often, partakes of exclamation. Ποταπ., is exceptical of ὁσ. ἀναστ., with which both the plural refers to the number.

12. σπεύδ. τὴν παρ.] Ἐπιτ. is with propriety, by Prof. Schaidelich 'accelerare, ut

τῆς τοῦ Θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυρούμενοι λυθήσονται, καὶ στοιχεῖα καυσούμενα τήκεται. [13] καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ. [14] Διό, ἀγαπητοί, ταῦτα προσδοκῶντες, σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι αὐτῷ εὑρεθῆναι ἐν εἰρήνῃ, [15] καὶ τὴν τοῦ Κυρίου ἡμῶν μακροθυμίαν σωτηρίαν ἡγεῖσθε. καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν αὐτῷ δοθεῖσαν σοφίαν ἔγραψεν ὑμῖν, [16] ὡς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς, λαλῶν ἐν αὐταῖς περὶ τούτων. ἐν οἷς ἐστι δυνατά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν, ὡς καὶ τὰς λοιπὰς γραφὰς, πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν. [17] Ὑμεῖς οὖν, ἀγαπητοί, προγινώσκοντες φυλάσσεσθε, ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες, ἐκπέσητε τοῦ ἰδίου στηριγμοῦ. [18] αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ Κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. ἀμήν.

Thucyd. vi. 39. σπουδάσατε. Yet, though a good literal version, this seems not the full sense of the word, which is, I think, well explained by Kypke and Rosenm., 'strenuè desiderantes,' and by Newc. 'earnestly desiring;' which is supported by the authority of the Peshi. Syr. 'desiderantes.' This sense, too, is communicated to the preceding term; and the full meaning is, 'earnestly expecting, and ardently wishing and anticipating.' δι' ὧν, scil. ἡμέρας or παρουσίας. On the next words, see Note on vv. 7 & 10., also Benson, Macka., and Burnet cited by Valpy.

15, 16. The sense is, 'Wherefore, among that ye expect such things [are sometime to happen], strive, by being spotless and blameless, to be found of him in peace. And reckon [as you justly may] that this long extended writing, and forbearance of the Lord, is meant to be our salvation,' i. e. to promote it by giving us an opportunity for working it out. Ἐν εἰρήνῃ may be rendered, with Carpz. and others, *cum bona conscientia*, i. e. in peace with their consciences, or, as Pott explains, with each *other*. But the context rather requires the common interpretation 'in peace with *their great Judge*.'

— καθὼς καὶ &c.] Here St. Peter refers to some particular Epistle, or Epistles, but to which, is not agreed, for there is none immediately addressed to any of the provinces mentioned 1 Pet. i. 1. It is therefore most probable that St. Peter refers generally to those Epistles of St. Paul which were written to the Asiatic Churches, for though addressed to particular Churches, or persons, they were intended for general circulation, and in all of them he hath written of the things mentioned vv. 14, 15.; as, for instance, Eph. ii. 2—5. Col. i. 21. 1 Tim. ii. 4. He also speaks of these things in his other Epistles. (Benson & Holden.)

16. ἐν οἷς ἐστι δυνατά—ἀπώλειαν] Here some difference of opinion exists as to the sense, which mainly depends upon the reading. For the vulg. οἷς, several Versions and some Fathers have εἷς, 'the Epistles,' which is preferred by *Beza*, *Mill*, Benson, and Dr. Maltby, in a Sermon on this text, who thinks that "it agrees far better with the context; though (for reasons which will readily occur to the minds of Critics) the other might, at an early period, creep in a place." Yet the weight of authority is decidedly in favour of οἷς, which is retained by all the Editors, and preferred by most of the Commentators. So also Prof. Scholef., who renders, 'in which things are some matters.' By things we mount *subjects*; though it is probable the Apostle had also in view the difficulty of St. Paul's manner of writing on these subjects, as well as the subjects themselves.

By the *ἀμαθεῖς* are meant those who are not well acquainted with the subjects discussed, or the style of writing, and unskilled in interpretation in general. By the *ἀστήρ.*, those who have no fixed principles of Christian doctrine to guide them. By the τὰς λοιπ. γραφάς, are meant the Scriptures of the N. T., then extant, as well as those of the Old. Τὴν ἰδ. ἀπώλειαν. The best Commentators are agreed that this does not mean *perdition*, eternal punishment in the world, but *perversion*, i. e., as Abp. Newc. explains, to the adoption of such errors in doctrine as have a fatal effect on their practice: for instance, the non-necessity of good works, as God's absolute election of particular men to eternal life, and his absolute reprobation of other individuals to eternal destruction. The οἷς may however, denote *tendency* to, i. e. of not preventing by repentance and the grace of God.

17. φυλάσσεσθε] 'be on your guard.' Τῇ ἀθέσμων πλάνῃ συναπ., 'hurried away (see Note on Gal. ii. 13.) by the error and deceit of those lawless [scoffers]' mentioned supra vi. 7. In συναπ. there is a metaphor taken, as Benson says, from a torrent. The ἀστηριγμὸς τοῦ ἰδίου στηριγμοῦ is well opposed to the ἀστήρικτοι of v. 16. Στηριγ. denotes constancy in the faith as well as in the purity of doctrine. On ἀστήρ. see Gal. v. 4.

18. αὐξάνετε] Here there is an idiom (the whose meaning) by which with the sense of the verb is compounded a verbal, the substantive, or adverb to govern.

ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΠΡΩΤΗ.

1 I. Ὃ Ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἑωράκαμεν τοῖς
ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψηλά-
2 φησαν, περὶ τοῦ Λόγου τῆς ζωῆς· (καὶ ἡ ζωὴ ἐφανερώθη,
καὶ ἑωράκαμεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῖν

1 Luke 24. 39. John 1. 1. 14. 2 Ch. 17. 2 Pet. 1. 16. 1 John 1. 1. Rom. 16. 25. Col. 1. 26. 2 Tim. 1. 10. Tit. 1. 2.

This Epistle has ever been admitted to be from St. John, though the writer's name is neither prefixed nor subjoined; *internal* evidence abundantly attesting its authenticity. Both the date and the place whence it was indited, are very uncertain. See Horne's Introd. It is generally supposed to have been written about the close of the first Century. Of St. John's history we know nothing from the N. T. from the time of his attending the synod at Jerusalem, A. D. 46. to that of his being banished to the isle of Patmos, Rev. i. 9.

As the composition has none of the characteristics of an *Epistle*, being without inscription, salutation, &c., it has been thought more proper to denominate it a treatise, or didactic composition. We may, however, steer a middle course, regarding it as a didactic *address* (such as it is in certain parts) to Christians in general. "Whether (says Bp. Horsley) we consider the sublimity of its opening with the fundamental topics of God's perfections, man's depravity, and Christ's propitiation, the perspicuity with which it propounds the deepest mysteries of our holy faith, and the evidence of the proof which it brings to confirm them, whether we consider the sanctity of its precepts, and the energy of arguments with which they are persuaded and enforced, the dignified simplicity of language in which both doctrine and precept are delivered, whether we regard the importance of the matter, the propriety of the style, or the general spirit of ardent piety and warm benevolence, united with a fervent zeal, which breathes throughout the whole composition, we shall find it in every respect worthy of the holy author to whom the constant tradition of the Church ascribes it, *the disciple whom Jesus loved*."

C. I. 1—3. The Apostle here, as in his Gospel, commences without preface, adopting the same declaratory style, and entering at once upon the great subject of his present discourse, namely, that uncreate and self-existent Excellency (the Λόγος τῆς ζωῆς) which had been from the beginning, as co-equal and coeternal with the Father, and had at length become incarnate for the salvation of men.

The construction is much cleared by the punctuation adopted. Some eminent Commentators take the ὃ as neuter for masc. ὅς, thus: ὃς ἦν ἀπ' ἀρχῆς, ὃς ἀκηκ., ὃς ἑωρ. &c. But though the neuter is often used for the masc., yet it is only under certain circumstances; and the principle cannot be introduced here without great violence to the construction. The subject is plainly the Λόγος τῆς ζωῆς, which expression, however, cannot mean, as some suppose, the *Gospel*, for the Apostle is evidently speaking of a *person*, as the terms used and the context show. Ἀπ' ἀρχῆς is by some explained 'from all eternity.' As, however, it is connected, not with Λόγος τῆς ζωῆς, but with ὃ ἦν, ('what took place') that interpretation is inadmissible; and the sense must be that expressed by almost all the best Commentators, 'from the beginning of the [preaching of] the Gospel,' as Joh. xv. 27. 1 Joh. ii. 7 & 24. iii. 11. 2 Joh. 5. The expressions ἀκηκ., ἑωρακ., ἐθεασ., and ἐψηλ., (in which there is a climax,) are a form of denoting information and knowledge of the most complete and exact kind. And in αἱ χεῖρες ἡμῶν ἐψηλ. we have a highly figurative mode of expressing any thing being ascertained to be true by the most minute examination. The same figure occurs in Acts xvii. 27. εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὕροιεν. Though, from the χεῖρες being here expressed, there may be an allusion to what is related (the same term being employed) in Lu. xxiv. 39. and Joh. xx. 27.; probably to indirectly refute the notion of some heretics, that Jesus had not a substantial body. Λόγος τῆς ζωῆς is usually taken for Λόγος τοῦ ζῶντος. But it is rather for ζωοποιοῦντος, agreeably to what is said at Joh. i. 4. ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.

2. The best Commentators are justly agreed that ἡ ζωὴ is for ὁ Λόγος τῆς ζωῆς before. The sense is, 'This life (i. e. author of life, and giving light, the Word) was manifested [among us], and we Apostles have seen it, and do witness and declare unto you [the message of] that Eternal Life or Word, which was with the Father (see Joh. i. 1 & 2.) and was, I say, manifested unto us (in the flesh).' See ver. 3. Joh. i. 14. 1 Tim. iii. 16.

τὴν ζωὴν τὴν αἰώνιον, ἥτις ἦν πρὸς τὸν Πατέρα, καὶ ἐφα-
[p] Joh. 17. 11. [q] 1 Cor. 1. 9. νερώθη ἡμῖν·) [2] ὃ ἑωράκαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν 3
ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν· καὶ ἡ κοι-
[r] Joh. 12. νωνία δὲ ἡ ἡμετέρα μετὰ τοῦ Πατρὸς καὶ μετὰ τοῦ υἱοῦ
αὐτοῦ Ἰησοῦ Χριστοῦ. [4] καὶ ταῦτα γράφομεν ὑμῖν, ἵνα ἡ 4
[s] Joh. 1. 4. χαρὰ ὑμῶν ᾖ πεπληρωμένη. [5] Καὶ αὕτη ἐστὶν ἡ ἀγγε- 5
[t] 3 Joh. 12. [u] 1 Joh. 1. 5. [v] 1 Joh. 3. 20. [w] 1 Joh. 4. 8. [x] 1 Joh. 3. 20.
λία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ, καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ
Θεὸς φῶς ἐστι, καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία. [6] Ἐὰν 6
εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ, καὶ ἐν τῷ σκότει
[y] Joh. 3. 21. [z] 1 Joh. 1. 10. [a] Apoc. 1. 5. περιπατῶμεν, ψευδόμεθα, καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν· [7] ἐὰν 7
δὲ ἐν τῷ φωτὶ περιπατῶμεν, ὡς αὐτός ἐστιν ἐν τῷ φωτί,
κοινωνίαν ἔχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ Χριστοῦ
[b] 1 Joh. 4. 10. [c] 1 Pet. 4. 18. [d] Joh. 8. 2. [e] Prov. 20. 9. [f] Heb. 7. 26. [g] Jer. 3. 5. [h] Psal. 32. 5. [i] Prov. 28. 13.
τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας. [8] Ἐὰν 8
εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν, καὶ ἡ
ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. [9] ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας 9
ἡμῶν, πιστός ἐστι καὶ δίκαιος, ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας,
καὶ καθαρίσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας. [10] ἐὰν εἴπωμεν ὅτι οὐκ 10
ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτόν, καὶ ὁ λόγος αὐτοῦ
οὐκ ἔστιν ἐν ἡμῖν.

3. ὃ ἑωράκαμεν καὶ ἀκηκ.] 'that [I say] which we have seen and heard;' for there is a resumption of what was said at v. 1. The next words show the *purpose* of the announcation, namely, 'that ye also may participate with us [in the benefits of this life or salvation].' The Apostle then adverts to the nature, in order to show the *dignity*, of that communion, viz. a participation in the privileges and benefits bestowed by God the Father on men, through His Son Jesus Christ. The δὲ may be rendered *now*.

4. καὶ ταῦτα—πεπλήρ.] 'And [accordingly] these things we write unto you, that your spiritual joy [and the blessings you enjoy by that communion] may be consummate.' This is meant to more fully develope the sense conveyed at v. 3. 'Ἀπαγγέλλομεν ὑμῖν, ἵνα &c. These benefits, it is shown further on, would alone be obtained by *faith*, and by *living* agreeably to the precepts of the Gospel.

5. καὶ αὕτη ἐστὶ &c.] Here and in the verses following the Apostle more fully opens the nature of that message which they (the Apostles) had heard from Jesus Christ, and were to deliver to the world.

For ἀπαγγελία, ἀγγελία is edited, from many MSS., Versions, Fathers, and early Editions, by Wets., Griesb., Matth., Knapp, Tittm., and Vater; and rightly; *for ἀναγγ.* is doubtless a gloss. The sense here seems to include the notions of *message* and *declaration*. To show the *true* nature of the doctrine contained in the ἀγγελία, the Apostle lays down a fundamental and unquestionable position, representing, by a figure common in the writings of St. John, the purity and perfection of God. The sense may be thus expressed, with Dr Shuttleworth "God is the great Fountain of light and purity, unsullied by *any shadow* of darkness or pollution whatever." See more in Hamm.

6, 7. The Apostle here means to argue, that as God is the nature of God, the doctrine and precepts which come from him must be of the same kind; true religion may be distinguished from counterfeit by this criterion; and especially his spiritual worshippers, who really have communion with him, may be known by their conformity to him. (Scott.) Καὶ ἐν τῷ σκότει περιπ., 'and yet live in the habitual commission of impurity and vice.' See Eph. v. 8. Οὐ ποιοῦμεν τὴν ἀλ., 'we do not act agreeably to the doctrine of truth in the Gospel.' This phrase ποιεῖν ἀλήθ. is frequent in St. John. V. 7. presents a strong contrast, in the blessed effects of the opposite conduct. 'If we imitate the perfections of the Deity, by practising holiness, we have κοινωνίαν μετ' ἀλλήλων, which the Commentators are agreed must, from the context (see v. 6.) denote holding mutual communion with God, as he also with us, thus strongly that "communion of the Saints" elsewhere spoken of.' The next words point out the blessed *effects* of that communion. 'And [then] the blood of Jesus Christ his Son cleanseth us from all sin,' i.e., as Abp. Newc. explains, with the covenant of pardon to the sincerely penitent. Thus hinting at the former being the indispensable *condition* of the latter. See n. 2.

8, 10. While the Apostle strenuously insists on the necessity of an habitual holy walk, as the effect and evidence of the knowledge of God in Christ Jesus, and of communion with him, he guarded with as much care against self-righteous pride, as against an antinomian perversion of the Gospel. (Scott.) There is supposed to be a reference to the gnostics or Nicolaitans. "Those (says Rosenm.) are said to deny that they have sinned, who deny that they have incurred blame by sin, and so either are or pretend what they have been, and deceive

1 II. Τεκνία μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἁμάρ-
τητε, καὶ ἐάν τις ἁμάρτῃ, παράκλητον ἔχομεν πρὸς τὸν
2 Πατέρα, Ἰησοῦν Χριστὸν δίκαιον· καὶ αὐτὸς ἱλασμός ἐστι
περὶ τῶν ἁμαρτιῶν ἡμῶν· οὐ περὶ τῶν ἡμετέρων δὲ μόνον,
3 ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου. Καὶ ἐν τούτῳ γινώσκο-
μεν, ὅτι ἐγνώκαμεν αὐτόν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν.
4 ὁ λέγων· Ἔγνωκα αὐτόν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τη-
5 ρῶν, ψεύστης ἐστί, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν.
ὃς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη
τοῦ Θεοῦ τετελείωται. ἐν τούτῳ γινώσκομεν, ὅτι ἐν αὐτῷ

the fault. Those who so speak or think of it indeed only deceive themselves, and speak what is manifestly false; or, truth and religion have no place in their hearts. At v. 5 there is a repetition of the assertion, in order to introduce another remark, namely, that thus we make God a liar, since he hath declared that we have sinned and come short of the glory of God. See Rom. iii. 20–24; and because, as Abp. Newc. observes, he has acted towards us as such by sending his Son. In that case it is added, "his word is not in us;" his revelation in the Gospel has no place in our hearts, where it ought to be engraved on our souls. 2. "either for herself or for obedience, has no effect on our hearts." V. 6 contrasts the happy condition of those who are convinced of sin, humbly casting themselves on the mercy of God for repentance and forgiveness. In these, it is said, God is so faithful to his promises, and just to his covenant engagements, that he not only their heavenly Father, but also their sins, and graciously purify them from all unrighteousness.

The exhortations here continued, and to promote that love which is the great business of the Apostle to recommend on this occasion, he urges the propitiation and intercession of Christ, and the necessity of showing our love to God by Christian love and charity, and by preserving the immoderate love of the world. (Lampe.)

1. II. He first warns them not to sin, yet points to Christ as the Advocate with the Father, and the Propitiation for their sins, and the sins of the world, ver. 1, 2. He shows that the knowledge of Christ and union with him, must be evidenced by obeying and imitating him, and by love of the brethren, that that "the love of God is perfected in us," and that these are destroyed, blind and hypocritical, who love in belief and deeds. 3—11.

1. τεκνία μου] See Note at Joh. xiii. 33. His great purpose in writing is, that they may not sin, but rather avoid it. "If however, any through faults or precipitancy do sin, let need not thereby despair, for in that case we have a powerful advocate, see Heyrick, who will plead our cause with Deus. On the first sense of παράκλητος, see Note at Joh. xiii. 10. Compare Jacob. iv. 24. Διάβολος may be or the accuser. See James v. 9. Or rather, as the learned editor of the Greek requires, it should be rendered, as 1 Pet. iii. 18, Heb. vii. 25.

2. ἱλασμός] for ἱλαστήριον, as in Lev. xxiv. 17. Ps. xxx. 8. See Whitby or Stuart. On ver. two Abp. Newc. observes, I entirely agree with Mr. Lampe that this text cannot be construed into a positive meaning, but is entirely opposed to the notions of a limited atonement. Yet neither I apprehend, would it be found to so much purpose, as many suppose, the view of those who maintain the doctrine of universal salvation, since the ὅλου τοῦ κόσμου, being opposed to the ἡμῶν, i. e. of Christians, can only mean the whole of the Gentiles also, those who had not yet embraced Christianity. To use the words of Mr. Scott, "ransom all over the whole earth were admitted to share in it by believing the Gospel so that all men in every land and through all successive generations, ought to be invited to come to God, through his all sufficient Atonement, and on this new and living Way, and all who accept this invitation are as much 'partakers of Christ, and of all his blessings, as if he had become incarnate, and died upon the cross for them alone. See also Mackn. and Dr. Barrow cited in Doddy and Mant.

3—6. The Apostle here shows the necessity of repentance and reformation of life, and that all pretences to religion unaccompanied by a holy life are vain and fruitless, also, that the only sure test and evidence of a saving knowledge of Christianity is an habitual obedience to God's commandments. Forgiveness may be freely rendered "we may know" or be sure. The pronoun is generally referred to Christ, as being the nearest antecedent, but by some Commentators, to God the Father. By γιν. is meant a knowledge of his will, or what he would have us do. The argument at v. 4 is the same or very similar to that at v. 9 & 3, the test in either case failing, and consequently the profession being proved to be false. In v. 5 the contrary assertion is made, namely, that he who keepeth God's commandments is a true lover of God. In him, to use the words of Abp. Newc. "love produces its proper effect, and is carried to its due height. See 2 Cor. iii. 9." Here observes Mr. Scott, the Apostle maintains apparently in a sense to be most grave, the revolting tenet of the Gnostics, that he who boasted of profound knowledge, and at the same time rejected the commandments of Christ, had not a real, but only a pretended knowledge, and that in him only the word of God is perfected, verificata, who keeps God's word. Abp. Newc. remarks, in a note which also would be

ἐσμέν. [6] ὁ λέγων ἐν αὐτῷ μένειν ὀφείλει, καθὼς ἐκεῖνος 6
περιεπάτησε, καὶ αὐτὸς οὕτως περιπατεῖν. [7] Ἀδελφοί, οὐκ 7
ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιὰν, ἣν
εἴχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ παλαιά, ἐστὶν ὁ λόγος ὃν
ἠκούσατε ἀπ' ἀρχῆς. [8] πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, 8
ὅ ἐστιν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν· ὅτι ἡ σκοτία παρά-
γεται, καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει. [9] ὁ λέγων ἐν 9
τῷ φωτὶ εἶναι, καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ
ἐστὶν ἕως ἄρτι. [10] ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ φωτὶ 10
μένει καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν. [11] ὁ δὲ μισῶν τὸν 11
ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ ἐστὶ, καὶ ἐν τῇ σκοτίᾳ περι-
πατεῖ, καὶ οὐκ οἶδε ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσε
τοὺς ὀφθαλμοὺς αὐτοῦ. [12] Γράφω ὑμῖν, τεκνία, ὅτι ἀφέω- 12

schools of the philosophers, and applied to the scholars called Esoteric, who had made a considerable progress in the inner school. The Gnostics were, in their own opinion, scholars of this description. But St. John very properly refuses to admit their pretensions, and opposes to them others, who were perfect in a different way, and more justly entitled to the appellation."

In the next words ἐν αὐτῷ—ἐν ἡμῖν there is the same sentiment as before, with the substitution of the synonymous phrase ἐν αὐτῷ εἶναι. These and other phrases occurring in St. John's writings, denoting communion with God, are meant to signify assimilation to God, which can only be attained by the profession and practice of the religion he upheld. To this claim (namely, of abiding in God) is, at v. 6., applied the same test to prove its reality, as at v. 5 & 7. on communion with God, namely, whether the conduct be habitually conformed after the example of God, as consistent disciples imitate their master.

7. οὐκ ἐντολὴν καινὴν] On what is meant by this Expositors are not agreed. Some refer it to the commandment at v. 6., others, with far greater probability, refer the subject matter of this and the next verse to that of vv. 9–11., namely, that Christians should love each other even as Christ had loved them. Now this was an early injunction of Christ, and had been all along inculcated by the Apostles and true teachers; the contrary to which was a recent innovation of false sects. It was, indeed, as old as the Mosaic law; but, on the other hand, (for that is the sense of πάλιν) certain considerations entitled it to the appellation of new, both as regarded Christ and themselves (ὅ ἐστιν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν). See more in Benson, Slade, Bp. Hall, and Abp. Secker cited in D'Oyly and Mant. To this, however, Mr. Holden, with some reason, objects, and thinks it probable that the Apostle referred to different commandments, "thus by exposing that Christ's disciples ought 'to walk, even as he walked,' v. 6. 'I write no new commandment unto you, but an old commandment which ye had from the beginning' [of the preaching of the Gospel]. The old commandment [of which I am speaking] is the word which ye have heard from the beginning [of the Gospel,] Joh. xiii. 34. Again [another and] a new commandment I write unto you, which is true in him and in you;" i.e. in calling it a new commandment I am speaking what is true, both as regards him (Christ) and you; "because the [spiritual] darkness is passed, and the true light [of the Gospel] now shineth," v. 8. The new commandment is which I refer to touching Christian love. In that earth, &c. vv. 9—11. See Joh. xiii. 34. compared with Rom. xiii. 12. Eph. v. 8. 1 Thes. v. 5.

9—11. Having called the practices of Gentilism darkness, and the Gospel the true light, the Apostle continues to blend the same ideas in delivering his new commandment, or injunction of brotherly love, contained in these two verses. (Abp. Newc.) He applies the same reasoning to those who, like the Gnostics, pretended to be ἐν τῷ φωτὶ or highly enlightened. And he shows that there can be no true knowledge of God, according to the test supplied in v. 5., because they do not keep his commandments, transgressing one main commandment "love thy neighbour as thyself." By hating their fellow-creatures, and, it may be, false Christians, they showed that they were yet in darkness and sin. This sentiment is further developed in the next two verses, the sense being, that it is he alone who loveth his brother that is really and abiding in light; nor was there any thing in him likely to occasion his falling into offence or sin; whereas, he who hates his brother was habitually and continually in darkness, not knowing whither he went, (i.e. is unaware of the dangers that beset his path,) and was therefore likely to meet with many scandals and consequently to stumble often and grievously. Such a man (it is meant) shows that he is involved in the greatest ignorance of his religion, its motives, and duties; and, as he is no a professor of Christianity, and can a salvation, he entirely wanders both in opinion and action from the object he seeks, and like the blind Sodomites, vainly wearies himself to find the door of salvation.

12—15. On the interpretation of these verses Commentators are somewhat perplexed, as pleasing of metaphors and ambiguity. But that

13 ται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ. γράφω ὑμῖν,
πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. γράφω ὑμῖν, νεα-
νίσκοι, ὅτι νενικήκατε τὸν πονηρόν. γράφω ὑμῖν, παιδία,
14 ὅτι ἐγνώκατε τὸν Πατέρα. [14]Ἔγραψα ὑμῖν, πατέρες, ὅτι
ἐγνώκατε τὸν ἀπ' ἀρχῆς. Ἔγραψα ὑμῖν, νεανίσκοι, ὅτι
15 ἰσχυροί ἐστε, καὶ ὁ λόγος τοῦ Θεοῦ ἐν ὑμῖν μένει, καὶ νε-
νικήκατε τὸν πονηρόν. [15]μὴ ἀγαπᾶτε τὸν κόσμον, μηδὲ
τὰ ἐν τῷ κόσμῳ. ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ

tautology, as it is by no means rare in the ancient writers, is not unfrequent in St. John; yet it is scarcely ever more tautology, but serves to enforce some precept: which, I apprehend, is the case here and at v. 11. The best mode of taking the whole passage seems to be, with Corpe. and Rosenm., to suppose that the theme, or main proposition of the Apostle's argument is at v. 15. μὴ ἀγαπᾶτε—κόσμῳ, the discourse being continued up to πονηρῷ. Thus after first addressing himself to all Christians by the general term of endearment τεκνία, (as he had done at v. 1. by ἀγαπητοί,) the use of that word (as Mr. Slade well points out) suggested to the Apostle the idea of addressing himself to the three classes of Christians denominated by *children*, young men, and *fathers*, supposed by some Commentators to denote three degrees of spiritual progress. But there is, I conceive, no more than an allusion to the different degrees of spiritual progress, which might be presumed to correspond to the ages. Thus in Theoph. p. 18. καὶ ἀφίστανται πάντες μὲν καὶ γηραιοὶ ἀπὸ ἀλλήλων μᾶλλον δυνάμεθα, ἀπὸ δὲ τὸ φανλόν καὶ τὸ ἄπειρον καὶ τὸ νέον ἀφιστῶν δὲ ξυγκρίσεις μᾶλλον' δὲ ἀγρόνων.

But to advert to the phraseology in detail: v. 12. ἀφέωνται—αὐτοῦ, there seems to be a γράφω a signifcatio praegnans, the full sense being, 'I tell or remind you that alone through faith in him, and by virtue of his atonement, are the.' In the same manner must the γράφω at v. 13. be taken. Ἐγνώκατε τὸν ἀπ' ἀρχῆς. Notwithstanding what is urged by Wahl, Marks, and others, there can be no doubt that the sense is that assigned by the ancient and most modern Expositors, and well expressed by Bp. Middl. thus: 'Ye have known the Person who was from the beginning or, who has existed from eternity.' "So (adds he) ὁ ὢν καὶ ὁ ἐρχόμενος means Him who is in heaven: but it is needless to adduce examples of an usage, which continually presents itself to the notice of all readers of Greek." That τὸν ἀπ' ἀρχῆς (continues the learned Prelate) must mean Jesus Christ, is to be inferred not only from the context, but from the circumstance, that there was no occasion to assert the eternity of the Father, who is expressly mentioned (τὸν Πατέρα) in this very verse. This text, therefore, is another of those which affirm the eternal pre-existence of Christ, and it harmonises exactly with the language of the same Writer in the exordium of the Gospel, "In the beginning was the Word." Here I would compare Theophyl. Sim. p. 116. ἐγνώκατε τὸν Θεόν ὁ ὢν ἀρχῆς, which writer, no doubt, had in mind the present passage.

By the *youthful* are meant persons in the flower of life: and at *some*, their duty is hinted by what they are supposed to have done, or to be doing, with allusion to those fiery temptations ("darts tempered in hell") which the Evil One levels especially against persons of that age. The repetitions at v. 14. are very energetic and impressive; but in the repeated address to the *youthful*, something more is said than before, and the full sense seems to be, 'For you [I presume] are strong [in the Lord]; and the word and revelation of God abideth in you, and [I trust that] you have exerted your strength, and conquered the Evil One.'

15—17. Now follows the weighty admonition responded on the preceding verses, and at length rendered in reference to all the three classes of persons just mentioned, which portion is ably illustrated by Bp. Jebb, Serr. Lat. p. 289. as follows. "The subject is laid down in a twofold form: 1. Love not the world, 2. Neither love the things of the world. The former injunction is first taken up. 'If any one love the world' &c., the latter is then enforced, 'For all that is in the world' &c.; and then the reasons of both injunctions are severally considered. 'For the world passeth away, and the desire thereof' after which the moral of the whole is most powerfully brought home by the strong antithetical assurance, that 'he who doeth the will of God, abideth for ever.' From the dependence form of the connecting words, it is unquestionable that the Apostle intended to draw a marked distinction between 'the world,' and 'the things in the world,' but what is the distinct meaning of each? Probably the world here signifies that entire system of bad pursuits, and false enjoyments, which fallen man has manufactured for himself, and "the things in the world," the strong dispositions and propensities which engage men in such pursuits, and plunge them into such enjoyments; he who loves the former, must clearly want an abiding principle of love to God; for that system is antagonistically opposed to the word, and the will, of God; he who loves the latter, loves dispositions proceeding not from God, but from that world opposed to God, which fosters them, and to which they are subservient. These dispositions the Apostle describes by 'the desire of the flesh, the desire of the eyes, and the pride of life,' i. e. sensuality, avarice, and ambition. These, and that system to which they minister, are alike transient; 'they pass away,' but 'he who doeth the will of God,' he who maketh himself a desiree of God's world, 'abideth for ever;' eternity is stamped on his enjoyments and pursuits; an eternity which inherently belongs to his own character, towards

ἀγάπῃ τοῦ Πατρὸς ἐν αὐτῷ· ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ 16
ἐπιθυμία τῆς σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ
ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ Πατρὸς, ἀλλ' ἐκ τοῦ
κόσμου ἐστί. [17] καὶ ὁ κόσμος παράγεται, καὶ ἡ ἐπιθυμία 17
αὐτοῦ· ὁ δὲ ποιῶν τὸ θέλημα τοῦ Θεοῦ, μένει εἰς τὸν αἰῶνα.
[18] Παιδία, ἐσχάτη ὥρα ἐστί· καὶ καθὼς ἠκούσατε ὅτι ὁ ἀν- 18
τίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν·
ὅθεν γινώσκομεν ὅτι ἐσχάτη ὥρα ἐστίν. [19] Ἐξ ἡμῶν ἐξῆλ- 19
θον, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμε-
νήκεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶ
πάντες ἐξ ἡμῶν. [20] Καὶ ὑμεῖς χρῖσμα ἔχετε ἀπὸ τοῦ Ἁγίου, 20

1 Pet. iii. 16. Rom. vi. 6. 1 Cor. 7. 31. Jas. i. 14. vi. 6, 14. 1 Pet. i. 24. c Matt. iv. 8, 9. Act. xx. 29. 1 Thess. ii. 3. d 1 Joh. 7. e Pet. ii. 18. Act. xx. 29. 1 Cor. xi. 19. f Pet. ii. 8. g c. iv. 23. 5. Joh. xiv. 22. vi. 66. 12. Heb. i. 9.

as it is, by the grace of God, and by that grace preserved

'From the rank vapours of the un-born world.'"

The ἐπιθυμία τῶν ὀφθ. may have the sense above laid down; but may we not take it in the most extensive acceptation, to denote an excessive desire for the gay vanities, the external "pomp" of this world, as connected with both ambition and splendour or show! This view is supported by the following passage of Isaiah xxv. 26., which seems to have been in the Apostle's mind λαμβάνω τὴν ἐπιφορὰν τῶν καυχήσεων αὐτῶν, τὰ ἐπιθυμήματα τῶν ὀφθαλμῶν. On this three-fold distinction of worldly desires the Commentators adduce many illustrations from the Classical and Rabbinical writers. Philo traces all the evils of the world from three sources, desire of riches, or glory, or pleasures. And Chrys says the sources of evil are three, love of pleasure, love of money, and love of glory.

The construction οὐ ἐστιν ἐκ τοῦ κόσμου—ἐκ τοῦ κόσμου, though it has perplexed Grot. and others, is sufficiently plain, πᾶν ἐκ τοῦ κόσμου being (as Bp. Jebb observes) the Nominative case to οὐκ ἐστιν, and the intermediate words only an enumeration of the constituent parts of that πᾶν. With ὁ κόσμος παράγεται compare 1 Cor. vii. 31. παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου. and James iv. 14.

18—28. Here the Apostle cautions Christians against those deceivers who then appeared in great numbers: and points out to them the many advantages which they had for knowing the truth; and the many obligations which they were under to adhere to and to practise it accordingly. (Benson.) Ἐσχάτη ὥρα ἐστίν. This expression has been variously interpreted. The most probable sense is, 'the last period of the Jewish œconomy, when many false Christs were to appear. With respect to the exact meaning of ἀντίχριστος, on this much diversity of opinion exists. One thing is clear, that the Antichrist was yet to come; while the persons called antichrists had already appeared or were then in existence. The former is, no doubt, the same as the ὁ ἀνομίας of St. Paul, 2 Thess. ii. 4., the Man of Sin. (See Note there.) The latter cannot (as some imagine) denote the false Christs predicted by our Lord, Matt. xxiv. 23—25.; for ἐστι will not here bear such a sense. Nor do the characters of the persons in question, as given at iv. 7. and 2 Joh. vii., correspond. These plainly designate the persons, not as apostates, but opposers of Christ. Though it does seem (as Mr. Scott supposes) that the desert of avowed opposers of Christianity, whether Jews or Heathen, cannot be meant in this place. St. John, I conceive, has in view that apostacy from the true faith, by heresy, which St. Paul foretold (1 Tim. iv. 1.) would take place in the latter times. An antichrist in this sense may be defined, in the words of Mr. Scott (after Bom), as being one who opposes Christ, whether he opposes the doctrine of his deity, or his humanity, or whether he set himself against him, in respect of his priestly office, by substituting other methods of atoning for sin, and finding acceptance with God, he kingly office, by claiming authority to enact laws, in his church, contrary to his laws, or to dispense with his commandments, or his prophetical office, by claiming authority to add to, alter, or take away from, the revelation which he has given in his holy word. This very agreeable to the description of antichrist v. 22. ὁ ἀρνούμενος τὸν Πατέρα καὶ τὸν Υἱόν. iv. 3. 2 Joh. 7.

19. The sense of this verse is, from its extreme brevity and antithetical point, somewhat obscure, and requires a paraphrase rather than a version to express its meaning, thus: 'They (originally) proceeded from us, but they were never really of us (Apostles), i.e. not sound Christians at heart; for if they had been really of us (i.e. one with us) they would have remained with us, and kept our doctrine; but they did not so, and the result was, that they were proved not to have been of us,' i.e. not true Christians. Εἶναι, for ἦσαν, as often.

20. ὑμεῖς χρῖσμα ἔχετε ἀπὸ τοῦ Ἁγίου. The term χρῖσμα, occurring here and ver. 27. has plainly a metaphorical sense, as you is used of communicating the gifts and graces of the Spirit, with an allusion, it is supposed, to the solemn inauguration of Priests and Kings with oil. Thus it may very well denote the inauguration of the Holy Spirit that accompanies the use of the Christian sacraments; which is indeed, all that many suppose to be here meant. But it seems to *further* designate the *superior of the Holy Spirit* promised by Christ to all his believers, to lead them into all truth, (Joh. xiv. 26. xvi. 13.) and that whether by the communication of the *supernatural Gifts*, (see 2 Cor. i. 22.) or of the Graces of the Spirit for sanctifi-

21 καὶ οἴδατε πάντα. οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἴδατε τὴν
ἀλήθειαν, ἀλλ' ὅτι οἴδατε αὐτήν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς
22 ἀληθείας οὐκ ἔστι. Τίς ἐστιν ὁ ψεύστης, εἰ μὴ ὁ ἀρνού- [Ver. 4. Ch. 3.]
μενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός; οὗτός ἐστιν ὁ ἀν-
23 τίχριστος, ὁ ἀρνούμενος τὸν Πατέρα καὶ τὸν Υἱόν. Πᾶς [Ver. 10.]
ὁ ἀρνούμενος τὸν Υἱόν, οὐδὲ τὸν Πατέρα ἔχει. ὁ ὁμολογῶν [Ch. 4. 15. 23. 1 Tim. 2.]
24 τὸν Υἱὸν καὶ Πατέρα ἔχει. Ὑμεῖς οὖν ὃ ἠκούσατε ἀπ' ἀρχῆς ἐν [Ch. 4. 16.]
ὑμῖν μενέτω. ἐὰν ἐν ὑμῖν μείνῃ ὃ ἀπ' ἀρχῆς ἠκούσατε, καὶ
25 ὑμεῖς ἐν τῷ Υἱῷ καὶ ἐν τῷ Πατρὶ μενεῖτε. καὶ αὕτη ἐστὶν
ἡ ἐπαγγελία, ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν

tion, and imparted through the preaching of the word, the administration of the Sacrament of the Lord's Supper, and other means of grace. By τοῦ Ἁγίου the best Expositors are agreed is meant Christ. The πάντα must (as Grot. observes) be restricted by the subject matter (as at 1 Cor. ix. 22. xv. 27.) to mean 'all things necessary to salvation.' The ἀλλ' ὅτι may be rendered 'but [as supposing that] ye know it.' Καὶ ὅτι πᾶν &c., 'and [as sensible that] every lie or false doctrine proceeds not from the truth, being inconsistent therewith.' Agreeably to the above view, the connexion is well laid down by Mr. Holden thus 'The antichristian persons (v. 18.) were manifested not to belong to our society, (v. 19.) and you received among you the communication of spiritual gifts and graces from Christ, the Holy One, (Acts iii. 14.) "and you know all things" relating to your religion, (v. 20.) for which reason "I have not written to you, because ye know not the truth [of the Gospel], but because ye know it, and that no lie [no false doctrine] is of the truth," I have written to you these things.' (v. 21.)

22, 23. τίς ἐστιν—ὁ Χριστός] The Apostle means to say, that this *general self-evident proposition* was not more certain, than the *particular application* of it to the delusions of the seducers; whose false doctrines could not proceed from the same source with the truth of God. (Scott.) This is to be understood comparate, q. d. 'Who is an antichrist or apostate, if he be not who denies that Jesus is the Messiah?' It is well pointed out by Bp. Middl., that ὁ ψεύστης is the same with ὁ ἀντίχριστος following. See Note supra v. 18. It should seem also that both ὁ ψεύστης and ὁ ἀντίχρ. are to be taken in a *generic sense*, to denote the *class of persons* each individually such. The οὐκ is used (according to the Greek idiom) only to strengthen the negation. The words, however, have been thought obscure; yet they cease to be so, if the *purpose* of the writer be considered, which seems to have been to designate the false teachers, or heretical persons, as ψεύστης and ἀντίχριστος, and to show why they may be *esteemed* such, namely, 1 as denying the Messiahship of Jesus, by which we are to understand denying his full Messiahship as it is described in the scriptures. For (to use the words of Mr. Scott) "some of these persons denied the Deity of Christ; others explained away his incarnation, and so denied his humanity, and the reality of his sufferings; and some opposed his *kingly authority*. Thus, whilst they retained the name of Christians, they virtually denied his Person, as the Christ, the Son of God, and the Son of man; Emmanuel, God with us: or his offices, as the anointed Prophet, Priest, and King of his Church: they denied that God was manifested in the flesh, to ransom the Church with his own blood. Now whether they denied his divine or his human nature, his atonement or his authority, they virtually denied him to be the Christ." Such a person is, then, said by implication, to be an antichrist: and the Apostle adds, that ὁ ἀρνούμενος τὸν Πατέρα καὶ τὸν Υἱὸν comes under that description; where, it may be observed, the καὶ is very significant. This antichristian spirit is pronounced to be the denying the mysterious connexion between the Father and the Son, according to the relations in which they are represented to us in the Gospel, separating the Son from the Father, and consequently degrading him from his high dignity. The words following πᾶς ὁ ἀρνούμενος—ἔχει serve to further develope the sense, and mean that this separation is a virtual denial not only of the Son, but of both Father and Son, more the Father can only be approached through the Son. For "He (says Whitby) that denieth the Son, cannot retain the true knowledge of the Father, because he can be known only through the Son. Joh. i. 18. iv. 22 & 24. viii. 19, 55. xiv. 6, 7. xvi. 3. Matt. xi. 27." By the ἔχειν is meant having a knowledge or spiritual relationship; and the expression is nearly allied to the κοινωνίαν ἔχειν μετὰ Θεοῦ and εἶναι ἐν Θεῷ elsewhere occurring in this Epistle. The words following contain no assertion of the contrary truth. They are, indeed, not found in the common text, but they are contained in most of the MSS., almost all the Versions, and very many Fathers, and have been received into the text by Beng., Griesb., Matth., Knapp, Titm., and Vater. They have, indeed, every evidence of genuineness; for they not only seem to be required by the sense, but are in the style of St. John; and their omission may far better be imputed to *homœoteleuton* than their addition to a marginal scholium.

24, 25. Here the Apostle first gives an exhortation to steadfastness in adhering to the form of faith which they have been taught at the beginning of their profession of the Gospel, q. d. 'Let, then, that form of faith which ye have heard from the beginning of your evangelization, abide in your hearts, and so in turn from you let the antichristian deceivers [with] [illegible]. Kuin.

αἰώνιον. ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς. 26
[27] Καὶ ὑμεῖς τὸ χρῖσμα ὃ ἐλάβετε ἀφ' αὐτοῦ, ἐν ὑμῖν μένει, καὶ οὐ χρείαν ἔχετε ἵνα τις διδάσκῃ ὑμᾶς· ἀλλ' ὡς τὸ αὐτὸ χρῖσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστι, καὶ οὐκ ἔστι ψεῦδος· καὶ καθὼς ἐδίδαξεν ὑμᾶς, μένετε ἐν αὐτῷ. [28] Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ· ἵνα ὅταν φανερωθῇ, ἔχωμεν παῤῥησίαν, καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ. [29] Ἐὰν εἰδῆτε ὅτι δίκαιός ἐστι, γινώσκετε ὅτι πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.

III. [1] Ἴδετε, ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ Πατήρ, ἵνα τέκνα Θεοῦ κληθῶμεν! διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν. [2] Ἀγαπητοί, νῦν τέκνα Θεοῦ ἐσμέν· καὶ οὔπω ἐφανερώθη τί ἐσόμεθα. οἴδαμεν δὲ ὅτι ἐὰν φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα· ὅτι ὀψόμεθα αὐτὸν καθώς ἐστι. [3] Καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ ἁγνίζει ἑαυτόν, καθὼς ἐκεῖνος ἁγνός ἐστι. [4] Πᾶς ὁ

[26] 1 Joh. 2. 26. Joh. 14. 26. c 16. 13. Joh. 6. 45. 11.
[27] a Matt. 6. 33. Joh. 3. 3. b Joh. 5. 7. 16.
[28] c Joh. 1. 15. c 16. 2. c 17. 26. d Eph. 3. 6. Matt. 5. 12. Joh. 1. 12. Rom. 8. 15. 16. 19. 1 Cor. 15. 12. c 16. 22. 2 Cor. 4. 13. e 5. 7. Col. 3. 4. f 4. 6. Philipp. 3. 21. Col. 3. 4. 2 Pet. 1. 4. 1 Joh. 3. 12.

as an inducement to hold it fast, the Apostle points out the high advantages of such continuance, namely, by a communion and close fellowship with the Son, and the Father through Him. Thus (for their encouragement and confirmation,) he reminds them of the promise given by God to all true believers, namely, to bestow on them eternal life and felicity. Τὸν ζωὴν τὴν αἰώνιον, is in opposition with ἡ ἀπαγγελία.

27. See Notes at vv. 18, 19, 20, 24. Some stumble at the οὐ χρείαν—τις διδάσκῃ ὑμᾶς, but there is, in fact, no difficulty, and the sense is, doubtless, that assigned by Mr Scott, that in respect of real believers, "the anointing," which they had received of Christ, abode in them, as an incorruptible principle of life, and light, and spiritual discernment, so that they needed not that any man should teach them, except "as that same anointing taught them," and by "stirring up their pure minds in the way of remembrance," or by confirming them in it, or enabling them to distinguish it, from all counterfeits for by this teaching of God himself they were instructed in all things essential to salvation, and could not be totally deluded.

28. καὶ νῦν—αὐτοῦ] The full sense seems to be this 'And now, my children, [to my hope and trust let me add my injunction]. Abide [I say] in him, that when he shall appear, we (i. e. not only ye, but myself) may have confidence, and not have cause to be confounded at his presence, when he cometh.' In the change of persons we may observe great delicacy, the rejection and disgrace of the disciple tending to the discredit of the teacher. So 2 Cor. xi 6. μάλιστα δὲ πρὸς ὑμᾶς φανερωθέντος, κατεισχυνθώμεν ἡμεῖς (ἵνα μὴ λέγωμεν ὑμεῖς).

29. ἐὰν εἰδῆτε &c.] The sense is 'If ye know (as ye must) that He is righteous, ye know (or may know) that every one who, habitually and heartily, practises righteousness hath been received into the relation of a son of God, being born anew of Christ and by the regeneration of his Spirit.' Compare iii. 1. ii. 2, 9 iv. 7. v. 1. iv. 18.

III. 1, 2. The Apostle now breaks out in admiration of the love of God, in making us his children, and giving us present privileges with the hope of an inconceivable felicity, and shows that all who have this hope "purify themselves as He is pure." (Scott.) Ποταπὴν ἀγάπην, 'how vast a proof of love?' Κλαῦδ. denotes the actually being, as included in the being called. Thus in several MSS. is added, by glos. or ἐσμεν. The διὰ τοῦτο must be referred to ἴδετε, and the sense is, 'The world, therefore, sees not as not as sons of God, nor comprehends the nature and glory of this filiation, because it did not acknowledge Him [as God],' i.e. οὐ γὰρ ἔγνω ὁ κόσμος, (in the words of Rom. i. 21.) and that from spiritual blindness.

2. νῦν τέκνα Θεοῦ—ἐσμεν] Here we have a solemn repetition of the same assertion, with another truth engrafted thereupon, with respect to our dignity and glory in the future state. The words may be paraphrased: '[As to our present state] now [I repeat] we are already sons of God, and [as to our future one] it does not yet appear what we shall be. However, this we do know, that when he shall appear, we shall be like unto him, for we shall see him as he is. Οὔπω ἐφαν. τί ἐσ., 'it doth not yet appear [even to Christians, much less to the profane world] in what state or condition we shall be placed.' At ἐὰν φαν. for ὅτε φαν. see Ἐστιν, compare v. 6. 'Something (explain Scott) is revealed, but not all fully and clearly but when he shall be manifested, we shall see he is.' By ὅμοιοι we are to understand likeness in attributes and qualities, and in condition of salvation. And no wonder, ὅτι, (because) ὀψόμεθα αὐτὸν καθὼς ἐστι, not ὃν αἰσχύνομαι, ὃν προσκυνοῦμεν, ὃν ὑπόκειται, 1 Cor. xiii. 12. or plying felicity consummate. See also 1 Cor. xv. 49.

3. καὶ πᾶς—ἁγνός ἐστι] The Apostle says that where there is a true hope of being and like unto him, it has operations, that purify it

ποιῶν τὴν ἁμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ· καὶ ἡ ἁμαρτία
5 ἐστὶν ἡ ἀνομία. [a]καὶ οἴδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα
6 τὰς ἁμαρτίας ἡμῶν ἄρῃ· καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστι. [b]πᾶς
ὁ ἐν αὐτῷ μένων, οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων, οὐχ
7 ἑώρακεν αὐτὸν, οὐδὲ ἔγνωκεν αὐτόν. [c]Τεκνία, μηδεὶς πλα-
νάτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστι, καθὼς ἐκεῖ-
8 νος δίκαιός ἐστιν. [d]ὁ ποιῶν τὴν ἁμαρτίαν, ἐκ τοῦ Διαβόλου
ἐστὶν· ὅτι ἀπ' ἀρχῆς ὁ Διάβολος ἁμαρτάνει. εἰς τοῦτο ἐφα-
νερώθη ὁ υἱὸς τοῦ Θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ Διαβόλου.
9 [e]πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι
σπέρμα αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται ἁμαρτάνειν,
10 ὅτι ἐκ τοῦ Θεοῦ γεγέννηται. [f]ἐν τούτῳ φανερά ἐστι τὰ
τέκνα τοῦ Θεοῦ καὶ τὰ τέκνα τοῦ Διαβόλου. Πᾶς ὁ μὴ

manoeuvrable strive to imitate his purity, in order to participate in his glory and blessedness.

4, 5. According to what had been before observed, they who did not "follow after holiness," could not possess genuine hope in Christ, and in God through him, according to the Gospel; but the Apostle further remarks, that he who "committed," or *practised*, sin, transgressed "also the law," (i. e. the *moral* law) it being thus taken for granted, that the holy law of God was the rule of conduct to all his true servants, and that none of them, wilfully and habitually, did any thing contrary to it. For sin is "the transgression of the law," or *a lawless conduct*. Whatever in any degree exceeds, comes short of, or deviates from the law, and in thought, word, or deed, is not perfectly coincident with it, is sin, a violation of the law, but an habitual commission of sin tends to the destruction of the law and its authority, and can never be allowed by any disciple of Christ. For they know that "he was manifested" in human nature to take away the sins of his people, by atoning for their guilt, and by renewing them to his own holy image (Scott.) V. 4. seems to be an identical proposition, but when considered as an assertion opposed to the Gnostics, it is far from being superfluous, because, evident as it seems to be, they virtually denied it. And so also at v. 7. (Michaelis.)

6. οὐχ ἁμαρτάνει] i. e. (as all the best Expositors are agreed, and is required by the rest of Scripture) sinneth not habitually, wilfully, and presumptuously. Whosoever doth so sin, (it is added) hath no true knowledge of Him, or conception of his doctrine.

7. μηδεὶς πλανάτω ὑμᾶς &c.] A solemn warning, like that at 1 Cor. vi. 9—11. Gal. vi. 6—10. Eph. v. 5—7. James i. 22—25. 2 Pet. i. 8, 9., not to let any man deceive them, by plausible pretences, into an opinion that they might live in habitual sin, and yet be true Christians. (Scott.) Ὁ ποιῶν—ἐστιν. The sense is, 'He alone who is habitually and in the main righteous, in imitation of his Saviour, is truly righteous.' See Doddr. and Benn., of whom the latter cites a sentiment of Aristotle "Then shall a man be righteous, 1. If he does the things which are righteous, and knows what he does. 2. If he does them freely, or out of choice: 3. If he continues firmly and constantly in that course of action."

8. ὁ ποιῶν—ἐστιν] Dicere must here again be understood of habit, and the full sense of this briefly worded sentence may be thus expressed: 'He who practises sin (most not say he is a son of God, no) he is (a son) of the Devil (and thus son-ship is established by strong contrasts); for the Devil has been habitually and perpetually sinning.' Ἀπ' ἀρχῆς with the present tense denotes perpetuity of action. At εἰς τοῦτο—Διάβολον supply εἶναι, 'and yet.' The omission of such connective particles is one of the peculiarities of St. John's style. The sentiment corresponds to that at v. 5.

9. πᾶς ὁ γεγεννημένος—οὐ ποιεῖ] The sentiment is nearly allied to that at v. 6. πᾶς ὁ ἐν αὐτῷ μένων, οὐχ ἁμαρτάνει; son-ship and intimate union being cognate ideas. In both passages, then, the sense must be the same; and ἁμαρτίαν ποιεῖ must be explained, like ἁμαρτάνει, of deliberate and habitual sin. To fully understand this passage, ὁ γεγεν. ἐκ τοῦ Θεοῦ must be understood as at v. 20. where see Note; and ἁμαρτίαν οὐ ποιεῖ like οὐχ ἁμαρτάνει at v. 6. With respect to the expression σπέρμα αὐτοῦ, it may either be explained, with Grot., Benn., Rosenm., and most recent Commentators, 'the *renewed word of God*, (see 1 Pet. i. 23.) or rather, with Calvin and others, the vital principle of the spiritual seed committed to our hearts, like a seeding to the ground, and consisting not in the word of God only, but in the Divine grace by which that word is made effectual, the manifestation of the Spirit spoken of at Gal. v. 22. Finally, οὐ δύναται ἁμαρ. may mean, as the best Commentators explain, 'he cannot bring himself to sin' viz. wilfully and habitually. See Grotius, Grot., and Wats., and also Milton cited by Valpy.

10. Here there is a repetition of the sentiment, that every one who does not practise righteousness is not of God, introduced by the assurance that this is the test of their salvation. On this general position the Apostle takes occasion to engraft a particular one, respecting that branch of our duty to men which consists in love and kindness to our brethren, i.e. not only brethren Christians, but brethren men.

πονηρῶν δικαιοσύνην, οὐκ ἔστιν ἐκ τοῦ Θεοῦ, καὶ ὁ μὴ ἀγαπῶν
τὸν ἀδελφὸν αὐτοῦ. [11] Ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκού- 11
σατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους· [12] οὐ καθὼς Κάϊν 12
ἐκ τοῦ πονηροῦ ἦν, καὶ ἔσφαξε τὸν ἀδελφὸν αὐτοῦ. καὶ
χάριν τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ
ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια. [13] μὴ θαυμάζετε, ἀδελ- 13
φοί μου, εἰ μισεῖ ὑμᾶς ὁ κόσμος. [14] ἡμεῖς οἴδαμεν ὅτι μετα- 14
βεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν, ὅτι ἀγαπῶμεν
τοὺς ἀδελφούς. ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν μένει ἐν τῷ
θανάτῳ. [15] πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος 15
ἐστί· καὶ οἴδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν
αἰώνιον ἐν αὐτῷ μένουσαν. [16] Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγά- 16
πην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκε· καὶ
ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς τιθέναι. [17] ὃς 17
δ' ἂν ἔχῃ τὸν βίον τοῦ κόσμου, καὶ θεωρῇ τὸν ἀδελφὸν
αὐτοῦ χρείαν ἔχοντα, καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ'
αὐτοῦ, πῶς ἡ ἀγάπη τοῦ Θεοῦ μένει ἐν αὐτῷ; [18] Τεκνία 18
μου, μὴ ἀγαπῶμεν λόγῳ μηδὲ γλώσσῃ, ἀλλ' ἔργῳ καὶ ἀλη-

f Joh. 13. 34. c 15. 12. supp. 1. 5. g 1 Joh. ver. 23. f Gen. 4. 8. Heb. 11. 4. h Joh. 15. 18, 19. i 17. 14. k Lev. 19. 17. supp. 2. 9, 10, 11. l Matt. 5. 21, 22. Gal. 5. 21. m 1 Joh. 3. 16. n 15. 13. Rom. 5. 8. Eph. 5. 2, 25. Heb. 4. 8. o Deut. 15. 7. Luke 3. 11. Jac. 2. 15. Heb. 4. 20. p 3. 1. q Jer. 9. 23.

11, 12. The Apostle from hence to the end of the Chapter urges the foregoing exhortation by various arguments; and first he reminds them, that the commandment or injunction (for that is here the sense of ἀγγελία) to love one another was coeval with the religion itself, originating with its author, and made the distinguishing evidence of being his disciples. They therefore (it is implied) who are destitute of this grace, are no true Christians, but can only be ranked with him who, though professing to be a worshipper of God, showed himself to be not of the family of God, but of the Evil One, by envying, hating, and murdering his brother.

The words οὐ καθὼς—αὐτοῦ seem to be a brief mode of expressing the following sense. 'And not as Cain, who was a son of the Devil, and murdered his brother [*so let us do*, by fostering those feelings of hatred which may tend to murder].' Then, by way of caution, the Apostle suggests the cause of this hatred, namely, envy and malice at his brother's superior goodness and favour with God.

13. Compare v. 1.

14. ἡμεῖς οἴδαμεν—τοὺς ἀδελφούς] This is suggested by the Apostle for their consolation under trials and persecutions. The connexion is well traced by Mr. Scott as follows: "No Christian well acquainted with the heart of man, could wonder at any effects of the contempt and enmity of ungodly people against 'the children of God,' for it was the most unequivocal proof, that they themselves had passed 'from death unto life' &c. By θανάτου is meant a state of condemnation and spiritual death, and by ζωήν, spiritual life and acceptance with God, a state which, if persevered in, ended in eternal salvation. 'And *love* is the test of our being in such a state.'"

15. In addition to the assurance, that he who hateth his brother is as it were under the hand of God, the Apostle adds, that such a one ἀνθρωποκτόνος ἐστί, which is said with reference to Cain just before mentioned, and means, that he has the same disposition and principle in, if harboured, tend to murder, and may, as in the case of Cain, produce actual murder. (On the term ἀνθρωποκτόνος, see Note at Joh. viii. 44.) Now as murder cannot but exclude from eternal life, so must those dispositions which are the seed of it, prevent any one from being a son of God.

16, 17. The effects of genuine love toward the brethren required to be ascertained; and this might be understood, by considering "the love of God" to mankind. (Scott.) Ἐν τούτῳ—θῆκε. The sense is, 'By this we [may] know [what] love [is], namely, that he laid down his life for us, and [thus] ought we to lay down our lives for our brethren.' By τῷ ἀγάπῳ must be meant the love as exemplified in Christ. Καὶ 'and [thus].' On the phrase τιθέναι ψυχὴν see Note at Joh. x. 11, 15. In the expression ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς τιθ. it has been well pointed out by Carpz., Rosenm., and Jaspis, we are to consider alone the mere *verbalia*, and not to interpret it rigorously, but understand it of making very great sacrifices, exposing ourselves to imminent perils.

17, 18. See iv. 20. Lu. iii. 11. 2 Cor. viii. 8 compared with Rom. xii. 9. Κλείειν τὰ σπλάγχνα ἀπό τινος is a figurative way of expressing the as it were barring the heart against compassion. At πῶς ἡ ἀγάπη &c. the interrogation involves a strong negation. So πῶς γὰρ (on which see Hoogev. Part. p. 548) is equivalent to οὐδαμῶς, for at the πῶς γὰρ is supplied the verb preceding in the Optative with ἄν, 'How should it?' Thus also πῶς οὐ; is equivalent to a strong assertion, as in Ὑπερφ. vi. 42.

19 θεῷ. Καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐκ τῆς ἀληθείας ἐσ-
20 μέν, καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὰς καρδίας ἡμῶν, ὅτι
ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία, ὅτι μείζων ἐστιν ὁ Θεὸς
21 τῆς καρδίας ἡμῶν, καὶ γινώσκει πάντα. ἀγαπητοί, ἐὰν ἡ
καρδία ἡμῶν μὴ καταγινώσκῃ ἡμῶν, παῤῥησίαν ἔχομεν πρὸς
22 τὸν Θεόν, [9]καὶ ὃ ἐὰν αἰτῶμεν, λαμβάνομεν παρ' αὐτοῦ, ὅτι
τὰς ἐντολὰς αὐτοῦ τηροῦμεν, καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ
23 ποιοῦμεν. [9]καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσω-
μεν τῷ ὀνόματι τοῦ Υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ ἀγαπῶ-
24 μεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν. [9]καὶ ὁ τη-
ρῶν τὰς ἐντολὰς αὐτοῦ, ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν αὐτῷ·
καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ Πνεύ-
ματος οὗ ἡμῖν ἔδωκεν.

1 IV. [1]Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ
δοκιμάζετε τὰ πνεύματα, εἰ ἐκ τοῦ Θεοῦ ἐστιν· ὅτι πολλοὶ
2 ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον. [2]ἐν τούτῳ
γινώσκετε τὸ πνεῦμα τοῦ Θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ

[19] καὶ ἐν τούτῳ γινώσκομεν] And by this we know whether we are of the truth (in the respect, namely, of love to others). Rosenm. compares the phrase in Heb. xiii. and elsewhere in the plural, i. e. to be agreeable to truth, and accordingly Grotius, and Calvin, as also Dodd. Jas. iii. 14. Ἐκ τοῦ ἀληθείας. The adverb. be rightly explained "therefore." Καὶ ἔμπροσθεν αὐτοῦ πείσομεν. "And in the sight of him (our Judge) we may, in this important respect, set our hearts at rest." For he who knows all things, may trust that the inward feelings of God will not be withheld from him.

21-24. Some commentators and critics have erred, among from extreme brevity, in connecting which a reader must be surprised from the preceding verse in one or other of the two ways laid down in Luke. Syn. from Brown and Rosenm. Of Dodd Mr. Hewson, with much reason, prefers the following. "For if our heart condemn us as deficient in brotherly love, God is greater than our heart, and knoweth all things: and consequently our hearts, instead of being condemned before him, will rejoice in his approbation." Instead of our heart condemning us, and then we confidence towards God.

22. Another reason for confidence towards God, namely, that we keep his commandments, and do what is pleasing in his sight. Καὶ ὃ ἐὰν αἰτῶμεν λαμβάνομεν. "And whatever we ask we receive of him." Rosenm. compares Matt. vii. 7. Luke xi. 9. Jas. iv. 3. Ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν. "Because we keep his commandments." Τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν. "We do what is pleasing in his sight." Rosenm. Luke xi. 41. Jas. iii. 17. Jo. viii. 29.

23. Καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ. "And this is his commandment, namely, that we believe in the name of his Son Jesus Christ, and love one another according to the command he gave us." Rosenm. Καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ. "And this is his commandment." Rosenm. Luke xi. 41. Jas. iii. 17. Jo. viii. 29.

who keepeth his precepts (commandments) abideth in him, and he in him. "He keeping his commandments, and believing in him, and loving one another, we may be sure that he is in us, and we in him." Rosenm. Ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν. "By this we know that he abides in us." Rosenm. Luke xi. 41. Jas. iii. 17. Jo. viii. 29.

IV. 1. The Apostle returns to what he had said of Christians having the Spirit, being the gift of God's power, by warning them against those who should pretend to the Spirit, and yet be given to worship of false gods. He this a process again to enjoin brotherly love.

Μὴ παντὶ πνεύματι. "Every one who claims to have a spiritual gift." Or, "Not every spirit." Rosenm. Δοκιμάζετε τὰ πνεύματα. "Prove the spirits." Rosenm. Luke xi. 41. Jas. iii. 17. Jo. viii. 29.

2. Ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ Θεοῦ. "By this you may know the spirit of God." Rosenm. Luke xi. 41. Jas. iii. 17. Jo. viii. 29.

Πᾶν πνεῦμα ὃ ὁμολογεῖ. "Every spirit which confesses." Rosenm. Luke xi. 41. Jas. iii. 17. Jo. viii. 29.

Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ ἐστι.
[1 Thess. 5. 7. supra. 3. 10. 23.] καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν Χριστὸν ἐν 3
σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ οὐκ ἔστι· καὶ τοῦτό ἐστι τὸ
τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ
κόσμῳ ἐστὶν ἤδη. Ὑμεῖς ἐκ τοῦ Θεοῦ ἐστε, τεκνία, καὶ 4
νενικήκατε αὐτούς· ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν, ἢ ὁ ἐν τῷ
[a Joh. 3. 31. c. 15. 19.] κόσμῳ. Αὐτοὶ ἐκ τοῦ κόσμου εἰσί· διὰ τοῦτο ἐκ τοῦ κό- 5
[v Joh. 3. 27. c. 16. 17.] σμου λαλοῦσι, καὶ ὁ κόσμος αὐτῶν ἀκούει. Ἡμεῖς ἐκ τοῦ 6
Θεοῦ ἐσμέν· ὁ γινώσκων τὸν Θεὸν, ἀκούει ἡμῶν· ὃς οὐκ
ἔστιν ἐκ τοῦ Θεοῦ, οὐκ ἀκούει ἡμῶν. Ἐκ τούτου γινώ-
[a Deut. 3. 6. c. 1. 5. Joh. xiii. 34.] σκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλά-
νης. Ἀγαπητοὶ, ἀγαπῶμεν ἀλλήλους· ὅτι ἡ ἀγάπη ἐκ 7
[y Joh. 3. 16. Rom. 5. 8. c. 8. 32. supra. 3. 16.] τοῦ Θεοῦ ἐστὶ καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ Θεοῦ γεγέν- 8
[z Joh. 1. 18. 14. Rom. 5. 20. 21. c. 8. 16. 2 Cor. 5. 19. Col. 1. 19. supra. 3. 5.] νηται, καὶ γινώσκει τὸν Θεόν. Ὁ μὴ ἀγαπῶν, οὐκ ἔγνω
τὸν Θεόν, ὅτι ὁ Θεὸς ἀγάπη ἐστίν. Ἐν τούτῳ ἐφα- 9
νερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν, ὅτι τὸν Υἱὸν αὐτοῦ τὸν
μονογενῆ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κόσμον, ἵνα ζήσω-
μεν δι' αὐτοῦ. Ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς 10

no means prove what the Socinian Commentator Schlichting infers, that Jesus Christ was a mere man: nay, as Holden observes, it plainly implies the contrary, that he might have come in a different manner, even in the form of *God*. And the Jewish Doctors as well as people believed the Son of God to be himself God; as has been abundantly proved. See the Lettres de quelques Juifs, addressed to Voltaire, and the Vindiciæ Biblicæ of a learned Jew of this country, Hurwitz.

3. καὶ τοῦτό ἐστι τὸ τοῦ ἀντ.] Supply σημεῖον, or σημεῖον, i.e. the mark by which you will know any one to be an antichrist (i.e. an antichristian apostate) or not. That such is the sense, is plain from v. 18. where see Note. And so it must have been taken by Polycarp in his Epistle to the Philipp. §. 13. πᾶς γὰρ ὃς μὴ ὁμολογήσει Ἰ. Χρ. ἐν σαρκὶ ἐληλυθέναι, ἀντίχριστός ἐστι· καὶ ὃς μὴ ὁμολογήσει τὸ μαρτύριον τοῦ σταυροῦ, ἐκ τοῦ διαβόλου ἐστί.

4. ἐκ τοῦ Θεοῦ ἐστέ] i.e., as Scott explains, ye are born of God; his children being his image. So at v. 7. ἐκ τοῦ Θεοῦ ἐστι is interchanged with ἐκ τοῦ Θεοῦ γεγέννηται. Καὶ νενικ. αὐτούς, scil. τοὺς ἀντιχρίστους, to be supplied from the preceding. The sense (as Rosenm. explains) is, 'ye have frustrated all their attempts to pervert you from the purity of the Gospel.' The next words show *how* this triumph is obtained, namely, because superior is He (i.e. Spirit of God) who is in and influences you, to him (the evil Spirit) who is in the world and influences it.

5. αὐτοὶ—ἀκούει] The sense is, 'They, i.e. the teachers in question, are [not of God, but] of the world,' actuated by a worldly spirit. 'In that spirit they speak, and thereby the world hearkens to them.'

6. ἡμεῖς] i.e. the Apostles and divinely inspired teachers. Ὁ γινώσκων τὸν Θ., 'he who knoweth God aright,' namely, by repentance and faith. 'Ἐκ τούτου γιν., 'by this test (i.e. the receiving, or the rejecting this doctrine) we may know how to distinguish the spirit of truth from that of error.' As, then, the receiving the Apostles as divinely commissioned teachers, and embracing their doctrines, was the way to distinguish those who were "of God;" so now the reverently receiving the truths of the Gospel as contained in the Holy Scriptures, and promulgated by God's ministers, properly commissioned, is the touch-stone to try men's hearts, whether they "savour of the things that be of God," or, "those that be of men."

7, 8. Here the Apostle resumes his exhortation at ver. 23., which reiteration Benson ascribes to the false teachers being very defective in the duty. Ὅτι ἡ ἀγάπη ἐκ τοῦ Θεοῦ ἐ. "By the very *name of the Deity* (observes Grot.) every one understands the source of all excellence."

9, 10. Here we have the same sense as at Joh. iii. 16. and supra ii. 1, 2. By Χρίσ. are denoted all the blessings of salvation. At v. 10. there is, as Grot. observes, a more *particular* expression of what had been said generally. The Apostle lays a stress on God's loving us *first* (as v. 19.) since men are more disposed to love those by whom they are *first* loved. On the term Ἱλασμὸς see Note supra ii. 1, 2. Τὸν μονογενῆ is here added to τὸν Υἱὸν αὐτοῦ in order, as Blackw. suggests, to heighten our idea of God's love to us in giving a person of such superior dignity, and so beloved of God, to die for us. It is supposed that by giving Christ the title of God's *only-begotten Son* in this passage, the Apostle intended to overturn the error of Ebion and Cerinthus, who affirmed, that Christ was not God's Son by nature, but that, like other good men, he was honoured with the title on account of his virtues.

ἠγαπήσαμεν τὸν Θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ
ἀπέστειλε τὸν Υἱὸν αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν
11 ἡμῶν. Ἀγαπητοί, εἰ οὕτως ὁ Θεὸς ἠγάπησεν ἡμᾶς, καὶ
12 ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν. Θεὸν οὐδεὶς πώποτε
τεθέαται· ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ Θεὸς ἐν ἡμῖν μένει,
13 καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν. Ἐν τούτῳ
γινώσκομεν, ὅτι ἐν αὐτῷ μένομεν, καὶ αὐτὸς ἐν ἡμῖν,
ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν.
14 Καὶ ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν, ὅτι ὁ Πατὴρ
15 ἀπέσταλκε τὸν Υἱὸν σωτῆρα τοῦ κόσμου· ὃς ἂν ὁμολογήσῃ
ὅτι Ἰησοῦς ἐστιν ὁ υἱὸς τοῦ Θεοῦ, ὁ Θεὸς ἐν αὐτῷ μένει,
16 καὶ αὐτὸς ἐν τῷ Θεῷ. Καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπι-
στεύκαμεν τὴν ἀγάπην, ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν. ὁ Θεὸς
ἀγάπη ἐστί, καὶ ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ Θεῷ μένει,
καὶ ὁ Θεὸς ἐν αὐτῷ.
17 Ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρ-
ρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνός
18 ἐστι, καὶ ἡμεῖς ἐσμὲν ἐν τῷ κόσμῳ τούτῳ. φόβος οὐκ
ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει
τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει· ὁ δὲ φοβούμενος
19 οὐ τετελείωται ἐν τῇ ἀγάπῃ. ἡμεῖς ἀγαπῶμεν αὐτόν, ὅτι
20 αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς. Ἐάν τις εἴπῃ, Ὅτι ἀγαπῶ

12 Θεὸν οὐδεὶς κ.τ.λ.] The purport of the verse is seemed to be most expressed by Isaiah. 'No man hath seen [with the bodily eyes] God at any time.' And, therefore, we cannot have such a close communion and intimate communion with God, as we may have one with another. But if we love one another, we are in the Divine fellowship, and our love of God is perfect and complete. On the latter see John i. 18, and on parallel 1 Jo.

13. ἐν τούτῳ γινώσκομεν—ἡμῖν.] The same sentiment as at v. 24, so ego that here also the same phrase is introduced as a criterion the idea of [illegible]

14. καὶ ἡμεῖς τεθεάμεθα] q. d. 'I am so desirous for a [illegible] of the possession of the love of God, for we have actually seen [illegible] Δοκεῖν is a synonym with [illegible]

15. ὃς ἂν ὁμολογήσῃ κ.τ.λ.] The sense is, 'And [whoever may] shall confess that Jesus is the Son of God (the Saviour, that for our salvation he was crucified with Christ [in a special love]).' The Apostle leaves for granted, and only that the profession is sincere, but profession of a suitable character.

16. ἐν τῇ ἀγάπῃ] [illegible] The sense may be three as follows. And (to induce you to be [illegible]) we (apostles) in a high degree have known the love which God bears to us.

17. ἐν τούτῳ τετελείωται κ.τ.λ.] The sense is not [illegible] but it seems to be as follows. 'By this [illegible] is our love perfect, that we may have confidence [illegible] our accountable in the day of judgment, namely, for (it is reason that as God is) [illegible] so also are we in the world [illegible] namely, because we [illegible] the example of God, we are in his heavenly [illegible] and there we may hope for acceptance [illegible] to the utmost of our power imitated His purity and holiness, His condescension [illegible]

18. φόβος οὐκ ἔστιν—κόλασιν ἔχει.] The expression seems to be [illegible] but [illegible] fear in this case, but perfect love [such as this] casts out fear, for [illegible] fear is [illegible] which is necessarily [illegible] to God [illegible] he who so fears the judgment is not perfected in love. Does not our perfectly and [illegible] Φόβος here signifies a fear, not of displeasure of God but of [illegible] punishment which [illegible] See my Note on [illegible] v. 7, 12.

19. ἡμεῖς ἀγαπῶμεν κ.τ.λ.] Many eminent Commentators from Grot [illegible] take ἀγ. in the Subjunctive. 'Let us love,' which is supported by the authority of the Vulg. and Peshit. Syr. Versions. Yet I think the Indicative is preferred in the most frequent, and the interpretation does not seem to impair at truth. The sense yielded by the Indicative is the more natural one, and the meaning is (as Dr. Noyes says) a just and other one, and sequence (as high as it) from Jesus Christ and Christ.

20. ἐάν τις εἴπῃ, Ἀγαπῶ τὸν Θεόν [illegible] and yet hates his brother) [illegible]

τὸν Θεὸν, καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἑώρακε, τὸν Θεὸν ὃν οὐχ ἑώρακε πῶς δύναται ἀγαπᾶν; [h] καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν Θεὸν, ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

V. [1] Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ Χριστὸς, ἐκ τοῦ Θεοῦ γεγέννηται· καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα, ἀγαπᾷ καὶ τὸν γεγεννημένον ἐξ αὐτοῦ. [2] ἐν τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ Θεοῦ, ὅταν τὸν Θεὸν ἀγαπῶμεν, καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν. [3] αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν. [4] ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ νικᾷ τὸν κόσμον, καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν. [5] τίς ἐστιν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ υἱὸς τοῦ Θεοῦ;

[6] Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς

h Lev. 19. 18. Matt. 22. 39. Joh. 13. 34. c 14. 15. Eph. 5. 2. 1 Thess. 4. 9.
1 Pet. 4. 8. supr. 3. 11. 23.
i Joh. 1. 12. 13. supr. 3. 23. c 4. 9. 15.
j Matt. 11. 29. 30. Joh. 14. 15. 21. 23. c 15. 10. 2 Joh. 6. 1 Joh. 1. 3.
k 1 Cor. 15. 57. supr. 4. 4. 15.
m Joh. 19. 34.

speaks falsely.' The reason is plain; for he *really* loves God who *imitates* him. Now in God is the most perfect benevolence towards all men. Whosoever, therefore, hateth men, hateth *God*, and crosses his benevolent designs. (Rosenm.) With respect to circumstances purely natural, we have more powerful motives to the love of our neighbour, as being more fully acquainted with him by ocular experience, than we can possibly be with God. (Whitby.) Thus the Apostle firmly rests on a positive commandment of God, that he who professes, or would be thought to love God, should love his brother also; otherwise by neglecting the latter duty, he cannot fully discharge the former.

V. 1. In this and the following verses the Apostle continues his discourse on the character of those who are born of God, describing them as lovers of Christ, overcoming the world, and courageous maintainers of the Gospel; on the witnesses to which in heaven and on earth he then enlarges. First he enjoins mutual love of Christian brethren on this ground, that Christians are children of the same God. Πίστ. imports, as Rosenm. observes, a full and sincere belief, and hope of the promises, accompanied with a fulfilment of the precepts, of God. Καὶ πᾶς ἀκ., 'But [thus] every one who truly loveth Him' &c. The sentiment has the air of an adage, q. d. He who loves the parent will naturally love the child.

2. ἐν τούτῳ γινώσκομεν—τηρῶμεν] The Apostle here argues *a generali ad speciale*. Since what was said at v. 1. was *universally* true, so also it holds good of the *love of God*. (Rosenm.) Here there has been some doubt as to the *construction*, and, as dependent thereon, the *sense*. Clemens supposes an *inversion*; Grot., a *transposition*, thus: ἐν τούτῳ γινώσκομεν ὅτι τὸν Θεὸν ἀγαπῶμεν, ὅταν ἀγαπῶμεν τὰ τέκνα αὐτοῦ, καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν. This, however, is violent and unnecessary, since the words, as they stand, yield a very good sense, viz.: 'By this may we know that we love the children of God aright, when we love God, and keep his commandments.'

3. αὕτη γὰρ—τηρῶμεν] The sense is 'This is the proof and evidence of our *love* to God, that we keep his commandments.' The concluding words καὶ αἱ ἐντολαὶ—εἰσὶν seem meant to contrast the comparatively light injunctions of the Gospel with those of the Law, which were a heavy burden. In proof of which the Apostle proceeds to show *how* they are *easy*, adverting to those points in which the Gospel is especially superior to the Law, namely, the love of God, as opposed to the *fear* of him, that *renewal of the heart* by the communication of Divine grace, which the Law did not, and could not provide.

4. ὅτι πᾶν τὸ γεγεννημένον—τὸν κόσμον] 'Now, as a proof of this (γάρ) whosoever is born of God, overcomes [the temptations of] the world.' Then is suggested the *grand principle* by which the victory is obtained, in the words καὶ αὕτη—πίστις ἡμῶν, where at sense there is a metonymy of the *effect* for the *cause*, and αὕτη is for τοῦτο, as just before.

5. τίς ἐστιν—Θεοῦ.] Here (as at ii. 22.) the interrogation is strongly affirmative. As is shown by Bp. Horsley ap. Slade, to believe Jesus to be the Son of God is to believe that he is God incarnate. Of course, the belief must be a real one, evincing its truth by its fruits, otherwise it will not conquer. See Scott on vv. 4, 5.

6. I am still (as in Rosenm. Syn.) of opinion (with Wells and Carpz.) that by the water and *blood* St. John intended to advert to the *sacraments*; by *water* meaning the "laver of regeneration," and by *blood*, the Lord's Supper, in which the wine is poured out as a symbol of the blood of the New Covenant. "By the former (adds Carpz.) we are regenerated, and become sons of God; and by the latter we are united with God, and obtain a victory over the world (vv. 4 & 5)." Intimately on this view, it

ὁ Χριστὸς, οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ
7 τῷ αἵματι· καὶ τὸ Πνεῦμά ἐστι τὸ μαρτυροῦν ὅτι
τὸ Πνεῦμά ἐστιν ἡ ἀλήθεια. ὅτι τρεῖς εἰσιν οἱ μαρτυ-
ροῦντες [ἐν τῷ οὐρανῷ, ὁ Πατὴρ, ὁ Λόγος, καὶ τὸ ἅγιον
8 Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἕν εἰσι. καὶ τρεῖς εἰσιν οἱ
μαρτυροῦντες ἐν τῇ γῇ,] τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ
9 τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἕν εἰσιν. Εἰ τὴν μαρ-
τυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ Θεοῦ
μείζων ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ, ἣν
10 μεμαρτύρηκε περὶ τοῦ Υἱοῦ αὐτοῦ. ὁ πιστεύων εἰς τὸν
Υἱὸν τοῦ Θεοῦ, ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ· ὁ μὴ πισ-
τεύων τῷ Θεῷ, ψεύστην πεποίηκεν αὐτὸν, ὅτι οὐ πεπί-
στευκεν εἰς τὴν μαρτυρίαν, ἣν μεμαρτύρηκεν ὁ Θεὸς περὶ
11 τοῦ Υἱοῦ αὐτοῦ. καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν

[illegible] well paraphrases thus: 'This is Jesus Christ who came in the flesh, that by means of the water of baptism, and of the shedding his blood as an atonement for sin, he might enable us to have a victory over the world: who came to do this, I repeat, not by means of water only, but by means of water and blood, [illegible] of baptism and atonement; and it is the Spirit that beareth witness, [illegible] because the Spirit is truth.'

7, 8. [illegible] Upon a passage, like the present, on which volumes have been written by the most eminent [illegible], it is [illegible] within the compass of a Note to give even [illegible] of the state of a question so extensive [illegible] as that which relates to the [illegible] and interpretation of the disputed passage [illegible], especially as the present work has already much exceeded the prescribed limits. Nor can this be necessary, since I presume most of my readers possess Mr. Horne's [illegible], from which [illegible] a condensed statement of the arguments on both sides of the question. Those, however, who [illegible] more information on the subject are referred to the [illegible] Bp. [illegible] and [illegible] Prof. [illegible], and Dr. Nolan [illegible] and Prof. [illegible] Bp. Marsh [illegible] on the other side. [illegible] must be conceded [illegible] and [illegible] the passage [illegible] able and [illegible] have been proved [illegible] of the verses [illegible] and [illegible] of the passage. For my own part, I regard the [illegible] of the verses as though doubtful, yet [illegible] to probability. And so far [illegible] that it would at

[illegible] to have been urged in defence of the verses as has been done by the [illegible], it should seem the part of candour neither to [illegible] to the passage as [illegible] nor reject it as spurious, but to wait for the [illegible] of that [illegible] which, as Bp. Middleton says, has grown up within the [illegible] of persons yet in existence. The same [illegible] 20 years ago, that [illegible] there was reason to think [illegible] had been produced on these verses, there was yet [illegible] the mystery [illegible] developed.' It would, however, seem that much of what he thought to [illegible], has been already furnished by the [illegible], Dr. Nolan, and [illegible] Prof. of [illegible].

[illegible] to the opinion that the passage in question is genuine, I [illegible] the following [illegible] paraphrase of vv. 6, 7, 8: [illegible] that was [illegible] to be the Son of God, [illegible] came in the flesh, [illegible] not by the baptism only, [illegible] but by his death, with which [illegible]. And it is the Spirit that beareth witness, that Jesus is the Son of God. Now the Spirit is truth, a true witness. [illegible] alone, [illegible] are three that bear [illegible] in heaven, that Jesus is the Son of God, namely, the Father, the Word, and the Holy Spirit: and these three are one in the Divine nature. And there are three that bear witness upon earth, that the Son of God [illegible] in the flesh, [illegible] And these three [illegible] in the Person of Jesus Christ, [illegible] by the Jewish Law, the testimony of two or three [illegible]. If then we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.' See [illegible] and Mr. [illegible] Preface [illegible] Edition of the above [illegible]

[illegible] i. e. the truth [illegible]

[1] Joh. 3. 15. [2] 6. 54. αἰώνιον ἔδωκεν ἡμῖν ὁ Θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ Υἱῷ
αὐτοῦ ἐστίν. 12 Ὁ ἔχων τὸν Υἱὸν, ἔχει τὴν ζωήν· ὁ μὴ
[3] Joh. 3. 36. ἔχων τὸν Υἱὸν τοῦ Θεοῦ, τὴν ζωὴν οὐκ ἔχει.

13 Ταῦτα ἔγραψα ὑμῖν τοῖς πιστεύουσιν εἰς τὸ ὄνομα
τοῦ Υἱοῦ τοῦ Θεοῦ, ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, καὶ
[4] Joh. 20. 31. [5] Matt. 7. 8. [6] 21. 22. [7] Mark. 11. 24. [8] Luc. 11. 9. [9] Joh. 14. 13. [10] 15. 7. [11] 16. 24. [12] Jac. 1. 5. [13] 4. 3. [14] Num. 14. 20. [15] 1 Sam. 2. 25. [16] Matt. 12. 31. [17] Mark. 3. 28. [18] Luc. 12. 10. [19] Heb. 6. 4. [20] 10. 26. [21] Prov. 2. 22. [22] Deut. 2. 5. [23] Deut. 2. 25.
ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ Υἱοῦ τοῦ Θεοῦ. 14 Καὶ
αὕτη ἐστὶν ἡ παῤῥησία ἣν ἔχομεν πρὸς αὐτὸν, ὅτι ἐάν τι
αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ, ἀκούει ἡμῶν. καὶ ἐὰν
οἴδαμεν ὅτι ἀκούει ἡμῶν, ὃ ἂν αἰτώμεθα, οἴδαμεν ὅτι ἔχομεν
τὰ αἰτήματα ἃ ἠτήκαμεν παρ' αὐτοῦ. 16 Ἐάν τις ἴδῃ τὸν
ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον,
αἰτήσει, καὶ δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσι μὴ πρὸς
θάνατον. ἔστιν ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης
λέγω ἵνα ἐρωτήσῃ. 17 πᾶσα ἀδικία ἁμαρτία ἐστὶ, καὶ ἔστι
ἁμαρτία οὐ πρὸς θάνατον. 18 Οἴδαμεν ὅτι πᾶς ὁ γεγεννη-
μένος ἐκ τοῦ Θεοῦ, οὐχ ἁμαρτάνει· ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ

13. *ταῦτα ἔγραψα—Θεοῦ*] To remove what might seem tautology, we must take *πιστ.* in the last clause *emphatically*, i. e. as denoting reality, and *heartfelt* constancy of profession, as opposed to a cold historical belief. Abp. Newc. observes that vv. 12 & 13 are an incidental enlargement on the close of v. 11.

14, 15. To enforce the foregoing exhortation to constancy in faith, the Apostle points out the high privilege of true believers, in having a confidence of approach unto God in prayer, with assurance of his readiness to answer their prayers, if the requests be made according to his will, i. e. after the prescribed manner, in such a way as may tend to his glory and our own spiritual good, and with the persuasion that, in some sense, the petitions they put up would be granted in the best manner, though it might be not exactly as they expected. Here there is an allusion to the promise made by our Lord to the Apostles, Joh. xiv. 12—14. xvi. 23. The words *αὕτη ἐστὶν ἡ παῤῥησία* may be rendered, 'And on this (namely, that we know we may expect future salvation,) rests our sure confidence in God. At *ἐὰν οἴδαμεν* &c. the contested interpretations of the generality of Commentators must be rejected, and the words be taken in their plain and natural sense, thus 'and knowing, as we do, that he heareth us, in whatever petitions we prefer, we may know that we have (i. e. shall have) from him the petitions we (ἐσμεν) (i. e. according to his will) desired of him.' At ἐὰν must be understood *κατά*. The difficulty, which has perplexed Commentators, may be removed by supposing (with Doddr.) that *κατὰ τὸ θέλημα* is to be supplied from the preceding verse. Or at least the petitions must be supposed *κατὰ τὸ θέλημα* (in the sense that has been just explained), for otherwise, the Apostle's own words teach us, they will not be heard, much less granted. Now the above will hold good, whether the petitions were for ordinary blessings, or extraordinary interpositions.

16, 17. Of this obscure passage the various interpretations may be seen detailed in Bp. Byn., where I have, with many of the best Expositors, supposed the whole to have reference to the extraordinary and miraculous circumstances under which believers were placed in the Apostolic age. According to this view, the sense is well expressed by Mr. Holden in the following paraphrase and explanation: 'If any man,' endowed with the extraordinary gifts of the Spirit, 'see his brother sin a sin which is not unto death,' i. e. which is not to be punished with such a disease as is to terminate in death, but to be miraculously cured by him, 'he shall ask' of God, who will grant life and health to them that sin not unto death,' i. e. who do not commit such sins as are to end in death. 'There is a sin unto death,' i. e. which is to be punished with death, and 'I do not say that he [who is not endowed with extraordinary gifts] shall pray for it,' in this he must be guided by the ordinary impulse of the Spirit. It is true, indeed, that 'all unrighteousness is sin; and [yet] there is sin not unto death,' v. 17. i. e. there are some sins of a less aggravated nature, which do not draw down upon them such diseases as are to end in death. At *δώσει* the *subject* is *ὁ θεός* on which and such like ellipses, see Winer's Gr. § 41. 2. *Ἁμαρτάνουσι ἁμαρτίαν* is supposed to be an Hebraism; but I find it in Lat. Hippol. 20. *τοῦ ἁμάρτησαν εἰς σ' ἁμαρτίαν*. Prof. Scholefield rightly remarks, that "the reference of *αὐτῷ* is to the *ἀδελφόν* that has sinned not to him that prays for him, and the *ἁμαρτάνουσι* &c. is an epexegesis, by which the Apostle both limits and enlarges the promise so as to include those only who sin not unto death, but all of that class."

18. *ὁ γεγεν. ἐκ τοῦ Θεοῦ*] See Note on John viii. 47. *Οὐχ ἁμαρτ.* See Note supra on Τηρεῖ, i. e. 'preserveth himself pure [from all unworthy conduct].' The full expression occurs in James i. 27 *ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου*, 'the Evil One.' By *ἅψ.* is meant to touch so as to hurt or injure, as Joh. xx. 19.

Θεοῦ, τηρεῖ ἑαυτόν, καὶ ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ.
19 οἴδαμεν ὅτι ἐκ τοῦ Θεοῦ ἐσμέν, καὶ ὁ κόσμος ὅλος ἐν τῷ
20 πονηρῷ κεῖται. Οἴδαμεν δὲ ὅτι ὁ Υἱὸς τοῦ Θεοῦ ἥκει· καὶ [e] Lam. 24. [f] Joh. 17. 3.
δέδωκεν ἡμῖν διάνοιαν, ἵνα γινώσκωμεν τὸν ἀληθινόν· καὶ
ἐσμὲν ἐν τῷ ἀληθινῷ, ἐν τῷ Υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ.
21 οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς καὶ ἡ ζωὴ αἰώνιος. Τεκνία, [g] 1 Cor. 10. 14.
φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων. ἀμήν.

19. οἴδαμεν—ἐσμὲν] The connexion and full sense seems to be as follows: '[And it is no wonder that we who are true Christians, should thus keep ourselves from sin,] for we assuredly know that we are of God and are his children, and that the world at large lieth under the dominion of the Evil One. [Hence sin, though it may be naturally expected from *them*, were highly inconsistent in *us*.]' The best Commentators are in general agreed, that τῷ πονηρῷ is masculine, not neuter, which is supported by the authority of the Peshi. Syr. They have, moreover, shown that κεῖσθαι ἐν τινι signifies to be under any one's influence.

20. οἴδαμεν δὲ—αἰώνιος] The sense of this passage (which is more difficult than Commentators allow) is admirably illustrated by Bp. Burgess as follows "The confident assurance with which the Apostle maintains his conviction of the truth of the two doctrines concerning the *Divinity* and the *Human Nature* of Christ, which pervade the Epistle, and are summarily confirmed in v. 7 & 8, are strikingly expressed in v. 20. 'We *know* that the Son of God is come;' i.e. We *know* that Jesus is the *Son of God*, the Messiah, and that the Son of God is come in *the flesh*. But whence did the Apostles derive their knowledge that the Son of God is come? Who is meant by '*him that is true*,' and who by the '*true God*?' When St. Peter confessed Christ to be the Son of God, our Saviour said, 'Flesh and blood have not revealed it unto thee, but my Father, which is in heaven.' Matth. xvi. 17.) And, on another occasion, No man can come to me, except the Father draw him.' (Joh. vi. 44). I, therefore, interpret the words, 'and hath given us,' of the Father, and supply the term 'God' by the same ἐξήγησις, as in the 16th verse of this Chapter. 'The true' (τὸν ἀληθινόν) is a title peculiarly applicable to Jesus Christ,—'the true light,' 'the true bread,' 'the true vine,' 'the true witness.' In Rev. iii. 7, he is called (in the original) 'the holy, the true.' In our 20th verse it means, as I conceive, 'the true Messiah.' We are in the true Messiah, by believing and obeying him. 'This is the true God.' Jesus Christ is the subject of the verse, as well as the immediate antecedent to 'this.' The original term (houtos) is used here as in the second verse of the first chapter of St. John's Gospel, and has the same relation here to Jesus Christ, as it has there to τὸν λόγον, by which Jesus Christ is called God in one passage, and the true God in the other. In the Gospel, the original term is rendered not this, but *the same*, which expresses more strongly the connexion between the relative and its antecedent: 'The same (Jesus Christ) is the true God.' I propose, therefore, the following paraphrase of the 20th verse: 'We know that the Son of God, the Messiah, is come; and God hath given to us an understanding, that we may know the true Messiah, and we are in—disciples of—the true Messiah, even of the Son of God, and the Eternal Life,' that Eternal Life which was with the Father."

The learned Prelate supports his application of the τὸν ἀλήθ. to Jesus Christ, by the weighty authorities of Athanasius, Bp. Pearson, Whitby, Doddr., and Scott, to which might be added that of the learned Lampe on John, Vol. iii. p. 271.

21. φυλάξατε—εἰδώλων] i.e. [Such being the case,] keep yourselves from idolatry of every kind, and every approach to it. See Benson. The ἀμὴν may be rendered *So be it*, importing a wish and prayer that they may do so.

ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΔΕΥΤΕΡΑ.

Ὁ ΠΡΕΣΒΥΤΕΡΟΣ ἐκλεκτῇ κυρίᾳ καὶ τοῖς τέκνοις 1
αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος,
ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν, διὰ τὴν ἀλ- 2
θειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἔσται εἰς τὸν
αἰῶνα· ἔσται μεθ' ὑμῶν χάρις, ἔλεος, εἰρήνη, παρὰ Θεοῦ 3
Πατρὸς, καὶ παρὰ Κυρίου Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ
Πατρὸς, ἐν ἀληθείᾳ καὶ ἀγάπῃ.

Ἐχάρην λίαν ὅτι εὕρηκα ἐκ τῶν τέκνων σου περιπα- 4

Of the authenticity of this and the third Epistle of St. John doubts were at first entertained; but, after due examination, they were, at an early period, received as canonical, and accordingly are quoted by writers of the second Century. Indeed their being at first kept out of the Canon arose, probably, not so much from any idea of their being spurious, as from their brevity, and being addressed only to *individuals*, and comparatively on familiar subjects. That they are both from the same hand "the beloved Apostle," is abundantly clear, both from the manner and style, and the sentiments, of which those of the second Epistle are very similar to the ones found in the first Epistle. Indeed, the design is nearly the same, and the coincidences very frequent. On the place and date of this and the third Epistle nothing certain is known.

1. ὁ πρεσβ.] As the word πρεσβ. properly denotes *senior*, and as St. Paul was then undoubtedly the senior Apostle, and probably the senior *Christian*, we may (with the best Commentators) suppose him to have been called ὁ πρεσβ. κατ' ἐξοχὴν, which would soon pass into a kind of *appellative*, as here. And that the Apostle should use this in preference to his own name, is probable, since he was accustomed, from modesty to suppress it.

— ἐκλεκτῇ Κυρίᾳ] On the sense of this address considerable difference of opinion exists. From what Bp. Middl. remarks, it should seem that only *two* interpretations have any semblance of truth. 1. That by which ἐκλεκτῇ is taken as an adjective, and rendered, 'to the chosen, excellent, or truly Christian Lady.' Yet this, Bp. Middl. maintains, would require τῇ Κυρίῳ τῇ ἐκλ., or at least τῇ ἐκλ. K. And he adopts the interpretation of those who, as Grot., Wolf, and Wets., take ἐκλ. as a *proper name*, 'to the *Lady Eclecta*;' which he endeavours to show is unexceptionable in point of phraseology; a title of honour following the proper name, and not *admitting* the Article. The learned Prelate, however, adduces no examples of title of *honour* in such a position; but only of name of *profession*. Moreover, we must then either understand τῇ ἐκλεκτῇ at the end of the fourth in a different sense, or suppose another sister of *the same name*. These words, indeed, Bp. Middl. proposes to *omit*, as spurious. But for this there is not the least authority: and until such is produced, we must retain the common interpretation, and suppose the Apostle to have *omitted* the Article; which may very well be accounted for, since where can such use of brevity be so allowable as in the Inscription of Epistles. Thus we address to *Lord* —, as *the* Lord, the addition of the proper name supplying the place of the definite Article. It is true, that there is here no proper name, but the Apostle might omit that, as having addressed the letter on the outside with the name of the Lady in question.

The relative οὓς agrees in sense with both τέκνοις and Κυρίᾳ. Ἐν ἀληθείᾳ, *for* διὰ τὴν ἀλήθειαν, 'the truth,' i. e. the Gospel. Οἱ πάντες supply ἡμεῖς; which seems necessary from the ἡμῶν of the verse following.

2. διὰ τὴν ἀλήθειαν—αἰῶνα] Repeat ἀγαπῶμεν from the context: 'We [I say] love you because of the truth (i. e. the true religion) which remaineth in us, and will ever remain, i.e. by hypallage, in which we continue and will ever continue.

3. ἔσται] Future for Opt., by Hebraism. Ἐν ἀληθείᾳ καὶ ἀγ., 'by, or with, knowledge of the truth, and mutual love,' whereby the blessings and graces of God were bestowed and preserved.

4. ἐχάρην—ἀληθείᾳ] Render, 'I rejoiced greatly, because I found [some] of thy children living in the profession and practice of,

τοίνυν τὰς ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ
5 πατρός. [b]καὶ νῦν ἐρωτῶ σε, κυρία, οὐχ ὡς ἐντολὴν γράφων
σοι καινήν, ἀλλὰ ἣν εἴχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν
6 ἀλλήλους. [c]καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ
τὰς ἐντολὰς αὐτοῦ. αὕτη ἐστὶν ἡ ἐντολή, καθὼς ἠκούσατε
7 ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατῆτε. [d]ὅτι πολλοὶ πλάνοι
εἰσῆλθον εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χρι-
στὸν ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν ὁ πλάνος καὶ ὁ
8 ἀντίχριστος. [e]Βλέπετε ἑαυτούς, ἵνα μὴ ἀπολέσωμεν ἃ
9 εἰργασάμεθα, ἀλλὰ μισθὸν πλήρη ἀπολάβωμεν. [f]πᾶς ὁ
παραβαίνων καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ θεὸν
οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, οὗτος καὶ
10 τὸν Πατέρα καὶ τὸν Υἱὸν ἔχει. [g]εἴ τις ἔρχεται πρὸς ὑμᾶς,
καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς
11 οἰκίαν, καὶ χαίρειν αὐτῷ μὴ λέγετε· ὁ γὰρ λέγων αὐτῷ
χαίρειν κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.
12 [h]Πολλὰ ἔχων ὑμῖν γράφειν, οὐκ ἠβουλήθην διὰ χάρτου
καὶ μελανος· ἀλλὰ ἐλπίζω ἐλθεῖν πρὸς ὑμᾶς, καὶ στόμα
πρὸς στόμα λαλῆσαι, ἵνα ἡ χαρὰ ἡμῶν ἦ πεπληρωμένη.
13 Ἀσπάζεταί σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς.
ἀμήν.

truth, as we have received it from the Father through Jesus Christ by God the Father.

5 b. See a kind of statement at 1 John iii. 7, 8, 11, 18. Ἔχομεν ἐν ἀγαπήσει is supposed to be a Hebraic mode of expression for εἰς τὸ ἀγαπᾶν. By ἀλλὰ ἣν εἴχομεν ἀπ' ἀρχῆς is meant, as Grot. and others know, love one to another.

7 ὅτι πολλοὶ πλάνοι] This seems to be connected with v. 3, the intermediate verses being in some measure parenthetical, q. d. [I ask of you that you and your children walked in the truth, and I cannot but exhort you to continue so to do,] for many deceivers are abroad in the world, who will not allow that Jesus Christ has come in the flesh, i. e. in the real human nature. οὗτός ἐστιν ὁ πλ., q. d. that kind of person, or every such person is the kind of deceiver I mean.

8. βλέπετε ἑ.] Be φιλόσοφοι ἑ., mind, take heed to yourselves. ἵνα μὴ ἀπολέσωμεν κ. εἰργ. "in order that we [your teachers, may not lose our reward.' ἀλλὰ μισθὸν πλ. ἀπολάβ. The sense seems to be, 'that we may receive the ample reward of which we have access to us, if we continue faithful.' The πλήρης is of some reward which the teacher would receive in the other case, which, indeed, was but just, and a due price, may expectant, and being therefore to be had or without, he is ἀμισθος.

9 See 1 John ii. 21.

10. χαίρειν αὐτῷ μὴ λέγετε] Χαίρειν λέγειν was a formal salutation, equivalent to 'Everlasting happiness.' But as the new sing any such teacher into your house, and salutation such a salutation, could not but imply some degree of approbation and countenance to his doctrine, so it is forbidden by the Apostle, though by no means out of any uncharitable disposition towards such persons in men.

12 διὰ χάρτου καὶ μέλανος] A sort of proverbial phrase, as also is στόμα πρὸς στόμα λαλῆσαι.

ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΤΡΙΤΗ.

Ὁ ΠΡΕΣΒΥΤΕΡΟΣ Γαΐῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ 1
ἐν ἀληθείᾳ. ἀγαπητέ, περὶ πάντων εὔχομαί σε εὐοδοῦσθαι 2
12 Joh. 4. καὶ ὑγιαίνειν, καθὼς εὐοδοῦταί σου ἡ ψυχή. ἐχάρην γὰρ 3
λίαν, ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τῇ ἀληθείᾳ,
καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς. μειζοτέραν τούτων οὐκ 4
ἔχω χαράν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ περιπα-
τοῦντα. Ἀγαπητέ, πιστὸν ποιεῖς ὃ ἐὰν ἐργάσῃ εἰς τοὺς 5
ἀδελφοὺς καὶ εἰς τοὺς ξένους, οἱ ἐμαρτύρησάν σου τῇ ἀγάπῃ 6
ἐνώπιον ἐκκλησίας· οὓς καλῶς ποιήσεις προπέμψας ἀξίως τοῦ
Θεοῦ. ὑπὲρ γὰρ τοῦ ὀνόματος ἐξῆλθον μηδὲν λαμβάνοντες 7
ἀπὸ τῶν ἐθνῶν. ἡμεῖς οὖν ὀφείλομεν ἀπολαμβάνειν τοὺς 8
τοιούτους, ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ. Ἔγραψα 9
τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρεφὴς οὐκ

Of the Gaius to whom this Epistle is addressed, we know nothing, except from this Epistle. Neither the date nor place of the Epistle is ascertained. The *design* of it was to commend Gaius for his perseverance in the faith, and his hospitality to some Christian travellers, who had called upon him.

1. See Note at 2 Joh. 1.

2. περὶ πάντων—σου ἡ ψυχή] 'above all things I heartily wish and pray that thou mayest be prospered, and enjoy health of body, even as thy soul prospereth.' The περὶ may be construed either with εὔχομαι, or with εὐοδ. But the former is the more natural mode. So περὶ is used in Pind. Olymp. vi. 84. περὶ θνητῶν, *ante omnes mortales.* Εὐοδεῖσθαι properly signifies to be set well forward on one's way; 2. to go in one's way aright, 3. to be prosperous; as here and Rom. i. 10. εἴπως ποτε εὐοδωθήσομαι.

4. τούτων] for τούτου. Ἵνα, for ἢ ἵνα. Μείζον. A provincial from for μείζονα.

5. πιστὸν ποιεῖς] scil. ἔργον, 'thou actest in a manner worthy of the Gospel.' So Liban. cited by the Commentators, οὐχ Ἑλληνικὸν τοῦτο ποιεῖς. Καὶ εἰς τοὺς ξ. 'even unto strangers,' i.e. those Christians who were strangers.

6. ἐκκλησίαν] i.e. 'the Church at Ephesus.' Προπ., 'by sending them forward and helping them on their journey.' See Note at Acts xv. 3. Ἀξίως τοῦ Θεοῦ, in a manner worthy of that God whose servants they are, and whose Gospel they preach. (Newc.)

7. ὑπὲρ τοῦ ὀνόμ.] 'for his sake and in his cause,' i.e. Christ's. This referring, as it seems, to Θεοῦ immediately preceding, Christ is here as well as elsewhere termed God. Ἐξῆλθον 'went forth [from their homes].' Μηδὲν λαμβ. 'receiving no pay [nothing more than support] from their converts.'

9. ἔγραψα] The sense is disputed. But it seems best to render 'I have written' viz. an Epistle to the Church at large, of which Gaius was a member; namely, to recommend the brethren above mentioned. The full sense, however, seems to be that expressed by Dr. Burton: 'I meant what I have written to be addressed to the Church.' "It appears (says Dr. Burton) from vv. 3, 6, that some persons had given St. John a good account of the state of the church in the place where Gaius lived; these persons were now going again to the same place, and St. John sent this letter by them recommending them to Gaius. He had wished to address it to the whole church; but Diotrephes did not allow the authority of St. John, and refused to receive the persons recommended by him." Ὁ φιλοπρ. αὐτῶν, i.e. the member of the Church. Various conjectures have been hazarded concerning this Diotrephes, all, however, destitute of foundation. Οὐκ ἐπιδέχεται ἡμᾶς, i.e. refuses to recognise my authority, attend to my admonitions.

10 ἐπιδέχεται ἡμᾶς. διὰ τοῦτο ἐὰν ἔλθω, ὑπομνήσω αὐτοῦ τὰ
ἔργα ἃ ποιεῖ, λόγοις πονηροῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρ-
κούμενος ἐπὶ τούτοις, οὔ τε αὐτὸς ἐπιδέχεται τοὺς ἀδελ-
φούς, καὶ τοὺς βουλομένους κωλύει, καὶ ἐκ τῆς ἐκκλησίας
11 ἐκβάλλει. [k] Ἀγαπητέ, μὴ μιμοῦ τὸ κακόν, ἀλλὰ τὸ ἀγα- k Psal. xcvii.
θόν. ὁ ἀγαθοποιῶν ἐκ τοῦ Θεοῦ ἐστίν· ὁ δὲ κακοποιῶν οὐχ 27. Exo. i. 18. 1 Pet. ii. 11. 1 Joh. iii. 6.
12 ἑώρακε τὸν Θεόν. Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων,
καὶ ὑπ' αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ
οἴδατε ὅτι ἡ μαρτυρία ἡμῶν ἀληθής ἐστι.
13 [l] Πολλὰ εἶχον γράφειν, ἀλλ' οὐ θέλω διὰ μέλανος καὶ l 2 Joh. 12.
14 καλάμου σοι γράψαι· ἐλπίζω δὲ εὐθέως ἰδεῖν σε, καὶ στόμα
15 πρὸς στόμα λαλήσομεν. Εἰρήνη σοι. ἀσπάζονταί σε οἱ
φίλοι· ἀσπάζου τοὺς φίλους κατ' ὄνομα.

10. ὑπομνήσω αὐτοῦ τὰ ἔργα] A softened and perhaps provincial mode of expressing 'I shall remember [to reprove and punish him for] his [evil] works.' So 2 Cor. xiii. 2. ἐὰν ἔλθω οὐ φείσομαι. As to the cavil raised upon the sentiment, it is completely overturned by Whitby. Καὶ ἐκ τῆς ἐκκλ. ἐκβ. As it can hardly be supposed that Diotrephes would excommunicate any one on so frivolous a pretext, it is best, with Heum., Carpz., Rosenm., Jaspis, and most recent Commentators, to take the sense of ἐκ τῆς ἐκκλ. ἐκβ. to be, 'refuses to receive them as Christians,' for thus denying them hospitality and compelled them to go elsewhere.

11. μὴ τὸ κακόν, ἀλλὰ τὸ ἀγαθόν] 'not the evil example, but the good:' which is then confirmed by a weighty saying, the full sense of which seems to be this: 'He who practises what is good, especially in works of benevolence, is [a son] of God; he who practises any sort of evil, doth not [really] know God or religion, because by his actions he shows he is not sensible of his obligations to virtue.' See the references in Scott.

12. μεμαρτ. ὑπὸ πάντων] 'has a good testimony borne to him by all.' See Acts xvi. 2. Heb. xi. 2. In ὑπ' αὐτῆς τῆς ἀλ. there is an acute dictum, not to be too much pressed on. It means, as Carpz. explains, τῷ ὄντι; i. e., as Mr. Holden expresses, 'he is in truth and reality what report represents him.' Καὶ οἴδατε ὅτι &c. Compare ix. 35.

15. οἱ φίλοι—κατ' ὄνομα] The sense is well expressed by Mr. Holden, suitably to the mode of interpretation suggested by me in Rec. Syn., as follows: 'Our friends [here] salute thee. Greet our friends [with thee] by name,' i. e. severally and individually.

ΙΟΥΔΑ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.

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[a] Luke 6. 16. Joh. 17. 11. Act. 1. 13. 1 Pet. 1. 2.

[b] Philipp. 1. 27. 1 Thes. 1. 13. & 4. 12. 2 Tim. 4. 7.

[c] Rom. 8. 21, 22. Tit. 1. 16. 1 Pet. 2. 8. 2 Pet. 2. 1, 3, 10.

1 Ἰούδας Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώ-
βου, τοῖς ἐν Θεῷ πατρὶ ἡγιασμένοις καὶ Ἰησοῦ Χριστῷ
2 τετηρημένοις κλητοῖς· ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πλη-
θυνθείη.

3 Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν
περὶ τῆς κοινῆς σωτηρίας, ἀνάγκην ἔσχον γράψαι ὑμῖν πα-
ρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ παραδοθείσῃ τοῖς ἁγίοις
4 πίστει. Παρεισέδυσαν γάρ τινες ἄνθρωποι, οἱ πάλαι προ-

The authenticity of this Epistle was at first questioned, but, after due examination, it was, at an early period, received into the Canon of Scripture, and accordingly is quoted by Tertullian, Clem., Alex., Origen, and other early Fathers. The writer styles himself the brother of James, who was the Bishop of Jerusalem. Thus he was one of the cousins of Christ. He is said by the Ecclesiastical Historians to have preached the Gospel in various countries of the East, and, at length, to have sealed his testimony with his blood. The date of the Epistle is variously fixed, and cannot be ascertained; but it was probably late in the first century. It bears a very strong resemblance to the second Chapter of the second Epistle of St. Peter, which may be partly, though not entirely, accounted for from the subject of both being the same. The style of the Epistle is energetic, and highly figurative; the censures are severe and vehement, though just, and the exhortations earnest and affectionate. It was evidently addressed to Christians in general, both Jewish and Gentile. And the chief purpose of it was to guard them against the seductive arts of false teachers, who had crept in and subverted the faith of many. Hence the writer represents in strong colours the impiety and pernicious tendency of the doctrines thus disseminated, and exhorts his readers earnestly to contend for the faith once delivered to the Saints.

1. τοῖς ἐν Θεῷ πατρὶ ἡγ.] Equivalent to ἡγιασμένοι ἐν Χριστῷ at 1 Cor. i. 2., 'true Christians.' Τετηρ. κλητοῖς, i.e. kept steadfast in the faith to which they had been called by the grace of God. V. 2. contains an Apostolic salutation, like 1 Pet. i. 2.

3. πᾶσαν σπουδὴν—ἁγίοις] The sense is, 'when I made it my earnest business to write unto you concerning the common salvation, I thought it needful to insert an exhortation, that you should zealously strive for the preservation of the faith which was formerly delivered to the saints.' With σπουδὴν ποιούμενος compare 2 Pet. i. 5. σπουδὴν πᾶσαν παρεισενέγκαντες. With the next words Wets. compares 2 Mac. ix. 21. ἀναγκαῖον ἡγησάμην φροντίσαι τῆς κοινῆς πάντων ἀσφαλείας. Ἐπαγων. τῇ πίστει, for ἀγων. ὑπὲρ τῆς π., 'to earnestly strive for the faith,' here called ἡ κοινὴ σωτηρία because the salvation it held out was common to all nations, and all classes or conditions of men. See Note on Philem. 5. Ἅπαξ, namely, at the beginning of the Gospel. Compare the parallel passage at 2 Pet. ii. 21.

4. παρεισέδυσαν] Οἱ πάλαι προγεγρ. It is supposed to be a *forensic* term, and the expression οἱ πρόγεγρ. ἐν κρίσει to denote those cited to *trial* by posting up their names, or those whose names were posted up, as required εἰς κρίμα, for *condemnation* and punishment. There may be an allusion to either or both of these. So 2 Pet. ii. 3. εἰς τὸ κρίμα οὐκ ἀργεῖ. The expression, therefore, does not imply any *predestination* of the persons, but merely implies that they were long since *foretold*, and thus designated, as persons who should suffer. Τὸ κρίμα, i.e. such a punishment as the Apostle proceeds to state, vv. 5—7, 11, 15. Τὴν τοῦ Θεοῦ—ἀσέλγ., 'who abuse the gracious dispensation of the Gospel [meant to encourage virtue and exertion, and promote holiness] into an occasion of lasciviousness.' Compare 1 Pet. ii. 16. The persons in question (the false teachers so strongly censured by St. Peter and St. John) abused God's promise of mercy to the penitent, and represented that mercy as having no limits, and as extending even to unrepented and unrepented sin. Μετατ. signifies to alter any thing from its original purpose, and, as a figure

γεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ Θεοῦ
ἡμῶν χάριν μετατιθέντες εἰς ἀσέλγειαν, καὶ τὸν μόνον δε-
σπότην [Θεὸν] καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμε-
5 νοι. Ὑπομνῆσαι δὲ ὑμᾶς βούλομαι, εἰδότας ὑμᾶς, ἅπαξ
τοῦτο, ὅτι ὁ Κύριος λαὸν ἐκ γῆς Αἰγύπτου σώσας, τὸ δευ-
6 τερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν· ἀγγέλους τε τοὺς
μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν, ἀλλὰ ἀπολιπόντας τὸ
ἴδιον οἰκητήριον, εἰς κρίσιν μεγάλης ἡμέρας, δεσμοῖς ἀϊδίοις
7 ὑπὸ ζόφον τετήρηκεν· ὡς Σόδομα καὶ Γόμορρα, καὶ αἱ
περὶ αὐτὰς πόλεις, τὸν ὅμοιον τούτοις τρόπον ἐκπορνεύσα-
σαι, καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας, πρόκεινται δεῖγμα
8 πυρὸς αἰωνίου δίκην ὑπέχουσαι. Ὁμοίως μέντοι καὶ οὗτοι,
ἐνυπνιαζόμενοι, σάρκα μὲν μιαίνουσι, κυριότητα δὲ ἀθετοῦσι,

4 Num. 14. 35. 1 Cor. 10. 5. Heb. 3. 16. 18. 2 Pet. 2. 1. 5 Jud. 6. 64. 6 2 Pet. 2. 4. 7 Gen. 19. 24. Deut. 29. 23. Isa. 13. 19. Jer. 50. 40. Ezek. 16. 48. Matt. 10. 15. Heb. 12. 8. Amos 4. 11. Luke 17. 29. 8 Pet. 2. 6. 9 2 Pet. 2. 10, 11.

want, to *alone*. Τὸν μόνον—Χριστὸν. If the Θεὸν here be genuine, the δεσπότην Θεὸν and Κύριον (according to the Canon of Mr. Sharp and Bp. Middl.) must be understood of one person, (as is done by the Syriac and Coptic Translators) i. e. 'denying our only Lord God, Jesus Christ.' Compare 2 Pet. ii. 1—3. and Note.

5. ὑπομνῆσαι δὲ ὑμᾶς—τοῦτο] It is not quite agreed what ἅπαξ is to be construed with, and what the sense is. Some join it with ὑπομνῆσαι, construing thus: ὑπομνῆσαι δὲ ὑμᾶς βούλομαι ἅπαξ τοῦτο, καίπερ εἰδότας ὑμᾶς. Thus it may be rendered, 'I wish once more to remind you of this, though ye know it.' Others join it with εἰδότας, in the sense, 'though you already know it,' which is certainly the more natural construction; but as that signification of ἅπαξ is not fully proved, I prefer the former view, and have pointed with Dr Benson, who well paraphrases thus: 'I wish to remind you, though you already know it, yet I wish once more to remind you of this.' As to the sense *formerly*, or *entirely*, ascribed by some to ἅπαξ, they cannot here be admitted. Τὸ δευτερον, 'afterwards.' Τοὺς μὴ πιστ., for ἀπιστήσαντας, or rather ἀπειθήσαντας (compare Heb. iv. 2.), unbelief producing disobedience. Ἀπώλεσεν. So, the Apostle hints, God will deal with false Christian professors.

6. τοὺς μὴ τηρ. τὴν ἰδ. ἀ.] Some doubt exists as to the sense of τὴν ἀρχὴν ἑαυτῶν, which the earlier Commentators in general explain 'their first state,' the later ones, 'their original dignity,' q. d. did not preserve their prerogatives as sons of God, and the original excellence with which they were created, the truth and holiness created with them. The view of the sense is supported by the authority of Cyril, and is certainly more agreeable to the sense legended and the context. On the whole passage, see Notes at 2 Pet. ii. 4—10. Οἰκητήριον is by some supposed to mean 'their proper habitation (in heaven),' a metaphor, Laurmann (a late learned Editor of this Epistle) thinks, derived from runaway slaves. The word, however, is best explained by Benson, Schleusn., and others, 'their own proper station, [aspiring to a higher].' Εἰς κρίσιν μ. ἡ., by hypallage for εἰς ἡμέραν κρίσεως, 2 Pet. ii. 9. Δεσμοῖς—τετήρηκεν. On the phraseology, see Notes at 2 Pet. Hanlein (a recent Editor of the Epistle) adopts the opinion that the was taken from an Apocryphal book. But there is no necessity for supposing that. To use the words of Laurmann, "historiam arbitror veri genus, nobis omnino incognitum. Unde tantam noverit, haud facile discutiendum, ob historiam praeter antiquitatem inertiam."

7. αἱ περ. α. π.] i. e. the circumjacent cities of Admah, Zeboim, and Zoar. The τούτοις refers to the inhabitants of these cities, by the figure πρὸς τὸ σημαινόμενον. The words ἀπελθ. ὀ. σ. ἑ. are exegetical of the ἐκπορν.; and the ἑτέρας is very significant, as denoting all sorts of uncleanness. See 2 Pet. ii. 4 and Note. Δεῖγμα, for ὡς παράδειγμα. So 3 Macc. cited by Rosenm. οὐ—ἐκδεικνύντες πυρὶ καὶ θείῳ κατεφλέξας, παράδειγμα τοῖς ἀνεγκλήτοις κατεστήσας. Δίκην ὑπέχειν, perhaps dare, to suffer punishment. The sense of αἰώνιον is injudiciously lowered by the recent Commentators. The full sense intended by the Apostle seems to be this: 'They are publicly set forth for an everlasting example (in their fiery destruction) of the punishment God sometimes inflicts for sin in *this* world, and which is but a faint type of that which he hath reserved for the next.'

8. ὁμοίως—βλασφ.] Render: 'In like manner, notwithstanding [such awful examples of punishment are held out] these dreamers defile the flesh [with lewdness], set at nought government, and revile dignities. See 2 Pet. ii. 10, 11. No difficulty here presents itself, except in ἐνυπνιαζόμενοι, which the older Commentators supposed to allude to the obscene dreams of the persons in question. This, however, is harsh and frigid. The best Expositors, from Beza and Grot down to Laurmann, are nearly agreed that the term must be taken in a figurative sense, denoting the following vile and delusive fancies, promoting themselves security and acceptance to courses which the Gospel disallows. Less perplexity would have presented itself to the Commentators, had the Editors pointed the word off, as is now done. This, indeed, is agreeable to propriety, the word standing for ἐνυπνιαζόμενοι. So the Peshito, ܕܚܠܡܝܢ ܗܘ ܠܗܘܢ, 'imaginantur.'

δόξαι δὲ βλασφημοῦσιν. 9 ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ Διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωσέως σώματος, οὐκ ἐτόλμησε κρίσιν ἐπενεγκεῖν βλασφημίας, ἀλλ' εἶπεν· Ἐπιτιμήσαι σοι Κύριος! 10 οὗτοι δὲ ὅσα μὲν οὐκ οἴδασι βλασφημοῦσιν· ὅσα δὲ φυσικῶς, ὡς τὰ ἄλογα ζῶα, ἐπίστανται, ἐν τούτοις φθείρονται. 11 Οὐαὶ αὐτοῖς! ὅτι τῇ ὁδῷ τοῦ Κάιν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ Κορὲ ἀπώλοντο. 12 Οὗτοί εἰσιν ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, συνευωχούμενοι ἀφόβως, ἑαυτοὺς ποιμαίνοντες· νεφέλαι ἄνυδροι, ὑπὸ ἀνέμων παραφερόμεναι· δένδρα φθινοπωρινά, ἄκαρπα, δὶς ἀποθανόντα, ἐκριζωθέντα· 13 κύματα ἄγρια θαλάσσης, ἐπα-

1 Pet. 10. 12. 2 Pet. 2. 10. Jude 8, 9. 2 Pet. 2. 11. Apoc. 12. 7.
2 Pet. 2. 11.
2 Gen. 4. 8. Num. 16. 1. 31. 7. 31. 2 Pet. 2. 15. 1 Joh. 3. 12.
2 Pet. 2. 13.
2 Pet. 2. 10. 13.
2 Pet. 2. 17.

9. ὁ δὲ Μιχαὴλ &c.] The connexion may (with Mr. Slade) be thus traced: "The Gnostics mistake the fallen angels in their rebellious apostacy and conduct; the arch-angel will afford them a better example, who, even under the greatest provocation, refused to pronounce a harsh sentence of condemnation against a fallen spirit." "If (says Doddr.) the angel did not rail even against the devil, how much less ought we against men in authority, even supposing them to some things to behave amiss." To do it therefore when they behave well, must be an offence yet more aggravated.

The again is supposed by most recent Commentators to have been derived from an Apocryphal book (now lost) called the *Assumption of Moses*; and to have been merely introduced by St. Jude as an instructive fable, serving to illustrate the doctrine in question, that we ought not to speak evil of dignities. On the other hand, Mr. Slade justly thinks it difficult to believe that an inspired Apostle would enforce his doctrine by a mere fable; and indeed it is evidently mentioned, not as a *fable*, but as a *fact*. Lowmann, too, (who has diligently discussed the matter in his Dissertation 'de fonte doctrinæ Judæ') says: "Judas historiam narrat, non mythum. At ignoramus quam narrat historiam, et quo fonte petitam: et, quod res difficultatem auget, non omnem historiam narrat, et ex historia quippe tam temporis bene cognita fragmentum tantum delibavit." At the same time, though it be admitted to be a *fact*, yet the Apostle may be supposed to refer to some traditional account of it, as contained in an Apocryphal book well known to his readers.

10. This verse contains the same sentiment as 2 Pet. ii. 12, where see Note. In *φυσικῶς δεδιδαγμένοι* we have a plainer expression than that used at 2 Pet. The sense is, 'which they know by natural instinct,' or the impulses of appetite and passion.

11—13. See 2 Pet. ii. 15—17 and Notes. Τῇ ὁδῷ—ἐξεχ. The sense is: 'They impetuously rush upon the sin committed by Balaam for the love of gain, i. e. so be excited the people to whoredom with the Moabites, as they through love of lucre, encourage Christians in carnal lusts.' Ἀντιλογίᾳ here denotes rebellion, or insurrection, a signification of which Lauren. adduces an example from the Proteuang. Jacobi v. 9. Εἰσὶν ἐν ταῖς ἀγάπαις—ποιμ. The sense is, 'These wretches are spots and a disgrace to your love-feasts, when they feast with you in an excess which shows no reverence to God, no regard to man.' Σπιλάδες is by many learned Commentators taken of rocks on the sea-shore of the sea. See Wets. and Lauren. The sense, however, would involve such a mixed metaphor and figure, that it may be better to return to the more interpretation 'spots,' the reading of St. Peter; which is adopted by Bens., Grot., Benson, Hensterh., Schmid., and Wanneng. Ἀφόβως, and ποιμ. are Nominativi pendentes. The *ἀφόβως* seems to mean that they have no concern about any but themselves. Compare a kindred passage in Ezek. xxxiv. 8. The sense is emphatical. Νεφέλαι ἄνυδροι. "These are like clouds (says Rosenm.) are a fit emblem of the false teachers, who promised much of evangelical truth and purity, but performed little worthy of the title, q. d. 'As clouds carried about in the air, but devoid of water, do not water the earth, so these boasters hurry about promising much, but performing little, and doing no benefit.' Thus a proverb in Schaltz's Sentiling, "Doctus sine opere est ut nubes sine pluvia." For παραφερόμενοι, many MSS. Versions, and early Editions have ἀνεμοφ. which has been adopted by almost all the Edd. from Wets. to Vater. But the common reading may, after all, be the right one. See Heb. xiii. 9. Δένδρα φθιν. This is commonly understood of trees as they are at the end of Autumn, without leaves or fruit. Yet the false teachers may be said to have had leaves if they had not *fruit*. It is better, therefore, to suppose trees as they are towards the end of Autumn, with *leaves*, but *without fruit*, i. e. promising, but not performing; as in the case of the fig tree, Mark xi. 13. The expression ἄκαρπα is a very unusual one; but it occurs in Wisd. xiv. 1. The Commentators resort to ἄκαρπος as scarcely ever applied to inanimate objects. Yet I have noted the following apposite example in Herodot. viii. 13. ὁ πολλὰς δὲ ἐν ἀκαρποσύνῃ, ποιεύντων ἐν πολέμῳ φανερώτατος ἐνέφανεν. Ἐκριζωθ. is usually rendered *depurantur*, *from root* (as if it were ἐξριζ., which occurs in Aeschyl. Agam. 1284. παρανεκρὸς ἐξριζωθεὶς ἄνω πεσών) Rosenm.; 'uprooted, up, root, root out.'

ἀφρίζοντα τὰς ἑαυτῶν αἰσχύνας· ἀστέρες πλανῆται, οἷς ὁ
14 ζόφος τοῦ σκότους εἰς [τὸν] αἰῶνα τετήρηται. ᵃΠροεφή-
τευσε δὲ καὶ τούτοις ἕβδομος ἀπὸ Ἀδὰμ, Ἐνὼχ, λέγων·
15 "Ἰδοὺ ἦλθε Κύριος ἐν ᵃἁγίαις μυριάσιν αὐτοῦ ᵇποιῆσαι
κρίσιν κατὰ πάντων, καὶ ἐξελέγξαι πάντας τοὺς ἀσεβεῖς
αὐτῶν περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβη-
σαν, καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐ-
τοῦ ἁμαρτωλοὶ ἀσεβεῖς."
16 ᶜΟὗτοί εἰσι γογγυσταὶ, μεμψίμοιροι, κατὰ τὰς ἐπιθυ-
μίας αὐτῶν πορευόμενοι· καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρ-
17 ογκα, θαυμάζοντες πρόσωπα ὠφελείας χάριν. Ὑμεῖς δὲ,
ἀγαπητοὶ, μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ
18 τῶν ἀποστόλων τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· ᵈὅτι
ἔλεγον ὑμῖν, ὅτι "ἐν ἐσχάτῳ χρόνῳ ἔσονται ἐμπαῖκται,
κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν."
19 ᵉΟὗτοί εἰσιν οἱ ἀποδιορίζοντες, ψυχικοὶ, πνεῦμα μὴ
20 ἔχοντες. ὑμεῖς δὲ, ἀγαπητοὶ, τῇ ἁγιωτάτῃ ὑμῶν πίστει
ἐποικοδομοῦντες ἑαυτοὺς, ἐν πνεύματι ἁγίῳ προσευχόμενοι,
21 ἑαυτοὺς ἐν ἀγάπῃ Θεοῦ τηρήσατε, προσδεχόμενοι τὸ ἔλεος

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the ἀφρὸς being not only the foam of the sea, but (as we learn by the Schol. on Hom. Il. [illegible]) the τὰ χρίσματα τῆς θαλάσσης ἀποβλητά, the weeds or sea-weeds, &c. thrown up on the shore by the sea. And this illustrates the ἐπαφρίζοντα and αἰσχ. For, as the [illegible] is the nature of the sea, so were the foolish and obscene discourses (the ὑπέρογκα being there supposed by Benson to denote the ματαιολογίας, the [illegible] and foolish talking mentioned by St. Paul) which these persons spouted forth, their shame. Compare Is. lvii. 20.

The expression ἀστέρες πλανῆται is well explained by the ἀστέρες [illegible] in the wandering unsettled habits of these teachers (called stars according to Jewish imagery) ever on the watch to gratify their appetites.

14, 15. These verses have now been proved to be quotations from an Apocryphal book of Enoch, often quoted by the Fathers (see Fabr. Cod. Pseudep. V. T. Vol. i. p. [illegible]), and which was supposed to be lost, but has lately been discovered in an Ethiopic Version, and edited and translated by Abp. Laurence, Oxford 1821, who refers the composition to the time of Herod the Great. The Apostle has made the slight alteration of αὐτοῦ into πάντων, and has added, for greater effect, πάντων. Ἁγίαις μυριάσιν, for μυριάσιν ἁγίων, is found in almost all the best MSS. and early Edd., and adopted by almost every Editor from Wets. downwards.

16. γογγυσταὶ] i.e. murmurers and censurers of their superiors, sparing no dignity. Μεμψίμοιροι may be literally rendered fault-finders, of which character a specimen has been given by Theophrastus. The words κατὰ τὰς ἐπιθυμίας are usually understood as descriptive of their lusts. But, from what precedes, they should seem to denote persons who care not for the opinion of others, nay, are little solicitous about the favour of God, and follow their own opinions only. The ὑπέρογκα of 2 Pet. ii. 18. λαλεῖ ὑπέρογκα, i.e. as Hesych. explains, ὑπερήφανα. I would compare [illegible].

The Apostle then adds another trait, that they θαυμάζοντες πρόσωπα. An expression occurring in Levit. xix. 15, and so (thereafter in the Classical writers) denoting paying court to the great or wealthy, ὠφελείας χάριν 'for what they could get.' So [illegible] 28. [illegible]

17. τῶν ῥημάτων—ἀποστόλων] Referring, no doubt, to 2 Pet. iii. 2 & 3, but probably also to Acts xx. 29, 30. 1 Tim. iv. 1. 2 Tim. iii. 1. 2 Thess. ii. 3—12. Benson observes, 'that the words, though predictions, were not prophecies. The Apostles foresaw that after their departure, false teachers would creep in, and by seducing doctrines draw many after them.'

19. οὗτοί εἰσιν οἱ ἀποδ.] Render, [these] these are the men who [now] are causing separations and causing schism, both in their own case and others. The ἑαυτοὺς found in the common text, is, no doubt, from the margin, being absent from almost all the MSS., Versions and early Edd.: and it has been rightly cancelled by Griesb., Wets., and Matth., though retained by Tittm. Ψυχικοί. See Note on 1 Cor. ii. 14.

20. ἐποικοδομοῦντες] On the force of the metaphor, see Notes at Acts xx. 32, and 1 Cor. iii. 11 sq. Πίστει, i.e. which was intended to make men holy. Ἐν πνεύματι ἁγίῳ, for διὰ πνεύματος ἁγίου 'by the aid and influence of the Holy Spirit.' The best comment (as Scott observes) may be found in Rom. viii. 26.

21. ἑαυτοὺς—τηρ.] [illegible]

τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον. Καὶ 22
[f] Ἀπρ. 3. 4. οὓς μὲν ἐλεεῖτε διακρινόμενοι· [g] οὓς δὲ ἐν φόβῳ σώζετε, ἐκ 23
τοῦ πυρὸς ἁρπάζοντες, μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

[g] Rom. 16. 20. Eph. 3. 20. [h] Rom. 16. 27. [i] 1 Tim. 1. 17.

[h] Τῷ δὲ δυναμένῳ φυλάξαι αὐτοὺς ἀπταίστους, καὶ στῆ- 24
σαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει,
[h] μόνῳ [σοφῷ] Θεῷ σωτῆρι ἡμῶν, δόξα καὶ μεγαλωσύνη, 25
κράτος καὶ ἐξουσία, καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας.
ἀμήν.

selves and each other.' Ἐν ἀγάπῃ Θεοῦ signifies (as Benson and Carpz. explain) 'in love towards God.' Προσδεχ. τ. ἔλ. τ. Κ., 'expecting and hoping for the mercy of our Lord Jesus Christ [to bring you] unto salvation.'

22, 23. To the right understanding of these obscure verses it is necessary to attend to the sense of ἑαυτοὺς ἐν ἀγάπῃ Θεοῦ τηρήσατε before laid down; and we may paraphrase thus: '[And in the exercise of this vigilant exertion to keep each in the love of God, remember that ye are not to abandon *all* those who seem to wander from the true faith; no!] *some* treat compassionately and mildly, making a distinction [between those and the desperately perverse]; others [even if the danger seem great, and the chance of saving them small, yet] anxiously strive to save; snatching them, as it were, out of the fire.' Ἐλεεῖν here, as often, denotes to treat kindly. The Apostle, it seems, intended that some exertions should be made to save even some of the false teachers themselves. And as the οὓς μὲν ἐλεεῖτε may respect the *people seduced*; so may the οὓς δὲ denote some of the *deceivers*, to whom the words ἐν φόβῳ σώζετε are very suitable. The sense of these words, I conceive, not, 'terrify with denunciations of Divine vengeance,' as most Commentators explain; but, 'anxiously strive to save,' implying circumspection and exertion, as Phil. ii. 12. Ἐκ πυρὸς ἁρπάζειν is a proverbial expression common to all ages.

The closing words μισοῦντες καὶ—χιτῶνα are best explained by Wolf and Benson to mean, 'Let, however, your endeavours to reform this be made with great caution; be careful to avoid being *yourselves* corrupted by their society, and show a hatred of whatever partakes, in the slightest degree, of iniquity and sin.' There is, I conceive, partly an allusion to the command of the Jewish Law not to touch any thing unclean, and partly to the caution showed in avoiding all contact even with the *clothes* of persons who have any infectious disease.

24, 25. With the noble and sublime doxology which concludes this fine Epistle compare similar ones at Rom. xvi. 27. Eph. v. 27. Col. i. 2. 1 Tim. iii. 3. Σοφῷ is absent from almost all the MSS., Versions, and early Editions, and is justly cancelled by most Editors.

ΑΠΟΚΑΛΥΨΙΣ

ΙΩΑΝΝΟΥ ΤΟΥ ΘΕΟΛΟΓΟΥ.

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1 I. Ἀποκαλυψις Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ Θεὸς, δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει·

This is universally allowed to be the most sublime Book of the N. T. Its authenticity (namely, that it is a genuine production of *St. John*) was almost universally admitted in the first two centuries; and if doubts were entertained in the *third*, they were soon removed; and the origin of them is, with reason, ascribed to the well meant, but misguided zeal of some fanatical Expositors. If it was in the early ages judged not suitable to be read in Churches, that was not from any doubt of its authenticity, but from its very mysterious character. The learned are agreed in supposing these Revelations to have been communicated A. D. 95 or 96., and in the Isle of Patmos, (as we find from i. 6.) whither the Apostle had been banished by the persecuting Emperor Domitian. On the *scope* and *design* of the book, considerable difference of opinion exists. See an elaborate statement in Mr. Horne's Introduction. It should seem that the views adopted by Dean Woodhouse are the most just; though it must be confessed that there are many points in which all systems are alike unsatisfactory. Indeed, no scholar sufficiently qualified to judge, and unprejudiced, will deny that, after all the labours of the learned, no Book of the N. T. has so defied all attempts to settle its interpretation, and especially to trace the purport of its prophetical representations. What has increased the difficulty is, that the Textus receptus is in a worse state than that of any other book of the N. T., or indeed in the Old, at least of which so many MSS. have been collated: and yet, as Matthæi justly observes, "primò constituenda lectio; deinde explicanda sunt mysteria." No wonder, indeed, is it that the text should be in so indifferent a state, seeing that it was derived by *Erasmus* from only *one* MS., and that a very bad one, not only mutilated in some places, but every where corrupted from the Greek Commentaries of Arethas and Andreas. And the errors of that MS. were, as Matthæi observes, multiplied by corruptions introduced from the Latin Versions, as also by the conjectures, or rather corruptions, of the Editor himself. In after ages, much was done towards the establishment of a pure text by Bengel, Wets., Matth., and Griesb., whose emendations amount to nearly as many as on the whole of the Epistles together. These I have, in most cases, seen reason to adopt, especially as they are in general supported by the authority of the invaluable *Editio Princeps*, but, considering the confined extent of the present work, and that it has already far exceeded the limits suited to one of this nature, I have been obliged to forbear for the most part assigning (as I had before done) reasons in justification of the emendations adopted from the very eminent Editors above mentioned, especially as the authorities, in MSS., Versions, early Editions, and Critics, are in most instances nearly the same. To assign reasons would necessarily have required considerable space. Indeed, as Bp. Middl. has justly observed, "the task of the Critic throughout this book scarcely yields in difficulty to that of the Expositor; with this difference, however, that the fulfilment of Prophecy will gradually dissipate the obscurities which perplex the one, while those which bewilder the other, may possibly never be elucidated." For the cogent reasons above mentioned, I shall also be obliged to be exceedingly brief on the *Expository* part; and indeed must systematically decline any detailed explanation of the obscure and perhaps, in many cases, yet unaccomplished prophecies of this mysterious Book. To have done any tolerable justice at once to the *Critical*, *Philological*, and *Prophetical expository* departments of an Editor and Commentator would have demanded at least a large Volume: though possibly I may at some future period, by Divine blessing, be enabled to supply so great a Desideratum as an Edition of the Apocalypse on a scale in some measure commensurate with the extreme difficulty and great importance of this Divine Book. For the present, I must content myself with presenting as correct a text as the use of all the Critical materials extant will enable me to do, generally noticing any differences in the readings adopted, respectively in the standard Texts of Bengel, Wets., Matth., and Griesb. In all doubtful cases the Text of Matthæi has been, for good reasons, preferred. In settling the *punctuation* (which is of no small consequence to the interpretation, and is in different Editions very various, and often vicious) very great pains will be found to have been bestowed. And the sedulous attention to purity of text and correctness of punctuation, together with a few Critical and Philological Annotations, mostly original, and a few Expository Notes on *things* as well as words, chiefly extracted from the best Commentators, whose names are subjoined, must for the present suffice.

C. I. 1. ἐν τάχει] i.e. in a compar[illegible]

καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ
αὐτοῦ Ἰωάνῃ, [1] ὅς ἐμαρτύρησε τὸν λόγον τοῦ Θεοῦ καὶ 2
τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα [† τε] εἶδε. [k] Μακά- 3
ριος ὁ ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προ-
φητείας, καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα· ὁ γὰρ
καιρὸς ἐγγύς.

[l] Ἰωάνης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις 4
ὑμῖν καὶ εἰρήνη ἀπὸ [τοῦ] ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος
καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ [ἐστιν] ἐνώπιον τοῦ θρό-
νου αὐτοῦ· [m] καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός, 5
ὁ πρωτότοκος [ἐκ] τῶν νεκρῶν, καὶ ὁ ἄρχων τῶν βασιλέων
τῆς γῆς· τῷ ἀγαπήσαντι ἡμᾶς καὶ λούσαντι ἡμᾶς ἀπὸ τῶν
ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ, [n] καὶ ἐποίησεν ἡμᾶς 6
[o] βασιλείαν ἱερεῖς τῷ Θεῷ καὶ Πατρὶ αὐτοῦ, αὐτῷ ἡ δόξα
καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων! ἀμήν.

11 [i] Joh. 1. 1. [k] Rom. 12. 11. Jam. 4. 8. 1 Pet. 4. 7. Isaiah 55. 7. 10. 1 Ezek. 2. 14. Isaiah. viii. 8. ch. 2. 1. ch. 4. 5. 8. ch. 5. 6. ch. 11. 17. ch. 16. 5. [m] Ps. 89. 28. Exo. 16. 4. Joh. 8. 14. Act. 26. 23. 1 Cor. 15. 20. Col. 1. 18. Heb. 9. 12. 14. 1 Pet. 1. 19. 1 Joh. 1. 7. Isaiah. 1. 8. 14. [n] ch. 2. 5. ch. 17. 14. ch. 19. 16. [o] Rom. 12. 1. Heb. 9. 14. 1 Pet. 1. 18. ch. 5. 9. 1 Joh. 1. 7. Isaiah. 5. 10. ch. 20. 6.

short period; which measured by the language of Scripture, in which a thousand years are as one day, may denote any thing of by no means speedy fulfilment, though that may speedily begin to be fulfilled. Ἐσήμανεν, intimated, made known, showed. The construction is harsh, and may be resolved either thus, καὶ ἀποστείλας (Θεὸς or Ἰησοῦς) scil. τῷ ἀποστείλαντι ἐσήμανεν διὰ τ. ἀ., or thus, καὶ ἀποστείλας (τὸν ἄγγελον αὐτοῦ) ἐσήμανε διὰ τοῦ κ.τ.λ.

2. ἐμαρτύρησε] 'hath [borne] solemnly testified and recorded.' Τε, which is, in all the MSS., Versions, and early Editions, not found, has been cancelled by Beng., Wets., Matth., and Griesb. It was inserted, Heinr. thinks, to soften the harshness of the apposition, having the sense ὅσα γε εἶδε! This would yield an excellent sense, and the two words are perpetually confounded. With ὅσα εἶδε we may compare 1 Joh. i. 1.

3. ὁ ἀναγινώσκων καὶ οἱ ἀκ.] This has reference to the ancient custom, when books were scarce, for one to read to a considerable number of others who heard what was read. Τηρ. here denotes the *keeping in the heart* what was read (see Lex. ii 51.) so as to observe the injunctions therein. Ὁ καιρὸς ἐγγύς, 'the time [of their being fulfilled, or beginning to be fulfilled] is near.'

4. ἀπὸ τοῦ ὁ ὢν &c.] There would seem to be no great authority for the τοῦ, which is in very many MSS. not found. Yet the reading Θεοῦ, found in two-thirds of the MSS., and edited by Matth., but injudiciously, as being an evident gloss, appears to have been founded on it. And considering the great antiquity of Θεοῦ, and that the τοῦ must be still more ancient, it would seem to be genuine, but that it may be suspected of having been inserted to soften the harshness of the solecism existing without it, though at the same time the absence of the τοῦ in the MSS. might arise from the early Critics cancelling the Θεοῦ. I confess, I see not how the Article could here be dispensed with. Yet though ὁ ὢν and especially ὁ ἦν might be used, like I am in Exod. iii. 14. as an indeclinable title of *Jehovah*, (the Hebrew not admitting of inflection in the oblique cases) yet the Article would not be the less necessary. Thus we could say in English, Moses was sent by the I am, but not with propriety, by I am, though our English Version has this. Bp. Middl., too, I find, is of the same opinion as to the necessity of the Article. Yet when he says that Matthew regards Θεοῦ as a *Scholium*, there must be some mistake; in Matth. edit. Θεοῦ.

The words following ἀπὸ τῶν ἑπτὰ πνευμάτων &c. are, as Scott observes, generally interpreted of "the Divine Spirit," with respect to the abundance, sufficiency, and variety of his gifts, graces, and operations, and in relation to "the seven churches," with each of which, and all others, the One and self-same Spirit dwelt, as the Fountain of life, grace, and peace. Others, however, regard the ἑπτὰ πνεύματα as the same with ἑπτὰ ἄγγελοι mentioned in Teh. iv. 15., as presenting the prayers of the Saints to the throne of grace; or rather, Bp. Newc. supposes, the seven ministering Spirits whom St. John saw discharging separate offices in subsequent revelations made to him. Yet it should hardly seem that any created spirits would be comprehended in the solemn benediction of the Father and the Son which follows. Therefore the former interpretation seems preferable.

5, 6. ὁ μάρτυς] This seems to be another solecism, instead of τοῦ μάρτυρος, though some put a stop at Χριστοῦ, and connect ὁ μάρτυς with what follows, as if it was τῷ μάρτυρι—αὐτῷ ἡ δόξα. (Burton.) Πιστός, i.e. worthy of implicit confidence. Ὁ πρωτότοκος &c. See Col. i. 15 & 18., from whence the ἐκ here, only found in a few MSS. and cancelled by most Editors, was doubtless derived. The expression ὁ ἄρχων—γῆς seems best regarded as a designation of his Mediatorship, the Messiah being, as the Commentators remark, called Elioun, most high, in Ps. lxxxix. 27. It should seem also (though this version, not, as have been

7 Ἰδοὺ, ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς, καὶ οἵτινες αὐτὸν ἐξεκέντησαν· καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναὶ, ἀμήν.
8 Ἐγώ εἰμι τὸ Α καὶ τὸ Ω, [ἀρχὴ καὶ τέλος,] λέγει [ὁ] Κύριος, ὁ Θεὸς, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.
9 Ἐγὼ Ἰωάννης, ὁ [καὶ] ἀδελφὸς ὑμῶν καὶ συγκοινωνὸς ἐν τῇ θλίψει καὶ [ἐν τῇ] βασιλείᾳ καὶ ὑπομονῇ Ἰησοῦ Χριστοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ, διὰ τὸν λόγον τοῦ Θεοῦ καὶ διὰ τὴν μαρτυρίαν Ἰησοῦ Χρι-
10 στοῦ. Ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ· καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος λεγούσης·
11 [Ἐγώ εἰμι τὸ Α καὶ τὸ Ω ὁ πρῶτος καὶ ὁ ἔσχατος· καὶ,] Ὃ βλέπεις γράψον εἰς βιβλίον, καὶ πέμψον ταῖς ἑπτὰ ἐκκλησίαις [ταῖς ἐν Ἀσίᾳ,] εἰς Ἔφεσον, καὶ εἰς Σμύρναν, καὶ εἰς Πέργαμον, καὶ εἰς Θυάτειρα, καὶ εἰς Σάρδεις, καὶ
12 εἰς Φιλαδέλφειαν, καὶ εἰς Λαοδίκειαν. Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἥτις ‡ ἐλάλησε μετ' ἐμοῦ· καὶ ἐπιστρέ-
13 ψας εἶδον ἑπτὰ λυχνίας χρυσᾶς, καὶ ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν ὅμοιον Υἱῷ ἀνθρώπου, ἐνδεδυμένον ποδήρη, καὶ πε-

[a] Ezek. 1. 13, 14. Dan. 7. 13. Zech. 12. 10. Matt. 24. 30. [a] 26. 31. [a] 26. 64. Joh. 19. 37. Act. 1. 11. [b] Thess. 1. 10. [c] Thess. 1. 10. Jud. 14. [d] Exod. 41. 4. [e] 44. 6. [e] 48. 12. [e] ver. 8. [f] Isai. 41. 4. [e] 48. 12. [g] Rom. 8. 17. Philipp. 1. 7. [h] 1. 14. [i] Thes. 1. 3. [h] 3. 12. [i] Isai. 4. 3. [k] Isai. 2. 6. [l] 26. 12.

[1] Exod. 1. 26. Dan. 7. 13. Isai. 2. 1. [m] 14. 14. [n] 15. 6.

noticed) that the Apostle had in mind the substance of the second Psalm, where the Messiah is designated as the Ruler of the Kings of the earth. The datives ἀγαπ. and λούσαντι are connected with what follows, αὐτῷ ἡ δόξα. The clause, it may be observed, is a strong attestation to the atonement of Christ. Καὶ ἐποίησεν at v. 6. is for καὶ τῷ ποιήσαντι, by Hebraism. Βασιλείαν. Vulg. βασιλεῖς καὶ, no doubt, from a marginal explanation. On the thing itself, see 1 Pet. ii. 5, 9.

7. It is plain from this verse, that *the glory and power* in v. 6. are ascribed to Christ. (Burton.) Compare Dan. vii. 13. Καὶ οἵτινες, 'even they who.' Ἐξεκέντησαν. See Joh. xix. 37. Even *they*, it is implied, were to acknowledge his Majesty. Καὶ κόψ. &c. See Zech. xii. 10—14.

8. ἐγὼ εἰμι—ἐρχόμενος] The alterations here made in the text are supported by the highest authority of MSS. and Critics. With respect to the *sense*, it is very applicable to *God the Father*, as most recent Commentators interpret (to which purpose similar expressions are cited from the Classical and Rabbinical writers); but the context (see v. 7. and 17, 18. & ii 8.) plainly shows that it is applied to God the Son, who applies those titles to himself, xxi. 6. xxii. 13.; which fully establishes the Deity of Christ.

9. By τῇ θλίψει and ὑπομονῇ Ἰ. Χρ. are denoted afflictions and troubles to be endured for the sake and in the cause of Christ: and βασιλ. means that he is to be partaker with them in the kingdom prepared for them, and alluded to *supra* v. 6.

10. ἐγενόμην ἐν πνεύμ.] i. e. the Spirit presented a vision to my mind. (Newc.) Equivalent to ἐν ἐκστάσει γενέσθαι at Acts x. 10. xxii. 17., *for* ἐκστασις πίπτει ἐπ' ἐμὲ, opposed to ἐν σώματι, 2 Cor. xii. 2. (Henr.)

12. βλέπειν τὴν φωνὴν] Dr. Burton refers to a similar phrase in Æschyl. Sept. 103. κτύπον δέδορκα. The sense is: 'I turned about [to discover] who it was that had uttered the voice.' Ἑπτὰ λ. χρ. One among the many allusions to the Jewish worship (there being in the Temple a golden lamp with seven branches). These are, as appears from v. 20., a symbolical designation of the seven Churches. It is well observed by Jaspis, that the mode of teaching by emblems was very usual in antient times. For ἐλάλησε, many MSS. have ἐλάλει, which is edited by Matth.

13. ὅμοιον Υἱῷ ἀνθρ.] Most recent Commentators, arguing from the absence of the Article, render 'a son of man,' i. e. a human being, in the *form* of one. Yet the absence of the Article will not prove this to be the sense intended. And though Dean Woodhouse adopts this interpretation, and ingeniously accounts for the expression being used of Jesus Christ; yet there is no reason to abandon the opinion of the antient and most modern Commentators, that it means the Son of Man. See Note on Hebr. i. 2.; the Article being *implied*, though not expressed, since the title corresponds to that at Dan. vii. 13., where the Sept. closely follows the Hebrew, which could not express the Article. See Bp. Middl. Πρὸς τοῖς μαστοῖς, for περὶ τοῖς στήθη, 'about the breasts.' At ποδήρη supply χιτῶνα, denoting a robe descending to the feet, such as was worn by persons of dignity, especially priests. Exod. xxviii. 31. And so Josephus and Philo.

ρυζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσῆν· [14] ἡ δὲ κεφαλὴ
αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡσεὶ ἔριον λευκόν, ὡς χιών· καὶ
οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρός· [15] καὶ οἱ πόδες αὐτοῦ
ὅμοιοι χαλκολιβάνῳ, ὡς ἐν καμίνῳ πεπυρωμένοι· καὶ ἡ φωνὴ
αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν· [16] καὶ ἔχων ἐν τῇ δεξιᾷ
αὐτοῦ χειρὶ ἀστέρας ἑπτά· καὶ ἐκ τοῦ στόματος αὐτοῦ
ῥομφαία δίστομος ὀξεῖα ἐκπορευομένη· καὶ ἡ ὄψις αὐτοῦ,
ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ. [17] Καὶ ὅτε εἶδον
αὐτόν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ ἐπέθηκε
τὴν δεξιὰν αὐτοῦ [χεῖρα] ἐπ' ἐμὲ λέγων [μοι·] Μὴ φο-
βοῦ· ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος, [18] καὶ ὁ ζῶν, καὶ
ἐγενόμην νεκρός, καὶ ἰδοὺ ζῶν εἰμὶ εἰς τοὺς αἰῶνας τῶν αἰώ-
νων, [ἀμήν·] καὶ ἔχω τὰς κλεῖς τοῦ ᾅδου καὶ τοῦ θανάτου.
Γράψον οὖν ἃ εἶδες, καὶ ἃ εἰσὶ, καὶ ἃ μέλλει γίνεσθαι μετὰ [19]
ταῦτα· [20] τὸ μυστήριον τῶν ἑπτὰ ἀστέρων οὓς εἶδες ἐπὶ
τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσᾶς. οἱ ἑπτὰ
ἀστέρες, ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσι· καὶ αἱ ἑπτὰ
λυχνίαι [ἃς εἶδες,] ἑπτὰ ἐκκλησίαι εἰσί.

II. [1] Τῷ ἀγγέλῳ τῆς Ἐφεσίνης ἐκκλησίας γράψον·
Τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐ-

1 Dan. 7. 9. Infr. 19. 12.
2 Infr. 14. 2.
3 Dan. 10. 6. Ezek. 1. 27. Hab. 4. 16. Infr. ver. 18. et 2. 1, 12. et 3. 1. et 19. 15, 21.
4 Exod. 41. 4. et 44. 6. et 48. 12. Deut. 6. 16. et 16. 16. supr. ver. 11. Infr. 2. 8. 6 Joh. 12. 14. Psal. 22. 21. Exod. 24. 22. Rom. 6. 9. Infr. 3. 7. et 20. 1.
5 Mal. 2. 7. supr. ver. 16. Infr. 2. 1.
1 Dan. 7. 13, 14, 22.

14. ἡ δὲ κεφαλὴ—πυρός] All characteristics of a Divine nature, and suited to the Messiah. Comp. Ezek. viii 2. & Dan vii 9. x. 6. By this imagery is denoted shining splendour; and therefore the whiteness is not to be understood of that age.

15. χαλκολιβάνῳ] A word no where else occurring, and of which the derivation is so uncertain, that even that cannot decide, nor are the learned agreed, whether it denotes smelting brass, (from χαλκὸς and λείβω or κλίβανος) or χαλκὸς and Λίβανος, Mount Libanus; as Hesiod Scut. 112. describes Hercules as having feet of ἀρείχαλκος, a sort of fine brass more valuable than gold. He that as it may, the expression happily designates the irresistible power and might of Christ, as the φωνὴ ὑδ. πολλῶν is a most noble image of grandeur and majesty.

16. ἀστέρας ἑπτά] i. e. the angels or bishops of the seven churches, as we find from v. 20., who were to be burning and shining lights, as the stars or planets in the darkness of night. See ii. 12. and Note. "And (remarks Jaspe) as men wear rings and brilliants on their fingers, by way of ornament, so this is meant to designate the high value of good bishops and teachers in the sight of God." Ῥομφ. δίστ. Metaphorically denoting the word of God, the doctrine of the Gospel. See Lu. x. 35. Heb. iv. 12. compared with Is. xi. 4. xlix. 2. 2 Thess. ii. 8 & 12. also Dan. x. 5 & 6. vii. 9. Ezek. viii. 2.

18. τὰς κλεῖς—ᾅδου] i. e. power over death and the dead, to unlock the gates of Hades and make my disciples triumph over it, by giving both life and salvation.

19. οὖν] This has been wrongly passed by in our Translation; though, as Grot. and Wetsth. observe, the particle has great force. "A clear and ἃ μέλλει γ. μ. τ. "The subject-matter (says Woodhouse) which the Prophet is commissioned to deliver, is divided into two parts. 1. the scene at that time before him, with the addresses to the Churches, revealing to them and commenting upon their present internal state; 2. the events which were to happen to the Church universal in *future times*."

20. τὸ μυστ.] The mystical meaning, the meaning concealed under figurative resemblances. (Woodhouse.) See xvii. 7. In ἄγγελοι τῶν ἐκ. ἐκκλ. there is an allusion to the Jewish oeconomy, wherein the priests or rulers of the synagogues were styled by this name, as bringing the commands of God to the people, and conveying their prayers to God. Newc. explains ἄγγελοι to denote either the ministering Spirits employed in the invisible government of these churches; or their visible governors who presided over them.

II. In this and the next Chapter are contained the seven messages of the seven Churches of Asia, and certain predictions whose fulfilment is verified by the testimony of Ecclesiastical history, and attested by the present state of these Churches as described by a writer of the day. These messages are both admonitory and consolatory, and though immediately addressed to the seven Churches (viz. through the medium of their presidents: See Ezek. xxv. 2. xxvi. 2. xxviii. 2. xxix. 2. xxxi. 2.), are nevertheless meant for the benefit of the Church Catholic in all succeeding ages.

1. ὁ κρατῶν] Render, 'who holds in charge.' Ὁ περιπατῶν—χρυσῶν. This figuratively represents Christ as walking amidst the Church, for observation as well as support and direction.

τοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν τῶν χρυσῶν·
2 [d] Οἶδα τὰ ἔργα σου, καὶ τὸν κόπον σου καὶ τὴν ὑπομονήν σου, καὶ ὅτι οὐ δύνῃ βαστάσαι κακούς· καὶ ἐπειράσω τοὺς [e] λέγοντας, ἑαυτοὺς εἶναι ἀποστόλους καὶ οὐκ εἰσί, καὶ εὗρες αὐτοὺς ψευδεῖς· καὶ ἐβάστασας, καὶ ὑπομονὴν ἔχεις, καὶ διὰ τὸ ὄνομά μου κεκοπίακας, καὶ οὐ κέκμηκας. Ἀλλ' ἔχω κατὰ σοῦ, ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφῆκας. μνημόνευε οὖν πόθεν [ἐκ]πέπτωκας, καὶ μετανόησον, καὶ τὰ πρῶτα ἔργα ποίησον· εἰ δὲ μή, ἔρχομαί σοι ταχύ, καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανοήσῃς. [f] Ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν ἃ κἀγὼ μισῶ. [g] Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὅ ἐστιν ἐν [μέσῳ] [h] τῷ παραδείσῳ τοῦ Θεοῦ.
8 [i] Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας Σμυρναίων γράψον· Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς
9 καὶ ἔζησεν· [k] Οἶδά σου τὰ ἔργα καὶ τὴν θλῖψιν καὶ τὴν πτωχείαν, (ἀλλὰ πλούσιος [δὲ] εἶ) καὶ τὴν βλασφημίαν τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτούς, καὶ οὐκ εἰσίν, ἀλλὰ συν-
10 αγωγὴ τοῦ Σατανᾶ. [l] Μηδὲν φοβοῦ ἃ μέλλεις πάσχειν. ἰδού, μέλλει βαλεῖν ἐξ ὑμῶν ὁ διάβολος εἰς φυλακήν, ἵνα

d 1 Joh. 4. e Infr. ver. 9, 13, 15.
f Infr. ver. 15.
g Matt. 11. 15. 13. 9. Gen. 2. 9. Infr. 22. 2.
h Rev. 41. i Isa. 44. 6. Infr. 1. 8. 11, 17, 18.
k Infr. ver. 9. Infr. ver. 13, 15.
l 1 Cor. 9. 25. 2 Tim. 4. 6. et 4. 7, 8. Jac. 1. 12.

2. οἶδα τ. ἔ. σ.] 'I know and approve of thy works.' The next words are exegetical, 'even thy labour and patient endurance [of afflictions],' though there may be a Hendiadys for τὸν ἐν τῷ κόπῳ ὑπομονήν. Οὐ δύνῃ βαστ., 'thou canst not bear with, endure.' This expression and ἐβάστασας· διὰ τὸν κόπον σου and οὐ κέκμηκας are antithetically opposed to each other; and their full import is explained by Woodhouse. Ἐπείρασας, 'thou hast put to the proof or trial.'

4. ἔχω κατὰ σοῦ] See Note on Acts xix. 38. Τὴν ἀγάπην—ἀφῆκας, 'thou resattest [part] of thy first love [to men and obedience to my religion].'

5. τὰ πρῶτα ἔργα] for τὰ ἔργα τῆς πρώτης ἀγάπης. By κινήσω τὴν λ. is meant, I will remove thee from being a Church by taking away the preaching of the Gospel. A most alarming and rousing denunciation.

6. ἀλλὰ τοῦτο ἔχεις &c.] 'but thou hast this [praise], that of hating the practices of the Nicolaitans,' who were a branch of the Gnostics, and held it to be lawful to eat meats offered to idols, and practised fornication. See Woodh.

7. τῷ νικῶντι] i. e. who overcometh the temptations of the world, the flesh, and the Devil. Φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς &c. These words contain a figurative description of that eternal life, which was lost by our first parents, and restored by Christ. This life is here compared to *Paradise* to intimate its felicity, and denominated the Paradise of *God* to denote the *heavenly* Paradise. So Jalkut Rubeni cited by Schoettgen: "Deus—animam educit in paradisum eique gustandum praebet arborem vitae." Ξύλον, by a usage derived from the Sept., denotes *tree*, which, by a common metonymy, is put for the *fruit*.

9. καὶ τὴν θλ. καὶ τὴν πτ.] 'even they,' &c. See v. 2. 1 Cor. i. 26. 2 Cor. viii. 2. Πλούσιος, i. e. spiritually rich. See Matth. vi. 20. and 2 Cor. vi. 10. Ἀλλά, but, or though indeed. Τῶν λεγόντων—εἰσίν. It is denied that they are Jews in the true and spiritual sense; they dishonour the name by adopting it. See Rom. ii. 24. The best comment on this passage is Rom. i. 28, 29. Βλασφ. &c. It means, they yet claimed to be exclusively the people of God, ἀλλὰ συναγωγὴ τοῦ Σ., 'but are the synagogue or people of Satan.' Συναγ. for λαός, as the Hebr. עדה for קהל in Levit. xvi. 17. Compare Joh. viii. 39—45.

10. ὁ διάβολος] Namely, by his instruments, the devilish Jewish persecutors. See Joh. viii. 44. Ἵνα πειρασθῆτε, 'that ye may be put to the proof and purified [in the fire of affliction].' Ἡμερῶν δέκα. Some take these *days* for *years* (as usual in prophecy); others, to denote a very short space; (as Gen. xxiv. 55. Num. xi. 19. Dan. i. 4. 1 Sam. xxv. 38.) which might be justified by history. See Daubus and Newton. Τὸν στέφανον τ. ζ. Render, 'the crown of life,' or glorious immortality. See 1 Cor. ix. 25. James i. 12. 1 Pet. v. 4. an agonistic metaphor.

πειρασθῆτε· καὶ ἕξετε θλῖψιν ἡμερῶν δέκα. Γίνου πιστὸς
ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς. 11 Ὁ
ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Ὁ
νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου.

12 Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον·
Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξεῖαν·
13 Οἶδα τὰ ἔργα σου καὶ ποῦ κατοικεῖς· ὅπου ὁ θρόνος τοῦ
Σατανᾶ· καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω τὴν
πίστιν μου, καὶ ἐν ταῖς ἡμέραις [ἐν] αἷς Ἀντίπας ὁ μάρτυς
μου ὁ πιστὸς, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου κατοικεῖ ὁ
Σατανᾶς. 14 Ἀλλ' ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ κρα-
τοῦντας τὴν διδαχὴν Βαλαὰμ, ὃς ἐδίδασκεν τῷ Βαλὰκ
βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ, φαγεῖν εἰδω-
λόθυτα καὶ πορνεῦσαι. 15 οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν
διδαχὴν τῶν Νικολαϊτῶν, ὁμοίως. 16 Μετανόησον οὖν· εἰ
δὲ μὴ, ἔρχομαί σοι ταχὺ, καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ
ῥομφαίᾳ τοῦ στόματός μου. 17 Ὁ ἔχων οὖς ἀκουσάτω τί
τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ νικῶντι δώσω αὐτῷ
φαγεῖν ἀπὸ τοῦ μάννα τοῦ κεκρυμμένου, καὶ δώσω αὐτῷ
ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γε-
γραμμένον, ὃ οὐδεὶς ἔγνω εἰ μὴ ὁ λαμβάνων.

10 1 Mach. 13. 9. Jer. xxv. 7. Isai. xx. 14. c 21. 8.
12 1 Kings. i. 18. Isai. xxx. 33.
13 a Num. 22. c 23. c 24. 14. c 25. 1. c 31. 16.
14 a Exo. 11. 4. c 46. 8. Eph. 6. 17. 2 Thess. ii. 8. Num. 4. 12. Jer. i. 18. Isai. 18. 13. 21.
15 b Matt. 18. 8. Jer. xxv. 7. 11. Isai. 3. 12.

11. οὐ μὴ ἀδικηθῇ ἐκ &c.] 'shall by no means be hurt by the second death;' in other words, 'he may be hurt even unto death by the malice of the Jews, but he shall not be hurt as regards the second death,' even the death, i. e. perdition, of the soul. See Matt. x. 28., which passage is the best comment here. That the *gehenna* implied in the loss of the soul is here meant, is plain from xx. 14. xxi. 8. where the second death is said to be the *lake of fire*.

12. τὴν ῥομφαίαν—ὀξεῖαν] i. e. τὸν λόγον τοῦ Θεοῦ v. 16 and i. 16. Heb. iv. 12.

13. κρατεῖς τὸ ὄνομά μου] i. e. adherest firmly to me and my religion. Ὅπου ὁ θρόνος τ. Σ., 'where is the seat of Satan;' so called from being, as we learn from Arethas, more given to idolatry (and consequently vice) than any other place in Asia. At ἐν αἷς Ἀντ. supply ἦν, which, or something equivalent, the writer probably intended to have expressed at the end of the sentence, but, from the length of the suspended clauses, omitted to do it. Antipas is supposed to have suffered martyrdom in the recent persecution under Diocletian.

14. κρατοῦντας] 'some who hold or maintain.' See Jude 10. Τὴν διδ. Βαλ., i. e. such doctrines as, like Balaam's suggestion to Balak, breed iniquity among the people of God, by turning the grace of God into lasciviousness, which is in 2 Pet. ii. 10—15. and Jude 4. called the way or sinful course of Balaam. The next words advert to the points of similitude; the *Nicolaitans* teaching the people to eat of idol meats, and commit fornication.

15. ὁμοίως] This, for ὁ μισῶ, (found in almost all MSS., Versions, and early Edd., but been justly adopted by Beng., Wetst., Grsb. Matth., Tittm., and Vater.

16. ῥομφ. τ. στόμ.] See Note supra v. 12.

17. τοῦ μάννα τ. κεκρ.] i. e. the bread of life in its spiritual sense, as indicated by our Lord in Joh. iv. 26. seqq., of which the manna, hidden and laid up in the tabernacle, free from corruption, was a type, namely, the benefits derived to the faithful followers of Christ by the offering of his body, forgiveness of sins, and life everlasting. (Woodhouse.) It was so far hidden that, as Schoettg. shows, it was never seen but by the High Priest. And the *spiritual* manna may be said to be *hidden*, as being enjoyed in the heart of the true Christian. So 1 Pet. iii. 4. ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος. Ψῆφον λευκ. Namely, as a token of acquittal; in allusion to the white and black stones used at elections, or trials; the former to denote acquittal, or approbation; the latter, condemnation, or rejection. Ὄνομα καινόν. The best Expositors are agreed that this has reference to the Oriental custom of giving new names to persons elected to great dignity; probably adopted from the favoured servants of God, as Abram and Jacob, having often new names bestowed on them, when placed in new circumstances. Thus is here denoted high spiritual favour, that supreme felicity laid up in heaven for the righteous. Ὃ οὐδεὶς ἔγνω —λαμβ. is well explained with Newc., 'at the time when it is given, secret and mysterious to all men but to him who receives it.'

18 Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας γράψον· Τάδε λέγει ὁ Υἱὸς τοῦ Θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρός, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκο-
19 λιβάνῳ· Οἶδά σου τὰ ἔργα καὶ τὴν ἀγάπην καὶ τὴν διακονίαν, καὶ τὴν πίστιν καὶ τὴν ὑπομονήν σου, καὶ τὰ ἔργα
20 σου [καὶ] τὰ ἔσχατα πλείονα τῶν πρώτων. Ἀλλ' ἔχω κατὰ σοῦ [ὀλίγα,] ὅτι ἀφεῖς τὴν γυναῖκα Ἰεζαβὲλ ἡ λέγουσα ἑαυτὴν προφῆτιν, καὶ διδάσκει καὶ πλανᾷ τοὺς
21 ἐμοὺς δούλους, πορνεῦσαι καὶ εἰδωλόθυτα φαγεῖν. Καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ [ἐκ τῆς πορνείας αὐτῆς·]
22 καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς. ἰδοὺ [ἐγὼ] βάλλω αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλῖψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῆς·
23 καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ. καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι, ὅτι ἐγώ εἰμι ὁ ἐρευνῶν νεφροὺς καὶ
24 καρδίας· καὶ δώσω ὑμῖν ἑκάστῳ κατὰ τὰ ἔργα ὑμῶν. Ὑμῖν δὲ λέγω [καὶ] τοῖς λοιποῖς τοῖς ἐν Θυατείροις, ὅσοι οὐκ ἔχουσι τὴν διδαχὴν ταύτην, [καὶ] οἵτινες οὐκ ἔγνωσαν τὰ βάθη τοῦ Σατανᾶ (ὡς λέγουσιν)· Οὐ βαλῶ ἐφ' ὑμᾶς ἄλλο
25 βάρος· πλὴν ὃ ἔχετε κρατήσατε ἄχρι οὗ ἂν ἥξω.
26 Καὶ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργά μου, δώσω

2 Sam. 1. 14. 18.
31.
2 Kings 9. 7.
Act. 14. 22.
1 Cor. 10. 19, 20.
1 Sam. 16. 7.
Chron. 28. 9.
ch. 20. 12.
Psal. 7. 10.
ch. 22. 12.
ch. 22. 12.
Jer. 11. 20.
ch. 17. 10.
Matt. 16. 27.
Joh. 2. 24, 25.
Act. 1. 24.
Rom. 2. 6.
ch. 14. 12.
2 Cor. 5. 10.
Col. 3. 4.
Joh. 20. 22.
Gal. 5. 1.
1 Pet. 2. 5.
Matt. 13. 30.
Luke 20. 20.
1 Cor. 6. 3.
Joh. 3. 32.

18. ὁ ἔχων τοὺς ὀφθαλμοὺς—πυρός] See Note at i. 14. So Eurip. Hec. 1256. πυρὸς ἔχουσα δίργματα, where the Schol. explains by πυρώδεις ὀφθαλμοὺς ἔχουσα. See also Wakef. on Eurip. Ion. 1281.

19. καὶ τά—ἔσχατα πλείονα τῶν πρώτων] The reverse of what is said of the Ephesians, v. 4., and of some at 2 Pet. ii. 20.

20. The alterations of the common reading in this verse are all founded on the strongest authority, and have been adopted by all the best Editors. It is, however, probable that λέγει, not λέγουσα, is the true reading. Many Critics and Editors, on the authority of many MSS., insert σοῦ after γυναῖκα. This, however, would produce much incongruity; and the σοῦ was not unlikely to be inserted by the scribes; but that it should have been omitted by them is very improbable. Thus our Common Version rightly renders woman, as also the Vulg. and Tertullian. Some female hierarch seems to be meant; though by the expression may be designated such kind of persons under the character of the leader. See Woodhouse. Καὶ διδάσκει—ταῦτα. Vulg. διδάσκειν καὶ πλανᾶσθαι.

21, 22. In these verses fornication and adultery are interchanged; both denoting the spiritual fornication or adultery of apostasy from the truth, by heresy. Τοὺς μοιχ. μετ' αὐτῆς, i. e. those who hold her heretical doctrines. Αὐτῆς. Vulg. αὐτῶν. The "casting upon a bed" denotes afflicting with severe sickness, or pains and affections similar thereto, as a punishment of heresy. Βάλλειν ἐπὶ κλίνην, Heinr. observes, is a Syriac phrase to signify 'morbum immittere,' 2 Sam. xiii. 5.: and persons confined to their bed by sickness are called κλινοστρωτοι.

23. ἐγώ εἰμι ὁ ἐρευνῶν νεφ. καὶ κ.] A title peculiar to Deity, and here taken by the Son of God. Ὑμῖν ἑκάστῳ, for ἡμῖν ἑκάστῳ.

24. ὅσοι—ἔχουσι] for ὅσοι ἔχετε, by an idiom common in the prophetic style. By τοῖς λοιποῖς are meant the great number which remained, when separated from the bad. Τὴν διδ. τ., 'this doctrine,' namely, on the lawfulness of eating idol meats and of adultery. Αἱ οἵτινες—Ἐκν. there is a repetition of the sentiment, with a substitution for διδ. of a phrase expressing the nature of the doctrines in question, and formed (as appears from the ὡς λέγουσι) on a favourite phrase of the professors of them. They called their doctrines βάθη τοῦ Θεοῦ, (a phrase perhaps borrowed from St. Paul, 1 Cor. ii. 10.) the deep mysteries of God. But our Lord calls such mysteries of iniquity, the deep mysteries of Satan. Οὐ βαλῶ—βάρος· πλὴν ὃ ἔχ. &c. The full sense, expressed with extreme brevity, seems to be this, 'I will lay no other injunction except what ye have already received [from my ministers,] (See Acts xv. 28.) that that faith which ye have ye hold fast till I come,' i. e. till the day of judgment, or of death.

25—28. To perseverance in the faith of Christ, and in the works arising thence, is promised "power over the nations," i. e. over the yet unconverted Gentiles. And this, in the verse following, is explained to be the same power which the Saviour himself had received from God, and

αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν.—[27] καὶ ποιμανεῖ αὐ-
τοὺς ἐν ῥάβδῳ σιδηρᾷ, ὡς τὰ σκεύη τὰ κεραμικὰ
συντρίβεται·—ὡς κἀγὼ εἴληφα παρὰ τοῦ πατρός μου· καὶ [28]
δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν. [29] Ὁ ἔχων οὖς ἀκου-
σάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

III. [1] Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας 1
γράψον· Τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ
Θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας· Οἶδά σου τὰ ἔργα, ὅτι
[τὸ] ὄνομα ἔχεις ὅτι ζῇς, καὶ νεκρὸς εἶ. Γίνου γρηγορῶν, 2
καὶ στήριξον τὰ λοιπὰ ἃ ἔμελλον ‡ἀποθανεῖν. οὐ γὰρ
εὕρηκά σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ Θεοῦ.
[3] μνημόνευε οὖν πῶς εἴληφας καὶ ἤκουσας, καὶ τήρει καὶ 3
μετανόησον. Ἐὰν οὖν μὴ γρηγορήσῃς, ἥξω ἐπὶ σὲ ὡς
κλέπτης, καὶ οὐ μὴ γνῷς ποίαν ὥραν ἥξω ἐπὶ σέ. [4] Ἔχει 4
ὀλίγα ὀνόματα [καὶ] ἐν Σάρδεσιν, ἃ οὐκ ἐμόλυναν τὰ ἱμάτια
αὐτῶν· καὶ περιπατήσουσι μετ' ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοί
εἰσιν. [5] Ὁ νικῶν, οὗτος περιβαλεῖται ἐν ἱματίοις λευκοῖς· 5
καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς
ζωῆς, καὶ [ἐξ]ομολογήσομαι τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ
πατρός μου καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ. Ὁ ἔχων 6
οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

which is expressed in words nearly resembling those prophetical of Christ, in the second Psalm. (Woodhouse.) The meaning is, that he who overcometh the world shall participate in the blessings of that spiritual kingdom of Christ, which shall ultimately prevail over the idolatry and wickedness of the heathen nations. (Holden.) Others, as Daubuz and Newc., understand ἐξουσίαν of an earthly dominion over the unconverted nations, when Christ shall reign on earth. But it should rather seem only to denote advantage over the heathen, by being admitted into heaven, while they are figuratively broken in pieces like a potter's vessel, by being consigned to utter destruction. See also Scott. The quotation is as nearly from the Sept. of Ps. ii. 9., as the application of the passage will permit. The anacoluthon in ὁ νικῶν δώσω αὐτῷ is frequent in Scripture, and also found in the Classical writers. See Glass Phil. S. p. 446. In δώσω—πρωϊνόν Expositors are not agreed on the reference in ἀστέρα. As Christ, xxii. 16., calls himself the bright morning star, some (as Woodhouse and Burton) assign the same sense here, q.d. that he will give *himself*, i.e. his light and truth. It is, however, the general opinion of the most learned Commentators, that the sense is, 'I will give him glories of which that star is an emblem.' (Dan. xii. 3.) i.e. (in the words of Scott) the ineffable glory with which he will invest his victorious disciples, in the presence and enjoyment of him their Lord and Saviour, *and in* conformity to his glory.

III. 1. ὁ ἔχων τὰ ἑπτὰ πν. τ. Θ.] i.e. either, whose commands the Seven Spirits obey, or, who giveth the Holy Spirit; the interpretation here depending upon that at i. 4. See the i. 16 & 20. Ὄνομα ἔχεις, 'hast a repute.' Καὶ 'and yet.' Νεκρὸς εἶ, i.e. art spiritually dead [in trespasses and sins], devoid of Divine grace. The metaphor is common in the Scriptural and early Ecclesiastical writers.

2. τὰ λοιπά] i.e. the remaining principles of piety and holiness. Ἔμελλον, Vulg. *paulo*. Perhaps, however, the true reading is ἐμέλλε ἀποθανεῖν, which is edited by Matth. Πεπλ., for τέλεια, complete, perfectly answering to what God requires. See Col. iv. 12. and Note.

3. Is ποῖ (for ποῖα) εἴληφας καὶ ἤκουσας the former term refers to *doctrines*, the latter to *precepts*. Ἥξω ὡς κλέπτης. A comparison used by our Lord, and from him by St. Paul, St. Peter, and St. John.

4. ὀνόματα] 'persons,' as xiv. 4. and Acts i. 15. In ἐμόλυναν there is a common metaphor by which sin is designated as defilement. Τὰ ἱμάτια is added to suit with the following map denoting high honour and happiness. See more in Woodhouse. With περιπατήσουσι, ἐν λευκοῖς (occurring in Job. xx. 12.) Heinr. compares from Attus Epect. iii. 22., περιπατεῖν ἐν ἀστείοις.

5. οὐ μὴ ἐξαλείψω—ζωῆς] The metaphor here may be the same as in Phil. iv. 3. where see Note. Jurgus, however, supposes the allusion to be taken from a memorandum-book. Compare Dan. xii. 1—4.

7 Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον· Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων τὴν κλεῖν τοῦ Δαβίδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ κλείων καὶ
8 οὐδεὶς ἀνοίγει· Οἶδά σου τὰ ἔργα· ἰδοὺ, δέδωκα ἐνώπιόν σου θύραν ἀνεῳγμένην, ἣν οὐδεὶς δύναται κλεῖσαι αὐτήν· ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν
9 λόγον, καὶ οὐκ ἠρνήσω τὸ ὄνομά μου. Ἰδοὺ, δίδωμι ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν, ἀλλὰ ψεύδονται· ἰδοὺ, ποιήσω αὐτοὺς ἵνα ἥξουσι καὶ προσκυνήσουσιν ἐνώπιον τῶν ποδῶν
10 σου, καὶ γνῶσιν ὅτι ἐγὼ ἠγάπησά σε. Ὅτι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου, κἀγὼ σὲ τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.
11 Ἰδοὺ, ἔρχομαι ταχύ· κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ
12 τὸν στέφανόν σου. Ὁ νικῶν, ποιήσω αὐτὸν στῦλον ἐν τῷ ναῷ τοῦ Θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ Θεοῦ μου, καὶ τὸ ὄνομα τῆς πόλεως τοῦ Θεοῦ μου, τῆς καινῆς Ἱερουσαλὴμ, ἡ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ μου, καὶ τὸ
13 ὄνομά μου τὸ καινόν. Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.
14 Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ ἐκκλησίας γράψον· Τάδε λέγει ὁ Ἀμὴν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινὸς, ἡ
15 ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ. Οἶδά σου τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ οὔτε ζεστός· ὄφελον ψυχρὸς ἦς ἢ

7. ὁ ἔχων τὴν κλεῖν τοῦ Δαβίδ] i.e. has the power of admitting, or investing with the privileges of the kingdom, which is the key of David, as the Messiah he is entitled to. Comp. Acts 14. 1 Chron. 26. 14. Isai. 22. 22. See Note on Matt. xvi. 19 on Peter and keys.

8. θύραν ἀνεῳγμένην] i.e. an opportunity of preaching the Gospel, as 1 Cor. xvi. 9. 2 Cor. ii. 12. Μικρὰν δύν. ἔχ. i.e. as Neander, &c. has not numbers, wealth, and power to repel persecution.

9. ἐκ τῆς συν. κ.τ.λ.] These regarded as part of the synagogue. But there is rather a reference to pretended and Dr. Burton well paraphrases [illegible] the name of those persons and your power, and cause them to come, &c. viz. to come over to the Christian party, and thus increase them. See Rom. xv. 1.

10—12. These verses contain a promise of honour and glory in the eternal kingdom to those who persevere in the faith, i. 3. ii. 10, 17 (vii. 9. 14). (Pelham.) Τοῦ λόγου τῆς ὑπομονῆς μ., as Heinr. explains, doctrinam meam, quae vobis praecepi ut et vos eadem tolerantia, et quidem eadem patientia [illegible] taken [illegible] persecutions. See also Matt. [illegible] trial and calamity. Ἔρχ. ἀρχὴ τῶν ὠδ. See 1 Thess. v. 3. ἡ ἀρχὴ τῆς κτίσεως. Στῦλ. well known.

12. ποιήσω αὐτὸν στῦλον κ.τ.λ.] A metaphor to denote high honour and trust. See Gen. xlvi. 1. Jer. xl. 10. Compare also Ezr. xxxi. 17. 26. In the next words the metaphor is changed, and the meaning is, that he shall not be put from that honour, implying, as Dr. Burton remarks, an eternal state to be enjoyed in the New Jerusalem. Καταβαίνουσα. Ἐξὸν καταβαίνειν. Τὸ ὄνομά μου καινόν. See v. 9. 10.

14. ἐν Λαοδικείᾳ ἐκκλησίας. Τοῦ τῆς ἐκκλ. Λαοδικείας. Ὁ Ἀμὴν, i.e. the Truth, see Gen. ii. 1, as God is called in the O. T., the God of truth, τῶν. See v. 21 (or i. 4) compared with Jer. xxiii. 12—15. Ὁ μάρτυς ὁ πιστ. See Note on v. 6. Ἡ ἀρχὴ τῆς κτ. See Col. i. 15—18, and compare Prov. viii. 22.

15. οὔτε ψυχρὸς εἶ οὔτε ζ.] i.e. lukewarm and indifferent as to religion, neither abhorring, nor fervently embracing the Christian religion. By the cold, as Dr. Wordsworth observes, is meant, not persons devoid of all warm feelings and affections, but those who are [illegible] by worldly objects [illegible] gious affection. But of such persons there is hope and expectation that the time may come, when, from experience of the vanity of worldly pursuits, they may listen to the warnings

ζεστός! Οὕτως, ὅτι χλιαρὸς εἶ, καὶ οὔτε ψυχρὸς οὔτε 16
[a] 1 Cor. 4. 8. ζεστός, μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου· [b] ὅτι λέγεις 17
ὅτι πλούσιος εἰμὶ, καὶ πεπλούτηκα, καὶ οὐδενὸς χρείαν ἔχω,
καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ ἐλεεινὸς, καὶ
[1] 2 Cor. 5. 2. Infr. 7. 13. et 16. 15. et 19. 8. πτωχὸς καὶ τυφλὸς καὶ γυμνός. [1] συμβουλεύω σοι ἀγορά- 18
σαι παρ' ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρὸς, ἵνα πλου-
τήσῃς· καὶ ἱμάτια λευκὰ, ἵνα περιβάλῃ, καὶ μὴ φανερωθῇ
ἡ αἰσχύνη τῆς γυμνότητός σου· καὶ κολλούριον ἔγχρισον
[a] Job. 5. 17. Prov. 3. 11. 12. Heb. 12. 5, 6. Jac. 1. 12. 1 Cant. 5. 2. Job. 14. 21. τοὺς ὀφθαλμούς σου, ἵνα βλέπῃς. [a] ἐγὼ ὅσους ἐὰν φιλῶ, 19
ἐλέγχω καὶ παιδεύω· [a] ζήλευε οὖν καὶ μετανόησον.
[1] Ἰδοὺ, ἕστηκα ἐπὶ τὴν θύραν καὶ κρούω. ἐάν τις ἀκούσῃ 20
τῆς φωνῆς μου, καὶ ἀνοίξῃ τὴν θύραν, εἰσελεύσομαι πρὸς
αὐτὸν, καὶ δειπνήσω μετ' αὐτοῦ, καὶ αὐτὸς μετ' ἐμοῦ.
[m] Matt. 19. 28. Luc. 22. 30. 1 Cor. 6. 2. 2 Tim. 2. 12. supr. 2. 26, 27. [m] Ὁ νικῶν, δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ 21
μου, ὡς κἀγὼ ἐνίκησα, καὶ ἐκάθισα μετὰ τοῦ πατρός μου
ἐν τῷ θρόνῳ αὐτοῦ. [n] Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα 22
λέγει ταῖς ἐκκλησίαις.

IV. [a] ΜΕΤΑ ταῦτα εἶδον· καὶ ἰδοὺ θύρα ἀνεῳγμένη ἐν 1
τῷ οὐρανῷ· καὶ ἡ φωνὴ ἡ πρώτη ἣν ἤκουσα ὡς σάλπιγγος
λαλούσης μετ' ἐμοῦ, [b] λέγων· Ἀνάβα ὧδε, καὶ δείξω σοι ἃ
[a] Ezech. 1. 28. et 10. 1. supr. 1. 10. δεῖ γενέσθαι μετὰ ταῦτα. [b] καὶ εὐθέως ἐγενόμην ἐν πνεύ- 2

tions of the Spirit, and turn their affections to their proper objects, God and his works and promises." So our Lord said that the Publicans, and even characters decidedly vicious, would go to heaven sooner than the Pharisees, and that the kingdom of heaven is taken by force.

16. χλιαρὸν] lukewarm. The word rarely occurs, but is sometimes found in the later writers.

17. πτωχὸς—τυφλὸς—γυμνὸς] These three defects and their remedies are mentioned in v. 18. (Burton.) Vat. remarks: "Ταλαίν. et ἐλ. universum, singula miseriæ genera sequuntur; v. 18. ad eadem respicitur."

18. The allegory is continued, and similarly to Matth. vi. 20. Συμβ. σοι. See supra v. 15. "*Paupertati* (remarks Jaspis) opponitur aurum probatum; *nuditati* opponuntur vestimenta candida; *cæcitati* collyrium, oculorum medicamentum." Ἀγοράσαι, 'procure [by purchase].' See a similar passage in Is. lv. 1 & 2. The words παρ' ἐμοῦ are, as Heinr. observes, meant to be emphatic, Christ being the dispenser of true riches. See Matth. xiii. 14. sq. Χρυσίον πεπυρωμένον ἐκ πυρὸς, i.e. gold of the purest sort, tried in the fire, and assayed. (See Prov. x. 21.) i.e. the Gospel. To remedy their nakedness and blindness, they are to seek to be clothed in the white garment of Christian righteousness, and to remove their blindness by the ointment of Christ, that they may see the true light of the Gospel.

19—21. See Hebr. xii. 5—12. Lu. xii. 37. Joh. iii. 29. vi. 35.

20. αὐτὸν μετ' ἐμοῦ] scil. δειπνήσει, i.e. I will invite him to a heavenly banquet. See Note at Joh. xiv. 23.

IV. 1. μετὰ ταῦτα εἶδον] The sense is, 'I had after this another vision,' extending to v. 11. I have pointed accordingly, with the Lata Vulgate. This and the next Chapter form an introduction to the *prophetical* part of the Book. Θύρα ἀνεῳγμένη ἐν τῷ οὐρ., 'a door [as it were] was opened.' See Ezek. i. 1. Matt. iii. 16. Acts vii. 56. and Daubuz in loc. Ἡ πρώτη. This is justly supposed by Dr. Burton to be an allusion to i. 10., q.d. 'Lo! the heavens was opened, and lo! there was the former voice which I had heard as of a trumpet speaking to me, and it said' &c.

2. ἐγεν. ἐν πνεύμ.] See Note supra i. 10. Καθήμενος scil. ἦν. The Person, as Dodd remarks, is, by His attributes, plainly Jehovah God the Father. "We are not to imagine (say Doddr.) that the Person sitting on the throne [or the Lamb] or the four and twenty elders, or the four animals, were real beings, existing in nature; though they represented, in a figurative manner, things that did really exist. "In the thing signified by each symbol (says Mr. Valpy) it is allowed by many, that in the description given of the throne, there is a reference to the tabernacle and temple service." And he adduces an extract from Tilloch, who traces the coincidence throughout, as does also Abp. Newt. though somewhat differently. Dr. Woodh., however, has done most towards illustrating the thing. The πρεσβ., v. 4., are supposed by some to denote the ministers of the Christian church, double the number of the Jewish tribes; by

ματι· καὶ ἰδοὺ, θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τοῦ
3 θρόνου καθήμενος. [καὶ ὁ καθήμενος ἦν] ὅμοιος ὁράσει
λίθῳ ἰάσπιδι καὶ σαρδίνῳ· καὶ ἶρις κυκλόθεν τοῦ θρόνου
4 ὁμοία ὁράσει σμαραγδίνῳ. Καὶ κυκλόθεν τοῦ θρόνου θρόνοι
εἴκοσι [καὶ] τέσσαρες· καὶ ἐπὶ τοὺς θρόνους [εἶδον] τοὺς
εἴκοσι καὶ τέσσαρας πρεσβυτέρους καθημένους, περιβεβλη-
μένους ἐν ἱματίοις λευκοῖς, καὶ [ἔσχον] ἐπὶ τὰς κεφαλὰς
5 αὐτῶν στεφάνους χρυσοῦς. [g] Καὶ ἐκ τοῦ θρόνου ἐκπορεύ- g Supr. 1. 1. & 5. 1. Infr. 8. 5.
ονται ἀστραπαὶ καὶ βρονταὶ καὶ φωναί. καὶ ἑπτὰ λαμ-
πάδες πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου, αἵ εἰσι τὰ
6 ἑπτὰ πνεύματα τοῦ Θεοῦ. [h] καὶ ἐνώπιον τοῦ θρόνου θά- h Infr. 15. 2.
λασσα ὑαλίνη ὁμοία κρυστάλλῳ. Καὶ ἐν μέσῳ τοῦ θρόνου
καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα γέμοντα ὀφθαλμῶν
7 ἔμπροσθεν καὶ ὄπισθεν. καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον
λέοντι, καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον
ζῶον ἔχον τὸ πρόσωπον ὡς ἄνθρωπος, καὶ τὸ τέταρτον
8 ζῶον ὅμοιον ἀετῷ πετομένῳ. [i] Καὶ τέσσαρα ζῶα ἓν καθ' i Ezek. 1. 2. 3. Supr. 1. 4. 8. Infr. 11. 17. & 16. 5.
ἑαυτὸ εἶχον ἀνὰ πτέρυγας ἓξ, κυκλόθεν καὶ ἔσωθεν [k] γέμου-
σιν ὀφθαλμῶν, καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυ-
κτὸς λέγοντα· Ἅγιος, ἅγιος, ἅγιος Κύριος ὁ Θεὸς ὁ
9 παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος! Καὶ
ὅταν δώσουσι τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ
καθημένῳ ἐπὶ τοῦ θρόνου, τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν
10 αἰώνων, πεσοῦνται οἱ εἴκοσι καὶ τέσσαρες πρεσβύτεροι
ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ προσκυνήσουσι
τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ βαλοῦσι τοὺς
11 στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου λέγοντες· [l] Ἄξιος εἶ, l Infr. 5. 12.
Κύριε, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν·
ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημά σου [m] ἦσαν
καὶ ἐκτίσθησαν.

others, the Jewish and Christian Churches, the twelve Patriarchs, and the twelve Apostles. The laver of *glass*, analogous to that of brass under the Law, is supposed to be symbolical of the spiritual purity necessary for exaltation in heaven (See Hebr. x. 22.); as also the jasper and sardine stone, of the purity, glory, and awful justice of the Divine nature.

6. *τέσσαρα ζῶα*] 'four living creatures.' The propriety of this correction is now, I believe, generally agreed upon by commentators. The word is very different from *θηρίον*, used to designate the prophetic Beast in the 13th and following Chapters. (Scholefield.) It may be added that Bulkeley adduces several examples of *ζῶον* to denote, not creature, but even a human being; especially one from Origen, who applies it even to our Lord Jesus, *πάντων ζῴων καθαρώτερον*. These "living creatures" are supposed to represent either the highest order of angelic beings, whose qualities and offices are figuratively described, or, as Newc. explains, the whole body of the Church of God, who serve him in heaven with *strength* of affection, with *perseverance*, with *reason*, and with *swiftness* of obedience: qualities which seem to be signified by the emblems in v. 7. The epithet "full of eyes" denotes, Vitringa thinks, their knowledge, wisdom, prudence, and foresight.

8. Ἡμέρας καὶ νυκτὸς.] Said per anthropopathism, to denote continually, at all fit times. Ὁ ἦν—ἐρχ. An expression denoting the eternity of the Deity.

10. *βαλοῦσι τοὺς στεφ. &c.*] in sign of deep reverence and perfect subjection. This the Commentators have illustrated by various passages of the Classical and also Rabbinical writers.

11. ἦσαν] Vulg. *sunt*, which might be defended.

[a] Ezech. 2. 9, 10.

V. [1] Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ ὄπισθεν, κατεσφραγισμένον σφραγῖσιν ἑπτά. Καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα φωνῇ μεγάλῃ· Τίς ἐστιν ἄξιος ἀνοῖξαι τὸ βιβλίον καὶ λῦσαι τὰς σφραγῖδας αὐτοῦ; [3] Καὶ οὐδεὶς ἠδύνατο ἐν τῷ οὐρανῷ, οὐδὲ ἐπὶ τῆς γῆς, οὐδὲ ὑποκάτω τῆς γῆς, ἀνοῖξαι τὸ βιβλίον, οὐδὲ βλέπειν αὐτό. Καὶ ἐγὼ ἔκλαιον πολλά, ὅτι οὐδεὶς ἄξιος εὑρέθη ἀνοῖξαι [καὶ ἀναγνῶναι] τὸ βιβλίον, οὔτε βλέπειν αὐτό. [5] καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι· Μὴ κλαῖε· ἰδοὺ, ἐνίκησεν ὁ λέων ὁ [ὢν] ἐκ τῆς φυλῆς Ἰούδα, ἡ ῥίζα Δαβίδ, ἀνοῖξαι τὸ βιβλίον καὶ [λῦσαι] τὰς ἑπτὰ σφραγῖδας αὐτοῦ. [6] Καὶ εἶδον, [καὶ ἰδοὺ] ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων, καὶ ἐν μέσῳ τῶν πρεσβυτέρων, ἀρνίον ἑστηκὸς ὡς ἐσφαγμένον, ἔχον κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτά, [d] ἅ εἰσι τὰ ἑπτὰ τοῦ Θεοῦ πνεύματα τὰ ἀπεσταλμένα εἰς πᾶσαν τὴν γῆν. [7] Καὶ ἦλθε καὶ εἴληφε [τὸ βιβλίον] ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου. [8] καὶ ὅτε ἔλαβε τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσον ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἕκαστος κιθάρας, καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἵ εἰσιν αἱ προσευχαὶ τῶν ἁγίων· [9] καὶ ᾄδουσιν ᾠδὴν καινὴν, λέγοντες· Ἄξιος εἶ λαβεῖν τὸ βιβλίον, καὶ ἀνοῖξαι τὰς σφραγῖδας

[b] Phil. 2. 10. Infr. ver. 12.

[c] Gen. 49. 9. Isai. 11. 1, 10. Rom. 15. 12. Infr. 22. 16.

[d] Zech. 3. 9. et 4. 10. Joh. 1. 29, 36. 1 Pet. 1. 19. supr. 1. 4. et 3. 1. et 4. 5.

[e] Psal. 141. 2. Infr. 8. 3, 4. et 14. 8. [f] Ant. 20. 20. [g] 1 Cor. 6. 20. et 7. 23. Eph. 1. 7. Col. 1. 14. Heb. 9. 12. et 10. 19. [h] 1 Pet. 1. 18, 19. [i] 2 Pet. 2. 1. [k] 1 Joh. 1. 7. supr. 4. 11. [l] Infr. 14. 3.

V. 1. *βιβλίον*] Under this image are denoted the prophecies which follow. This volume of prophecy is said to be in the right hand of God, as being of divine original, and infallibly true: it is written within and without, as being abundant and perfect in matter, and sealed with seven seals, as having its fulfilment in successive times. No one, either in heaven or earth, was worthy to unfold this volume of prophecy, except the Lamb of God, the Saviour of the world, vv. 2—6., and as no other could explain the scheme of the divine administration, when he took the book into his hand for this purpose, the living creatures and elders, i.e. the angelic host, and the Church of the redeemed triumphant in heaven, pay him a glad and willing homage, vv. 7—14. (Holden.) The participation of our Lord here in the praises and prayers offered to the Father, proves his essential Deity. *Γεγραμμ. ἔσωθεν καὶ ὄπισθεν.* The long rolls of parchment used by the ancients, which we call *books*, were seldom written but on one side, namely, that which was in rolling turned inwards; any one written on *both* sides was called *ὀπισθόγραφον*. By this circumstance is here denoted the *copiousness* of the matter. *Κατεσφρ.*, 'sealed down;' the seals (as Dr. Burton observes) being placed on the last fold, so that the roll could not be opened without breaking them.

2. *κηρύσσοντα*] 'proclaiming, as a herald,' such as the Rabbins supposed to be in heaven.

3. *ἠδύνατο*] i.e. could undertake it, as being of dignity competent; explained by the *ἄξιος εὑρέθη* just after.

5. *ἐνίκησεν—ἀνοῖξαι*] i. e., as Dr. Burton renders, hath prevailed so as to open. *Ὁ λέων—Ἰούδα.* So called in allusion to Jacob's prophecy, Gen. xlix. 9. *Ἡ ῥίζα Δ.* So Isaiah xi. 10. calls Christ *ἡ ῥίζα τοῦ Ἰεσσαί.*

6. *ἀρνίον ἑστ. ὡς ἐσφαγμ.*] 'as if just slain.' "An emblematical representation (say Scott) of the Saviour's High Priesthood before God, in our nature, as risen from the dead through the merit of his Sacrifice in behalf of all who come to the Father through him, so that it was in consequence of that atonement which the sacrificing of spotless lambs had prefigured from the beginning, that he prevailed to open the book." *Ὀφθ. ἑπτά.* So Zech. iv. 10. *ἑπτὰ οἶκοι ὀφθαλμοί εἰσιν οἱ διαβλέποντες ἐπὶ πᾶσαν τὴν γῆν.* On the *ἑπτά* see Note supra i. 4. It is observed by Newc., that *horns* and *eyes* are emblems of power and wisdom.

8. *φιάλας*] Not *vials*, but *cups*, perhaps something like dishes. See Schweigh. on Herod. ii. 151. *Αἱ εἰσιν αἱ προσ. τῶν ἁγ.*, i.e., as Newc. explains, which denote that the prayers of God's true worshippers are acceptable spiritual sacrifices.

9. *ᾠδὴν καινὴν*] "So called, (says Newc.) because adapted to a new occasion." So *ἐντολὴ καινὴ* xi. 17. xii. 12. *Ἄξιος εἶ &c.* A sort of acclamation usual in ancient times, to hail newly elected Emperors.

αὐτοῦ· ὅτι ἐσφάγης, καὶ ἠγόρασας τῷ Θεῷ ἡμᾶς ἐν τῷ
αἵματί σου ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ
10 ἔθνους, καὶ ἐποίησας αὐτοὺς τῷ Θεῷ ἡμῶν βασιλεῖς καὶ
11 ἱερεῖς, καὶ βασιλεύσουσιν ἐπὶ τῆς γῆς. Καὶ εἶδον καὶ
ἤκουσα φωνὴν ἀγγέλων πολλῶν κύκλῳ τοῦ θρόνου καὶ τῶν
ζώων καὶ τῶν πρεσβυτέρων· καὶ ἦν ὁ ἀριθμὸς αὐτῶν
12 μυριάδες μυριάδων καὶ χιλιάδες χιλιάδων, λέγοντες φωνῇ
μεγάλῃ· Ἄξιόν ἐστι τὸ ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν
δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ ἰσχὺν καὶ τιμὴν καὶ
13 δόξαν καὶ εὐλογίαν. Καὶ πᾶν κτίσμα ὃ [ἐστιν] ἐν τῷ
οὐρανῷ καὶ ἐπὶ τῆς γῆς, καὶ ὑποκάτω τῆς γῆς, καὶ ἐπὶ
τῆς θαλάσσης ἃ ἐστι, καὶ τὰ ἐν αὐτοῖς, πάντας, ἤκουσα
λέγοντας· Τῷ καθημένῳ ἐπὶ τοῦ θρόνου καὶ τῷ ἀρνίῳ ἡ
εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς
14 αἰῶνας τῶν αἰώνων! Καὶ τὰ τέσσαρα ζῷα ἔλεγον· Ἀμήν·
καὶ οἱ [εἰκοσιτέσσαρες] πρεσβύτεροι ἔπεσον καὶ προσεκύνη-
σαν [ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων].

1 VI. Καὶ εἶδον, ὅτε ἤνοιξε τὸ ἀρνίον μίαν ἐκ τῶν ἑπτὰ
σφραγῖδων, καὶ ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζώων λέγον-
2 τος ὡς φωνῇ βροντῆς· Ἔρχου καὶ ἴδε. Καὶ εἶδον, καὶ
ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων τόξον·
καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθε νικῶν, καὶ ἵνα νικήσῃ.
3 Καὶ ὅτε ἤνοιξε τὴν δευτέραν σφραγῖδα, ἤκουσα τοῦ
4 δευτέρου ζώου λέγοντος· Ἔρχου! [καὶ βλέπε.] καὶ ἐξῆλ-
θεν ἄλλος ἵππος πυρρός· καὶ τῷ καθημένῳ ἐπ' αὐτῷ ἐδόθη
αὐτῷ λαβεῖν τὴν εἰρήνην [ἀπὸ] τῆς γῆς, καὶ ἵνα ἀλλήλους
5 σφάξωσι· καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη. Καὶ ὅτε ἤνοιξε
τὴν σφραγῖδα τὴν τρίτην, ἤκουσα τοῦ τρίτου ζώου λέ-
γοντος· Ἔρχου καὶ βλέπε· καὶ εἶδον, καὶ ἰδοὺ ἵππος
μέλας, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων ζυγὸν ἐν τῇ χειρὶ

10 ἔθνους, καὶ ἐποίησας αὐτοὺς τῷ Θεῷ ἡμῶν βασιλεῖς καὶ ἱερεῖς, καὶ βασιλεύσουσιν ἐπὶ τῆς γῆς. Καὶ εἶδον καὶ ἤκουσα φωνὴν ἀγγέλων πολλῶν κύκλῳ τοῦ θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων· καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων καὶ χιλιάδες χιλιάδων, λέγοντες φωνῇ μεγάλῃ· Ἄξιόν ἐστι τὸ ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ ἰσχὺν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν. Καὶ πᾶν κτίσμα ὃ [ἐστιν] ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς, καὶ ὑποκάτω τῆς γῆς, καὶ ἐπὶ τῆς θαλάσσης ἃ ἐστι, καὶ τὰ ἐν αὐτοῖς, πάντας, ἤκουσα λέγοντας· Τῷ καθημένῳ ἐπὶ τοῦ θρόνου καὶ τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων! Καὶ τὰ τέσσαρα ζῷα ἔλεγον· Ἀμήν· καὶ οἱ [εἰκοσιτέσσαρες] πρεσβύτεροι ἔπεσον καὶ προσεκύνησαν [ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων].

1 VI. Καὶ εἶδον, ὅτε ἤνοιξε τὸ ἀρνίον μίαν ἐκ τῶν ἑπτὰ σφραγῖδων, καὶ ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζώων λέγον-
2 τος ὡς φωνὴ βροντῆς· Ἔρχου καὶ ἴδε. Καὶ εἶδον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων τόξον· καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθε νικῶν, καὶ ἵνα νικήσῃ.
3 Καὶ ὅτε ἤνοιξε τὴν δευτέραν σφραγῖδα, ἤκουσα τοῦ
4 δευτέρου ζώου λέγοντος· Ἔρχου! [καὶ βλέπε.] καὶ ἐξῆλθεν ἄλλος ἵππος πυρρός· καὶ τῷ καθημένῳ ἐπ' αὐτῷ ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην [ἀπὸ] τῆς γῆς, καὶ ἵνα ἀλλήλους σφάξωσι· καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη. Καὶ ὅτε ἤνοιξε
5 τὴν σφραγῖδα τὴν τρίτην, ἤκουσα τοῦ τρίτου ζώου λέγοντος· Ἔρχου καὶ βλέπε· καὶ εἶδον, καὶ ἰδοὺ ἵππος μέλας, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων ζυγὸν ἐν τῇ χειρὶ

h Isai. 5. 4. αὐτοῦ. [h] καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων 6
λέγουσαν· "Χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χοίνικες κρι-
θῆς δηναρίου·" καὶ· "τὸ ἔλαιον καὶ τὸν οἶνον, μὴ ἀδικήσῃς."
Καὶ ὅτε ἤνοιξε τὴν σφραγῖδα τὴν τετάρτην, ἤκουσα [φω- 7
νὴν] τοῦ τετάρτου ζώου λέγουσαν· Ἔρχου καὶ βλέπε. καὶ 8
εἶδον, καὶ ἰδοὺ ἵππος χλωρός, καὶ ὁ καθήμενος ἐπάνω
αὐτοῦ ὄνομα αὐτῷ ὁ Θάνατος· καὶ ὁ Ἅδης ἀκολουθεῖ μετ' αὐ-
τοῦ· καὶ ἐδόθη αὐτοῖς ἐξουσία ἀποκτεῖναι, ἐπὶ τὸ τέταρτον
τῆς γῆς, ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ, καὶ ὑπὸ
τῶν θηρίων τῆς γῆς.

i Suprà, 1. 9. infr. 8. 3. ch. 9. 13. ch. 14. 18. ch. 15. 5. ch. 16. 7. ch. 20. 4. [i] Καὶ ὅτε ἤνοιξε τὴν πέμπτην σφραγῖδα, εἶδον ὑποκάτω 9
τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λό-
γον τοῦ Θεοῦ καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον. καὶ ἔκ- 10
ραξαν φωνῇ μεγάλῃ λέγοντες· Ἕως πότε, ὁ δεσπότης ὁ
ἅγιος καὶ [ὁ] ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν
k Suprà, 2. 5. infr. 7. 3, 14. ἀπὸ τῶν κατοικούντων ἐπὶ τῆς γῆς; [k] Καὶ ἐδόθη αὐτοῖς 11
στολὴ λευκή· καὶ ἐρρέθη αὐτοῖς ἵνα ἀναπαύσωνται ἔτι χρό-
νον [μικρόν], ἕως [οὗ] ‡ πληρωθῶσι καὶ οἱ σύνδουλοι αὐτῶν
καὶ οἱ ἀδελφοὶ αὐτῶν, οἱ μέλλοντες ἀποκτείνεσθαι ὡς καὶ
αὐτοί.

ference here Expositors are by no means agreed. The common version, 'a pair of balances,' may, I think, be retained, and the expression is understood most naturally, with Newc., Henr., and Jaspis, of scales for exactly weighing out the corn, an apt designation of famine; corn being usually *measured*. The chœnix was about as much as our *quart*, and was considered a sufficient portion for a man's support for a day. See Herodot. vii. 187. The price then mentioned (which has been proved to be enormous, nearly twenty times the usual one) is meant to show the scarcity and dearness. By the *σίτου* is meant [*bread*] corn, i.e. *wheat*; and the proportion between the quality of wheat and of barley was, it seems, a usual one. On the purport of the subjoined words *καὶ τὸ ἔλαιον—μὴ ἀδικ.*, Commentators are not agreed whether is herein contained a command not to injure the wine and oil; or an injunction not to do wrong in respect to them. The latter view, which is adopted by Mede, Daubuz, Jaspis, and Henr., seems preferable. Perhaps, however, there is no occasion to suppose an ellipsis of *κατά*; but we may suppose *μὴ ἀδικ.* to mean, 'See that thou dost not adulterate it;' a figurative sense not harsher than many in this Book, and even in the Classical writers. Here are adverted to the four articles which then formed the main support of life.

8. χλωρός] 'of a pale or yellowish colour;' an emblem of terror and dismay, such as is caused by pestilence and death stalking forth (so that "all faces gather blackness"), or that sallow line incident to fear, according to the *Homeric* *μὲ δὲ χλωρὸν δέος εἷλε*. Τὸ τέταρτον, τῆς γῆς scil. *μέρος*, 'a fourth part,' perhaps meaning a very large portion of the inhabitants of the earth. The next words follow up the *general* idea of death and the grave by the more *special* ones of what is most destructive of the human race, war, famine, and pestilence. The terms *ἐν ῥομφαίᾳ—τῆς γῆς* are very similar to those at Ezek. iv. 21., where the Prophet denounces God's four sore judgments upon Jerusalem. By *θανάτῳ* is denoted *pestilence*, a sense which may very well be admitted, as pestilence usually follows in the train of war. So an ancient Oracle in Thucyd. ii. 54. ἦξε Δωριακὸν πολεμον, καὶ λοιμὸς ἅμ' αὐτῷ. The words *καὶ ὑπὸ τῶν θηρίων τῆς γῆς* may be rendered, 'by the means or instrumentality of the beasts.' A very appropriate addition, as Abp. Newc. observes, wild beasts increase where destructive calamities thin mankind. So Exod. xxiii. 29. (which passage it is strange should not have been adduced by the Commentators) *οὐκ ἐκβαλῶ αὐτοὺς ἐν ἐνιαυτῷ ἕνι μὴ γένωνται ἡ γῆ ἔρημος, καὶ πολλὰ γένηται ἐπὶ σὲ τὰ θηρία τῆς γῆς.* One instance history affords of 500 wolves entering a depopulated city.

9—11. *διὰ τὸν λόγον—εἶχον*] 'in the cause of God's word [the Gospel], and for the testimony which they had borne [to its truth]. *Λέγοντες*, for *λέγουσαι*, by the figure *ἀπὸ συνεσεώς*. After *μαρτ.*, in many MSS. and early Edd., added *τοῦ Ἰησοῦ*, which is adopted by Matth. The reading, however, has the appearance of a gloss. "Ἔκραξαν were (as Bp. well remarked by Jaspis: "Martyres illi non vindictæ cupiditate incensi hanc quæstionem proponunt, sed modo scire cupiunt, quando ultimum eventum habituri sint." So also at xix. 1.

12 Καὶ εἶδον ὅτε ἤνοιξε τὴν σφραγῖδα τὴν ἕκτην, καὶ
ἰδοὺ σεισμὸς μέγας ἐγένετο, καὶ ὁ ἥλιος ἐγένετο μέλας ὡς
13 σάκκος τρίχινος, καὶ ἡ σελήνη ἐγένετο ὡς αἷμα, καὶ οἱ
ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκῆ βάλλει
14 τοὺς ὀλύνθους αὐτῆς ὑπὸ μεγάλου ἀνέμου σειομένη, καὶ ὁ
οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον εἱλισσόμενον, καὶ πᾶν
15 ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν· καὶ οἱ
βασιλεῖς τῆς γῆς καὶ οἱ μεγιστᾶνες καὶ οἱ χιλίαρχοι, καὶ
οἱ πλούσιοι καὶ οἱ ἰσχυροί, καὶ πᾶς δοῦλος καὶ πᾶς ἐλεύ-
θερος, ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας
16 τῶν ὀρέων, καὶ λέγουσι τοῖς ὄρεσι καὶ ταῖς πέτραις· Πέ-
σετε ἐφ' ἡμᾶς, καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθη-
17 μένου ἐπὶ τοῦ θρόνου, καὶ ἀπὸ τῆς ὀργῆς τοῦ Ἀρνίου· ὅτι
ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ, καὶ τίς δύναται
σταθῆναι;

1 VII. ΚΑΙ μετὰ ταῦτα εἶδον τέσσαρας ἀγγέλους ἑστῶ-

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sqq. For ἀπὸ many MSS. and early Editions have ἐκ, which is edited by [illegible] and Scholz; but I conceive, (injudiciously), the former being more likely to be the true reading, since the other seems formed from the use of the Hebrew, and a gloss [illegible] the part of [illegible]. Such is the reading of almost all the MSS. and early Edd., [illegible] by all the [illegible] Edd. Thus the sense is, the gift of a robe as a symbol of God's acceptance. [illegible] &c., 'until the number ordained by God be completed by Him,' [illegible] servants being also added, to the list of [illegible]. It may be referred, with Dr. Woodh., to all the martyrs of every age. For the received reading [illegible] the most MSS. have [illegible], the same, with the Ed. Princ. [illegible], which is adopted by [illegible] and [illegible] by [illegible] and Vater. To me the latter seems preferable; for although [illegible] in the sense [illegible], and [illegible], yet it may be doubted whether this be [illegible] at all, or only a mere error of the scribes, for [illegible] are perpetually confounded both in writing and in pronunciation.

12—17. The sixth seal is generally understood to refer to the downfall of Paganism, and the establishment of Christianity in the reign of Constantine. And thus the earthquake and other natural convulsions and phenomena, as they often denote revolutions and changes of religious systems, so they are here supposed to mark the violent commotions which agitated the Empire from the reign of Maximinian to that of Constantine. Dean Woodhouse and [illegible], however, suppose this vision to relate to the end of the world, and the final triumph of the Gospel over its enemies. Comp. Matt. xxiv. 29.

Σάκκος τρίχ. denotes the coarse hair-cloth, of a blackish colour, then in common use. After [illegible] many MSS. have [illegible], which is adopted by most Critics. But I suspect it to have come from the margin. The image in ὡς συκῆ [illegible] is a very striking one, and such as [illegible] violent winds and tempests shaking off the unripe and half formed figs in great numbers.

14. ὁ οὐρανὸς ἀπεχωρίσθη, 'the heaven (i.e. the expanse, or the firmament) was parted off, or separated in the midst, and the parts removed, as a scroll is rolled up.' So in Isa. xxxiv. 4 [illegible]

15. [illegible] &c.] Here are finely described the effects of the catastrophe on the various [illegible] to [illegible] of [illegible] from the highest to the lowest, from those who occupy thrones, to those who are in the lowest station. Ἔκρυψαν—ὀρέων. I would compare [illegible] p. [illegible] which passage seems imitated from the present: [illegible] See also [illegible] sqq.

VII. This Chapter is admitted to be a continuation of the preceding vision, and of course is explained according to the view adopted of that. Those who suppose it to have reference to the downfall of Paganism, and the establishment of Christianity, maintain that by the four Angels are meant the [illegible] appointed by Constantine over the four great [illegible], and by the fifth angel Constantine himself, who had the seal of the living God, as being converted to Christianity, and it took place in the period [illegible]. Others, however, as Dean Woodhouse, assign a more general reference, and suppose that this is a sequel to the preceding, and contains a representation of the gathering of God's elect servants from the

τας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς
[1] Infr. 14. μήτε ἐπὶ τῆς θαλάσσης, μήτε ἐπὶ ‡ παν δένδρον. [2] Καὶ
2 εἶδον ἄλλον ἄγγελον [*] ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου,
ἔχοντα σφραγῖδα Θεοῦ ζῶντος· καὶ ἔκραξε φωνῇ μεγάλῃ
τοῖς τέσσαρσιν ἀγγέλοις οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν
[3] Ezech. 9. [4] Infr. 8. 4. καὶ τὴν θάλασσαν, [3] λέγων· Μὴ ἀδικήσητε τὴν γῆν μήτε
3 τὴν θάλασσαν μήτε τὰ δένδρα, ἄχρις οὗ σφραγίσωμεν τοὺς
[1] Infr. 14. δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν. [4] Καὶ
4 ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, ρμδ' χιλιάδες ἐ-
σφραγισμένοι ἐκ πάσης φυλῆς υἱῶν Ἰσραήλ· ἐκ φυλῆς Ἰούδα,
5 ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ῥουβήν, ιβ' χιλιάδες
ἐσφραγισμένοι. ἐκ φυλῆς Γάδ, ιβ' χιλιάδες ἐσφραγισμένοι·
6 ἐκ φυλῆς Ἀσήρ, ιβ' χιλιάδες ἐσφραγισμένοι. ἐκ φυλῆς Νε-
φθαλείμ, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Μανασσῆ,
7 ιβ' χιλιάδες ἐσφραγισμένοι. ἐκ φυλῆς Συμεών, ιβ' χιλιάδες
ἐσφραγισμένοι· ἐκ φυλῆς Λευί, ιβ' χιλιάδες ἐσφραγισμένοι.
8 ἐκ φυλῆς Ἰσαχάρ, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς
Ζαβουλών, ιβ' χιλιάδες ἐσφραγισμένοι. ἐκ φυλῆς Ἰωσήφ,
ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Βενιαμίν, ιβ' χιλι-
ά δες ἐσφραγισμένοι.

[1] Supr. 3. 5. 14. [2] 6. 11. Infr. ver. 14. 9 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολύς, ὃν ἀριθμῆ-
σαι αὐτὸν οὐδεὶς ἠδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ
λαῶν καὶ γλωσσῶν, ἑστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον
τοῦ Ἀρνίου, ‡ περιβεβλημένοι στολὰς λευκάς, καὶ φοίνικες

wrath to come, and the consequent triumph of man and angels.

1. τὰς τέσσαρας γωνίας τ. γ.] 'the four quarters,' corresponding to the four cardinal points. The ἀγγέλους must be understood according to the general view above adverted to. Μήτε ἐπὶ παν δένδρον. The sense is obscure; and no satisfactory explanation seems to have been given of it. May it not be meant to denote that not a breath can stir a tree without the will of the angels who hold the rule of the four winds? For παν many MSS. and early Editions have τι, which is edited by Matth. But it appears to be a gloss, and the strongly Hebraic idiom of the common reading attests its genuineness.

2. ἀπὸ ἀνατολῆς ἡλ.] The chief cardinal point, as being that from which the sun rises, inasmuch that omens from the East were thought favourable.

3. σφραγίσωμεν] As denoting that they belonged to God; for it is shown by the Commentators, that slaves were marked with the mark of their master.

4. Here the 144000 is admitted to be a great and indefinite number, denoting the great numbers of those converted from the Jewish to the Christian faith. The tribe of Dan is omitted for reasons which we can only conjecture; either, it is supposed, from its idolatry, or because it had become extinct. Joseph is here put for Ephraim. Levi is mentioned, because equally participant in the benefits of Christ.

9. ὄχλος πολὺς—ἠδύνατο] By these are understand the Gentile converts to the Gospel; others, those composing, with the preceding, the universal and visible Church of Christ. Others, again, suppose the "multitude" to be the spirits of just men made perfect and received into glory, especially the martyrs and confessors of the primitive Church. By their being clothed in white robes, and having palm branches, is denoted their spiritual victory, justification, and sanctification.

For περιβεβλημένοι many MSS. have περιβεβλημένους, which is adopted by Beng., Wetst., Matth., Griesb., Vater, and Heinr., who suppose the common reading to have arisen from emendation, to remove the anacoluthon in ἑστῶτες. A principle, however, so far distrusted by Matth., that he has, from a few MSS., altered ἑστῶτες into ἑστῶτας. Yet that reading seems to have originated in emendation; and I suspect that the ον in περιβεβλημένον arose from blending the end of the word with the beginning of the next. As to the construction, we are not to bring in irregularities contrary to ἡ.

10 ἐν ταῖς χαρᾶς αὐτῶν· καὶ [a] κράζουσι φωνῇ μεγάλῃ λέ-
γοντες· Ἡ σωτηρία τῷ Θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ τοῦ
11 θρόνου καὶ τῷ Ἀρνίῳ. Καὶ πάντες οἱ ἄγγελοι ἱστήκεσαν
κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων
ζώων, καὶ ἔπεσον ἐνώπιον τοῦ θρόνου ἐπὶ [b] τὰ πρόσωπα
12 αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ λέγοντες· Ἀμήν· ἡ εὐλο-
γία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ
καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ Θεῷ ἡμῶν εἰς τοὺς αἰῶνας
13 τῶν αἰώνων! ἀμήν. Καὶ ἀπεκρίθη εἷς ἐκ τῶν πρεσβυτέ-
ρων λέγων μοι· Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς
14 λευκὰς, τίνες εἰσὶ, καὶ πόθεν ἦλθον; [c] καὶ εἴρηκα αὐτῷ·
Κύριε, σὺ οἶδας. καὶ εἶπέ μοι· Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ
τῆς θλίψεως τῆς μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν
15 καὶ ἐλεύκαναν στολὰς αὐτῶν ἐν τῷ αἵματι τοῦ Ἀρνίου. [d] διὰ
τοῦτό εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ, καὶ λατρεύουσιν
αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ· καὶ ὁ καθήμενος
16 ἐπὶ τοῦ θρόνου σκηνώσει ἐπ' αὐτούς. [e] οὐ πεινάσουσιν ἔτι,
οὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ πέσῃ ἐπ' αὐτοὺς ὁ ἥλιος, οὐδὲ
17 πᾶν καῦμα· [f] ὅτι τὸ Ἀρνίον τὸ ἀνὰ μέσον τοῦ θρόνου ποι-
μανεῖ αὐτοὺς, καὶ ὁδηγήσει αὐτοὺς ἐπὶ ζώσας πηγὰς ὑδάτων,
καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν
αὐτῶν.

[a] Psal. 5. 8. Isa. 65. 14. Jer. 3. 23. Isai. 12. 4.
[b] Ezek. 1. 28. Heb. 2. 14. 1 Joh. 1. 7. supr. 1. 5.
[c] Rom. 4. 3.
[d] Psal. 121. 8.
[e] Psal. 23. 1. Isai. 49. 9. Joh. 10. 11. infr. 21. 4.

10. ἡ σωτηρία—Ἀρνίῳ] A sublime chorus of the heavenly host; in which the Article at σωτ. is supposed by Dean Woodhouse to be emphatic, 'the salvation.' I should prefer, 'our salvation.' The Article, however, may be used as at Joh. iv. 22. ἡ σωτηρία ἐκ τῶν Ἰουδαίων, 'salvation is from the Jews.' Acts iv. 12. οὐδὲν ἄλλῳ οὐδενὶ ἡ σωτηρία. Revel. xii. 10. xix. 1. Compare also v. 12.

13—17. Here are described the glory and felicity of the Church. Τίνες εἰσὶ—ἦλθον; "The question (observes Daubuz) is not asked for want of knowledge, but to excite attention. In ἦλθον—Ἀρνίου there is the strongest attestation to the truth of the doctrine of the atonement. See Heb. ix. 14. and Note. Εἴκοσι τέσσαρες &c. Here I would compare a fine passage in Theocrit. Idyll. xvii. 16—25. containing the ἀνάθηματα of the Ptolemies of Egypt. Λατρεύουσιν—καὶ αὐτοῦ. Namely, as priests (see i. 6.); though a priesthood far more august than the Levitical. Σκηνώσει ἐπ' αὐτοὺς, i.e. as Jaspis explains, 'will ever cheer them with his presence, and defend and protect them from harm.' And he compares Num. ix. 18, 22., where σκηνοῦν is in this sense interchanged with σκιάζειν.

16, 17. The general sentiment here is, that they shall be delivered from all the evils and miseries under which they laboured; and this is expressed by imagery of the most beautiful kind (often found in the O.T. See Is. xlix. 9 & 10. lv. 1. Ps. xxiii. 2.) designating, as Mr. Valpy observes, "the primitive evils from which they shall be everlastingly delivered, and also the positive good in which they shall eternally rest." Ἐξαλείψει—αὐτῶν. Thus it is well observed by an heathen writer, εἰ ἔχομεν Κακοῖ μερίμνας οἱ θανούμενοι βροτῶν, Οὐκ οἶδ, ὅστις τὸν τρόπον τρέφεται· τὸ γὰρ θανεῖν Κακῶν μέγιστον φάρμακον νομίζεται. Eurip. Hercul. 593—6.

VIII. The opening of the seventh seal introduces the period of the seven trumpets, which is, like the former, variously viewed by different Commentators, whose expositions are chiefly three; 1. That of Grot., Lightf., and Hamm., which supposes these prophecies to have been fulfilled in the Jewish wars &c. and the destruction of Jerusalem, 2. That of Mede, Bp. Newton, and others, of which see a full detail in Woodhouse. 3. That of Vitringa and many eminent foreign Commentators, adopted by Dean Woodhouse. "This (says the latter) distinguishes the prophetic history of the seals from that of the trumpets, the latter not being allowed as a continuation of the former in a regular line of succession. The emblems under the seals are understood to exhibit a general history of the greater changes which were to take place in the world, more especially in the Christian Church, until the end; while those under the trumpets are supposed to foretel and recount the history of the same times, but much more particularly and minutely, and under different characters. The seals foretel the history of the Christian Church: and the first six contain a short, rapid, and general sketch of the progress of Christi-

VIII. Καὶ ὅτε ἤνοιξε τὴν σφραγῖδα τὴν ἑβδόμην, 1
ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμιώριον. Καὶ εἶδον τοὺς 2
ἑπτὰ ἀγγέλους, οἱ ἑστήκασι, καὶ ἐδόθη-
σαν αὐτοῖς ἑπτὰ σάλπιγγες. [a] καὶ ἄλλος ἄγγελος ἦλθε, 3
καὶ ἐστάθη ἐπὶ τὸ θυσιαστήριον ἔχων λιβανωτὸν χρυσοῦν
καὶ ἐδόθη αὐτῷ θυμιάματα πολλά, ἵνα δώσει ταῖς προσευ-
χαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ
[b] ἐνώπιον τοῦ θρόνου. [b] καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων 4
ταῖς προσευχαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου ἐνώπιον
τοῦ Θεοῦ. καὶ εἴληφεν ὁ ἄγγελος τὸν λιβανωτὸν, καὶ ἐγέ- 5
μισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου, καὶ ἔβαλεν εἰς
τὴν γῆν· καὶ ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ καὶ
σεισμός.

Καὶ οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ σάλπιγγας 6
ἡτοίμασαν ἑαυτοὺς ἵνα σαλπίσωσι. Καὶ ὁ πρῶτος ἄγγελος 7

a Exod. 5. 8. ver. 2. Isai. 6. 13. ver. 14. 18.
b Psal. 141. 2.

many from its first establishment in the world, to that time, yet future, when the enemies of Christ shall be separated for punishment, and his faithful servants for heavenly favour and rewards. Such is the outline of the Christian history. Many important intervals remain yet to be filled up under the seventh seal, which will be found to contain *all* the prophecies remaining, and, by retracing the history of the Christian Church, to supply many events which were reserved for a more *particular* notice and display."

1. ἤνοιξε] scil. τὸ Ἀρνίον. Ἐγένετο σιγὴ —ἡμιώριον. This is generally supposed to be an allusion to a ceremony in Jewish worship, of silence for secret prayer, while incense was offered on the golden altar in the Sanctuary. It seems better, however, to suppose the awful silence merely as suspending the gratification of holy curiosity, and as a *solemn pause*, "pertinens ad τὸ πρώτον," as Jaspis says, introductory to yet more august representations. Thus, indeed, is nearly the view taken by Bp. Newton and Dean Woodhouse.

3. ἄλλος ἄγγελος] The great Angel of the Covenant, the Lord Jesus, as most Commentators explain. To this, however, well founded objections have been made by Dean Woodh., who supposes, that the angel represents the *Christian priesthood* in general, exercised in subordination to the great High Priest.

— ἵνα δώσει—ἁγίων] 'that he might give it to the prayers of the saints,' i. e. that he might give the effect of incense to the prayers of the saints. (Vitringa & Burton.) Thus showing by an expressive emblem that the prayers of the saints are acceptable to God. Δώσει, Vater observes, for δώσει, as at Joh. xvii. 2.

5. εἴληφε—τὸν λιβανωτὸν—καὶ ἔβαλεν εἰς τὴν γῆν] This preparatory vision may, with Dean Woodh., be supposed to concern the *Christian Church*; and this burning incense be understood, with him, to denote the Christian worship and religion, pure and heavenly in its origin and nature, but which, being cast down to earth, and mixing with the passions of unholy men, produces signal commotions. It begins a pure incense, which is offered up purely for a time; till mingling with human corruption, it becomes the instrument of discord and violence. Now this is only a *general* view. In the sequel of this seal are more *particularly* depicted the heresies and commotions which, under the name of Christianity, afflicted the Christian world, and almost banished from it true religion. The symbolical action of casting the contents of the golden censer upon earth naturally paves the way for the representation of the effects of the Gospel thus cast, in producing commotions upon earth, agreeably to our Lord's words, Lu. xii. 49. πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν, i. e. divisions and discords.

6. On the intent of these trumpets considerable difference of opinion exists. The best founded view seems to be that of Dean Woodh., who supposes them to designate *hostile attacks*, and thinks that throughout the object is the same—*the pure Christian Church*, and that the assailants are not only its infidel and acknowledged foes, but also those, its most formidable enemies, who professing to belong to its body, have taught doctrines, and pursued measures contrary to its purity, destructive of its peace, and almost of its existence, *the heretics and false Christian corruptors*. "A view (continues he) confirmed by the fact, that in these visions of the trumpets whose meaning can be most accurately ascertained, the Christian Church is evidently the object of assault. Such it is seen to be in the fifth and sixth trumpets, and yet more clearly and confessedly in the seventh; where (xi. 15.) upon the angel's sounding, the heavenly voices immediately proclaim the victory, and award the kingdoms of the world to Christ; and that the Church is to partake the happiness and glory of his victory and reign is apparent from the subsequent song of the elders, and indeed from all holy writ. In this seventh and last conflict the contending powers are fully declared, and we may reasonably suppose them the same in all the stages of the warfare, under the four first trumpets, as will be under the three last."

ἐσάλπισε, καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα ἐν αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· καὶ τὸ τρίτον, τῆς γῆς κατεκάη, καὶ τὸ τρίτον τῶν δένδρων κατεκάη, καὶ πᾶς χόρτος χλωρὸς κατε-
8 κάη. Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισε, καὶ ὡς ὄρος μέγα [πυρὶ] καιόμενον ἐβλήθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ
9 τρίτον τῆς θαλάσσης αἷμα. καὶ ἀπέθανε τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσῃ τὰ ἔχοντα ψυχάς, καὶ τὸ
10 τρίτον τῶν πλοίων διεφθάρη. Καὶ ὁ τρίτος ἄγγελος ἐσάλπισε, καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καιόμενος ὡς λαμπάς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν, καὶ ἐπὶ
11 τὰς πηγὰς τῶν ὑδάτων. καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται ἄψινθος, καὶ γίνεται τὸ τρίτον τῶν ὑδάτων εἰς ἄψινθον· καὶ πολλοὶ [τῶν] ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων,
12 ὅτι ἐπικράνθησαν. Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισε, καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον τῶν ἀστέρων· ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν, καὶ ἡ ἡμέρα μὴ φαίνῃ τὸ τρίτον αὐτῆς, καὶ ἡ νὺξ
13 ὁμοίως. Καὶ εἶδον καὶ ἤκουσα ἑνὸς *ἀετοῦ πετομένου ἐν μεσουρανήματι λέγοντος φωνῇ μεγάλῃ· Οὐαί, οὐαί, οὐαὶ τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.

7. *ἐγένετο—αἵματι*] Compare Exod. ix. 23, 24. Ezek. xxvi. 15, 16.; whence it is plain that the *ἐν* has been here rightly inserted, from many MSS. and early Editions, by the most eminent Editors, who also, on the best authority, insert καὶ τὸ τρίτον τῆς γῆς κατεκάη. The omission, no doubt, arose from the recurrence of κατεκάη. The whole imagery is often adopted to denote great calamity, as χάλαζα is a symbol of Divine wrath infra xi. 19. xvi. 21. Εἰς τὴν γῆν, 'upon the land,' as distinguished from the sea. See v. 8. So Dr. Woodh., who also takes τὴν γῆν to denote Jewish Christians; and τὴν θάλασσαν at v. 8. the *Gentile Christians*. "By the *trees* he understands genuine Christians, many of them (τὸ τρίτον denoting a considerable part) destroyed by the fire of persecution; by the *green grass*, those Christians who make a fair show, but in time of persecution fall away. He also considers the imagery of the remainder of this Chapter as symbolically designating the corruptions of the Gospel by Heretics, and the darkness and ignorance subsequent to that corruption." It must, however, be confessed that here, at least, the other hypotheses above adverted to are more probable. The opinion of the recent foreign Commentators is briefly expressed by Jaspis as follows: "Nil autem continetur v. 7—12. quam publicarum calamitatum omne generis publice ac solenne declaratio. Singuli angeli singula mala suo clangore pronuntiant quidem, neque tamen ideo singulis calamitatum species quæsitæ sunt. Sub varia imaginibus et figura ad ornandam et amplificandam orationem una eademque res describitur, summa scilicet calamitas." This mode of viewing the subject is akin to that frequently resorted to in similar cases by our learned Continental brethren, and seems to save much trouble, but in general tends to any thing but real and sound knowledge, only summarily despatching matters which we are unable to explain. Thus here, though *specious*, it cannot safely be adopted.

8. *ὄρος—καιόμενον* &c.] This Heinr. and Jaspis regard in the same light as that of a star falling into the sea, which was thought an ill omen.

12. Imago satis obvia summæ communis miseriæ, ut contraria summam communem felicitatem indicat, Is. xxx. 26. (Jaspis.)

13. *ἀετοῦ*] for *ἀγγέλου*, *ὡς ἀετοῦ*, who rent the air like an eagle. The common reading *ἀγγέλου* is plainly from the margin. *Μεσουρανήματι* may be rendered 'the mid-heaven,' or the space between heaven and earth, and answering to the *ethereal* heaven, or the *sky*. Οὐαί, οὐαί—σαλπίζειν. The sense may be thus expressed, with Jaspis. 'Fera adhuc poterant, quæ videti, omina; sed tria illa mala, nunc ingruenta, funestissimum afferent exitum.' The exact reference in these woes will be according to the hypothesis adopted, and to *any* of the above it is very suitable. Dr. Woodh. observes, that under the four first trumpets, which have their beginning from this period, the storm increases; and under the three last, it advances to its maturity, and produces the most special and desolating effects, by three distinct explosions. The three woes correspond to the three last trumpets, which, or the *woe-trumpets*, are generally regarded as predicting the miserable state of the Church in the dark ages.

IX. [1] Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισε· καὶ εἶδον
ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη
αὐτῷ ἡ κλεὶς τοῦ φρέατος τῆς ἀβύσσου. [2] καὶ ἤνοιξε τὸ
φρέαρ τῆς ἀβύσσου· καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς
καπνὸς καμίνου μεγάλης· καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ὁ ἀὴρ
ἐκ τοῦ καπνοῦ τοῦ φρέατος. [3] Καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον
ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία, ὡς ἔχουσιν
ἐξουσίαν οἱ σκορπίοι τῆς γῆς. [4] καὶ ἐρρέθη αὐταῖς ἵνα μὴ
ἀδικήσωσι τὸν χόρτον τῆς γῆς, οὐδὲ πᾶν χλωρόν, οὐδὲ πᾶν
δένδρον, εἰ μὴ τοὺς ἀνθρώπους [μόνους] οἵτινες οὐκ ἔχουσι
τὴν σφραγῖδα τοῦ Θεοῦ ἐπὶ τῶν μετώπων αὐτῶν. [5] καὶ
ἐδόθη αὐταῖς ἵνα μὴ ἀποκτείνωσιν αὐτούς, ἀλλ' ἵνα βασανισθῶσι μῆνας πέντε· καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν παίσῃ ἄνθρωπον. [6] καὶ ἐν ταῖς ἡμέραις
ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον, καὶ οὐ μὴ
εὑρήσουσιν αὐτόν· καὶ ἐπιθυμήσουσιν ἀποθανεῖν, καὶ φεύγει
τὸ θάνατος ἀπ' αὐτῶν. [7] Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις ἡτοιμασμένοις εἰς πόλεμον, καὶ ἐπὶ τὰς
κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι χρυσῷ, καὶ τὰ πρόσωπα
αὐτῶν ὡς πρόσωπα ἀνθρώπων, [8] καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν. [9] καὶ
εἶχον θώρακας ὡς θώρακας σιδηροῦς· καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἁρμάτων ἵππων πολλῶν τρεχόντων
εἰς πόλεμον. [10] καὶ ἔχουσιν οὐρὰς ὁμοίας σκορπίοις, καὶ κέν-

[1] Luc. 8. 31. Isai. 17. 8.
[4] Ezech. 9. 4. supr. 6. 6. et 7. 3.
[5] Ezech. 13. Jer. 8. 3. Hos. 10. 8. Luc. 23. 30. supr. 6. 16.
[6] Exod. 10. 4. Sap. 16. 9. Joel. 2. 4.
[8] Joel. 1. 6.

IX. *ἀστέρα*] It is generally agreed, that the *star* must denote, agreeably to the symbolical language of prophecy, a *teacher*, as in viii. 10.; and that, no doubt, a *false* teacher pretending to a Divine Legation. Most Expositors fix on *Mahomed*; but good reasons are given by Dean Woodhouse why it may be supposed to denote *Satan*, the instigator to all heresy, and the great *Heresiarch*. *Τοῦ φρέατος τῆς ἀβύσσου*, i. e., as Daubuz explains, the abyss of waters in the bowels of the earth. The subsequent expressions, *καπνὸς*, *ἐσκοτίσθη*, and *ἀκρίδες* have all assigned to them by Woodh. a *mystical* sense. Others take a very different view, according to the hypothesis adopted.

3. *οἷς ἔχουσιν ἐξουσίαν οἱ σκορπ.*] i. e. power not to kill, but to torture and inflict misery.

4. *οἵτινες ἔχουσι—αὐτῶν*] This must denote true Christians, as opposed to corrupt believers or hypocritical professors.

5. *μῆνας πέντε*] With allusion, it is supposed, to the very period of existence of these ephemeral creatures, which are hatched in spring, and die at the end of the summer.

6. *ζητήσουσι—ὁ θάνατος*] A most expressive, and, by the parallelism, yet *more* energetic, mode of expressing an utter weariness of life. Compare Lu. xxiii. 29. sq., xix. 26., and the *Classical* citations in Wets.

7—10. These figurative locusts are now described, representing a powerful and formidable army. Compare Joel ii. 4. seqq. The description has many striking points of similarity to the *Arabians*, who are generally supposed to be here meant; they being always famed for horsemanship. Thus the crowns will correspond [illegible] turbans of that people, and their having the hair of women, is explained by the Arabian custom of wearing long hair. By the "teeth of lions" they are aptly designated as strong to devour. The *breast-plates* allude to the scales of the locusts; and the *sound of their wings*, to the rapidity of their conquests. The description, however, I apprehend, would be quite as applicable to some *other* Eastern nations as to the Arabians; and certainly there are many characteristics which suit the *Zealots*, according to the hypothesis of many learned Commentators. So Joseph. Bell. Jud. iv. 9, 10. cited by Bengel: γυναικιζόμενοι δὲ τῆς κόμης ἐφόνων τοῖς ὀξεῖσι· θηριωτόμενοι δὲ τοῖς βασιλίσκοις ἐνεπίπτον ἐξαίνης ἀγόνοις πολεμικοῖς. These are, Bp. Newton thinks, some things here said in allusion to the properties of natural locusts, which well designate horsemen; their head resembling a *horse's* head; whence the Italians call them *cavallette*. On the other hand, Dean Woodh. assigns to the whole a spiritual import, but with far less than usual success. The

τρα ἦν ἐν ταῖς οὐραῖς αὐτῶν· καὶ ἡ ἐξουσία αὐτῶν ἀδικῆσαι
11 τοὺς ἀνθρώπους μῆνας πέντε. [h] Καὶ ἔχουσιν ἐφ' αὐτῶν βα- h ver. 3.
σιλέα τὸν ἄγγελον τῆς ἀβύσσου, ὄνομα αὐτῷ Ἑβραϊστὶ
12 Ἀβαδδὼν, ‡ καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων. [i] Ἡ i ch. 8. 13.
οὐαὶ ἡ μία ἀπῆλθεν· ἰδοὺ, ἔρχονται ἔτι δύο οὐαὶ μετὰ
ταῦτα.

13 Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισε· καὶ ἤκουσα φωνὴν μίαν
ἐκ τῶν τεσσάρων κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ
14 ἐνώπιον τοῦ Θεοῦ, [k] λέγουσαν τῷ ἕκτῳ ἀγγέλῳ ὃ εἶχε τὴν k ch. 7. 1.
σάλπιγγα· Λῦσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους
15 ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ. καὶ ἐλύθησαν οἱ
τέσσαρες ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν
καὶ μῆνα καὶ ἐνιαυτὸν, ἵνα ἀποκτείνωσι τὸ τρίτον τῶν ἀν-
16 θρώπων. [l] καὶ ὁ ἀριθμὸς τῶν στρατευμάτων τοῦ ἱππικοῦ l Ps. 68.
δύο μυριάδες μυριάδων· [καὶ] ἤκουσα τὸν ἀριθμὸν αὐτῶν. 17. Dan. 7. 10.
17 Καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει, καὶ τοὺς καθη-
μένους ἐπ' αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ ὑακινθίνους
καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λεόν-
των· καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπ-
18 νὸς καὶ θεῖον. [m] ἀπὸ τῶν τριῶν τούτων ἀπεκτάνθησαν τὸ
τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ ἐκ τοῦ καπνοῦ καὶ
ἐκ τοῦ θείου τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν.
19 [n] ἡ γὰρ ἐξουσία αὐτῶν ἐν τῷ στόματι αὐτῶν [o] ἐστι καὶ ἐν
ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχου-
20 σαι κεφαλὰς, καὶ ἐν αὐταῖς ἀδικοῦσι. [p] Καὶ οἱ λοιποὶ τῶν p Isa. 17.
ἀνθρώπων οἳ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, [illegible]
οὔτε μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ [illegible]
προσκυνήσωσι τὰ δαιμόνια, καὶ τὰ εἴδωλα τὰ χρυσᾶ καὶ τὰ [illegible]

[illegible], however, has one point evidently to support it, which is, that by the [illegible] are meant many horses, collectively. [illegible] 'chariots of many horses,' [illegible] in which are harnessed many horses, a circuit of expression. On the thing itself see [illegible]

10. κέντρα [illegible] αὐτῶν.] This is meant to show that they were prepared not only to hurt as well as to [illegible] cited by [illegible], says of [illegible] [illegible] Ἡ ἐξουσία αὐτῶν [illegible] equivalent to [illegible] supra v. 5. Thus ἐξουσία is used at [illegible] of the virtue or power with which nature endues creatures.

11. For καὶ [illegible] many MSS. have [illegible], which is adopted by most Editors, but [illegible] Ἀβαδδὼν, Heb. [illegible], literally, the destroyer. There is perhaps an allusion to Job xxvi. 6. xxviii. 22. and Prov. xv. 11. [illegible] where it is joined with [illegible] and [illegible] so as to correspond to the Greek Ἅδης. It may here denote Satan, as the instigator of human

12. ἡ οὐαὶ [illegible] ταῦτα.] This is supposed by some to be meant to [illegible] and to suggest that [illegible] between the first, and the second and third. The words may be regarded, with Heinr. as those of the angel ex[illegible] and heaven.

13—21. This is by one class of interpreters referred to the [illegible] Vespasian; by others, to those of the Mahometans, the first woe being thought of the Arabian locusts, and the next, of the Euphratean horsemen. It should seem, however, as Dr. Burton thinks, that by Euphrates may only be meant that the invasion should come from the East. Dean Woodh., while he maintains that the vision may be [illegible] applied to the irruptions of particular Mahometan [illegible], yet suggests that the symbols of the vision, although most strictly applicable to the first grand irruption by Mahomet and his Saracens, [illegible] applied as [illegible]

20, 21. Whatever hypothesis be adopted respecting this vision, it seems evident that these verses designate the state of the Christian world during the period in question, whatever that may

ἀργυρᾶ καὶ τὰ χαλκᾶ, καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε
βλέπειν δύναται, οὔτε ἀκούειν, οὔτε περιπατεῖν· καὶ οὐ 21
μετενόησαν ἐκ τῶν φόνων αὐτῶν, οὔτε ἐκ τῶν φαρμακῶν
αὐτῶν, οὔτε ἐκ τῆς πορνείας αὐτῶν, οὔτε ἐκ τῶν κλεμμά-
των αὐτῶν.

v Matt. 17. 2. Supr. 1. 16. X. [a]Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα 1
ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην· καὶ [b] ἶρις ἐπὶ
τῆς κεφαλῆς· καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ
πόδες αὐτοῦ ὡς στύλοι πυρός· καὶ ‡ εἶχεν ἐν τῇ χειρὶ αὐ- 2
τοῦ βιβλαρίδιον ἀνεῳγμένον· καὶ ἔθηκε τὸν πόδα αὐτοῦ τὸν
δεξιὸν ἐπὶ *τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τὴν γῆν·
καὶ ἔκραξε φωνῇ μεγάλῃ ὥσπερ λέων μυκᾶται. καὶ ὅτε 3
ἔκραξεν, ἐλάλησαν [αἱ] ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς·
x Dan. 8. 26. a 12. 4, 9. *καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταὶ [τὰς φωνὰς ἑαυτῶν,] 4
ἔμελλον γράφειν. καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ λέ-
γουσάν [μοι]· Σφράγισον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταί, καὶ
y Dan. 12. 7. μὴ ταῦτα γράψῃς. [b]καὶ ὁ ἄγγελος, ὃν εἶδον ἑστῶτα ἐπὶ 5
τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, ἦρε τὴν χεῖρα αὐτοῦ εἰς
τὸν οὐρανὸν, καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν 6
αἰώνων, ὃς ἔκτισε τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν
καὶ τὰ ἐν αὐτῇ, καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ὅτι
z Infr. 11. 15. χρόνος οὐκ *ἔτι ἔσται· [c]ἀλλὰ ἐν ταῖς ἡμέραις τῆς φωνῆς 7

be. It may be meant, that the foregoing plagues of Divine wrath on the corrupt Christian world did not produce reformation; the remnant not abandoning their senseless and idolatrous superstitions, and the vices attendant thereon. By the τὰ δαιμόνια are meant the spirits of departed saints. Φόνων, namely, of those who opposed their superstitions. Φαρμ. may mean either *sorcerers*, or pretended miracles, (see Gal. v. 20.) or the poisoning of their opposers. Πορν. and κλεμμ. may, with Bp Newton, be understood of the tolerating of public brothels, and of exactions and impositions.

X. 1. ἄγγελον—στύλοι πυρός] This description was pronounced by Sir William Jones to be superior to any thing ever produced by an uninspired writer. The person described by such sublime imagery has been supposed to be either Christ himself, or an emblematical display of his glory. Good reasons, however, have been given by Dean Woodh. for rejecting that view, and he supposes this to be the same kind of divine messenger as before, but coming with a more dignified commission.

2. βιβλαρίδιον] It has been not a little debated what portion of the subsequent matter may be supposed to constitute the contents of this book. The reader is especially referred to Dean Woodh. and Mr. Scott. Mr. Valpy, partly from the latter, supposes the "little book" to contain no more than the former part of the next Chapter, which is an important appendix to the ninth Chapter, as it gives a general account of the state of the Western Church, during the period of the 5th and 6th trumpets. Then the former subject proceeds, the 7th trumpet is sounded, and a compendious view is given of the subsequent events to the end of the world.

— ἔθηκε τὸν πόδα—γῆν] Namely, to denote his sovereign authority over the whole terraqueous globe; and also to intimate his mission of spreading the Gospel through every part of it. (Scott.)

4. σφράγισον—γράψῃς] Compare Dan. viii. 26. xii. 9.

5. ἦρε τὴν χεῖρα αὐτοῦ &c.] A gesture anciently used in swearing. See Gen. xiv. 2. (Newc.)

6. ὅτι χρόνος οὐκέτι ἔ.] I cannot but entirely agree with Professor Scholefield, that neither the common translation, nor another which has been proposed, 'that the time should not be,' gives a satisfactory sense; and that the words ought to be rendered, 'that there should be no more delay;' the scope of the passage being, that without any further delay, upon the sounding of the seventh angel, "the mystery of God should be finished." Such, too, is the view of the sense adopted by Heinr. and Jaspis. In this sense of delay cannot, I think, be proved to exist in the χρόνος. It should rather seem to rest on the ἔσται, which is probably used provincially *for* ἔσεται. So Thucyd. i. 80. οὐ μελετήσομεν καὶ ἀντιπαρασκευασόμεθα χρόνον ἔσται, 'time must intervene:' to which the passage which I could adduce.

τοῦ ἑβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ *ἐτελέσθη τὸ μυστήριον τοῦ Θεοῦ, ὡς εὐηγγέλισε ‡τοῖς ἑαυτοῦ ‡δούλοις τοῖς προφήταις.

8 Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ, πάλιν λαλοῦσα μετ' ἐμοῦ καὶ λέγουσα· Ὕπαγε λάβε τὸ βιβλαρίδιον τὸ ἠνεῳγμένον ἐν τῇ χειρὶ τοῦ ἀγγέλου τοῦ ἑστῶτος ἐπὶ τῆς 9 θαλάσσης καὶ ἐπὶ τῆς γῆς. Καὶ ἀπῆλθον πρὸς τὸν ἄγγελον λέγων αὐτῷ δοῦναί μοι τὸ βιβλαρίδιον. καὶ λέγει μοι· Λάβε καὶ κατάφαγε αὐτό· καὶ πικρανεῖ σου τὴν κοι- 10 λίαν, ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι. καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου, καὶ κατέφαγον αὐτό· καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκύ· 11 καὶ ὅτε ἔφαγον αὐτό, ἐπικράνθη ἡ κοιλία μου. Καὶ λέγει μοι· Δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσι καὶ γλώσσαις καὶ βασιλεῦσι πολλοῖς.

1 XI. Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ, λέγων· Ἔγειραι καὶ μέτρησον τὸν ναὸν τοῦ Θεοῦ καὶ τὸ θυσια- 2 στήριον, καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ· καὶ τὴν αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ ἔκβαλε ἔξω καὶ μὴ αὐτὴν μετρήσῃς, ὅτι ἐδόθη τοῖς ἔθνεσι· καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσι 3 μῆνας τεσσαράκοντα δύο. Καὶ δώσω τοῖς δυσὶ μάρτυσί μου, καὶ προφητεύσουσιν ἡμέρας χιλίας διακοσίας ἑξήκοντα 4 περιβεβλημένοι σάκκους. Οὗτοί εἰσιν αἱ δύο ἐλαῖαι καὶ αἱ

[1] Rev. viii. 6.
[2] Ezech. ii. 8, 9, 3.
[1] Ezech. 40. ver. 41. ver. 42. ver. 43.
[2] Ezech. 4. 17, 18, 20. Isai. 13. 5.
[3] Isai. 12. 6.
[4] Zech. 4. 2, 3, 11, 14.

7. καὶ ἐτελέσθη] Bp. Middl. in a learned Note has satisfactorily proved that the words should be rendered 'and the mystery of God shall be finished.' This he shows is according to the Hebrew form of giving to a past tense the sense of a Future. Thus Judg. iv. 8. "if thou wilt go with me, I will go," literally, 'and I went.'

9. κατάφαγε αὐτό] i. e. meditate on and digest its matter, so as to be able to prophesy still further, concerning peoples &c. See more in Woodh. The words following denote, that the contents would give partly *comfort*, and partly πικρ. Compare a very similar passage in Ezek. iii. 1—3.

XI. 1—14. These verses have been much disputed; some supposing them to be the contents of the little book; others, to contain prophecies of events in the Christian Church under the 6th trumpet, which are posterior to the taking of Constantinople. Others, again, regard it as a symbolical declaration of the approaching destruction of Jerusalem. The reader is especially referred to the Notes of Woodhouse and Scott, also of Faber cited by Valpy. All are agreed that the symbolical representation in question is formed on what is found in Ezek. xl.—xlv.

1 λέγων] Before this word the common text has καὶ ὁ ἄγγελος ἱστήκει, which, however, are found in very few MSS., and were evidently supplied to furnish a Nominative case to λέγων; though indeed Dean Woodh. thinks it does not require one, since we may refer it either to "the mighty angel" who gave to St. John the little book, or to "the voice from heaven," by which he had been called and directed in the last Chapter. This, however, is scarcely satisfactory. Τὸν ναὸν τοῦ Θεοῦ, i.e. the Church, or body of true believers, as Dr. Woodh. explains. Others interpret differently, according to the particular hypothesis adopted.

2. ἔκβαλε ἔξω] i. e. put out of your measurement, take no account of it. Τὴν πόλιν ἁγ. i. e. the Christian Church. Πατήσουσι. Drs. Woodh. and Burton object to our common version 'they shall tread under foot,' and take the sense to be, 'shall walk in' or frequent, as Is. i. 12. compared with Ps. xiv. 4. But the most learned Commentators (and recently Heinr. and Jaspis) take πατ. for καταπατ. or ὑβρίζειν, as did our Translators. The word is used, they observe, of what is overturned and destroyed in wars and tumults; (see Lu. xxi. 24. 1 Macc. iv. 60.) also of profanation of things sacred, as 1 Macc. iii. 45. and Dan. viii. 13. ix. 27.

3. τοῖς δυσὶ μάρτ.] It is generally agreed, that this does not relate to two particular persons, but to all who testify to the truth, i. e. profess a pure religion during the period in question, supposed to be the *middle age*. Περιβεβ. σάκκ. This may denote mourning, persecution, and martyrdom.

4. αἱ δύο ἐλαῖαι] By these Zerubbabel and Joshua are denoted, Zech. iv. 11—14. [illegible]

δύο λυχνίαι αἱ ἐνώπιον τοῦ *Κυρίου τῆς γῆς ἑστῶσαι. καὶ 5
εἴ τις αὐτοὺς θέλει ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν, καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι, οὕτω δεῖ αὐτὸν ἀποκτανθῆναι.
[a] Ἐκεῖνοι ἔχουσιν ἐξουσίαν κλεῖσαι τὸν οὐρανόν, ἵνα μὴ ὑετὸς 6
βρέχῃ ἐν ἡμέραις αὐτῶν τῆς προφητείας· καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων στρέφειν αὐτὰ εἰς αἷμα, καὶ πατάξαι τὴν γῆν πάσῃ πληγῇ ὁσάκις ἐὰν θελήσωσι. [b] Καὶ ὅταν 7
τελέσωσι τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει πόλεμον μετ' αὐτῶν, καὶ νικήσει αὐτοὺς καὶ ἀποκτενεῖ αὐτούς. [b] καὶ τὰ πτώματα αὐτῶν ἐπὶ τῆς 8
πλατείας τῆς πόλεως τῆς μεγάλης, ἥτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ Κύριος ἡμῶν ἐσταυρώθη. καὶ βλέπουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν 9
καὶ ἐθνῶν *τὸ πτῶμα αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφήσουσι τεθῆναι εἰς *μνῆμα. καὶ 10
οἱ κατοικοῦντες ἐπὶ τῆς γῆς ‡χαροῦσιν ἐπ' αὐτοῖς καὶ εὐφρανθήσονται· καὶ δῶρα πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. Καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἥμισυ πνεῦμα ζωῆς 11
ἐκ τοῦ Θεοῦ εἰσῆλθεν ἐν αὐτοῖς· καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἔπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς. καὶ ἤκουσαν φωνὴν μεγάλην ἐκ τοῦ οὐρανοῦ λέγουσαν αὐτοῖς· Ἀνάβητε ὧδε. καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν. Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσε, καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτά· καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο, καὶ ἔδωκαν δόξαν τῷ Θεῷ τοῦ οὐρανοῦ. [c] Ἡ 14
οὐαὶ ἡ δευτέρα ἀπῆλθεν· ἰδοὺ, ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

a Ezek. 7. at 8. at 9. at 10. at 12. 1 Kng. 17. 1.
b Dan. 7. 21. Infr. 13. 1, 7, 11. at 17. 8.
b Infr. 17. 2, 5. at 18. 10.
c Supr. 8. 13. at 9. 12. Infr. 14. 1.

trees, gave a constant light. (Newc.) Both the above are by Dean Woodh. and Dr. Burton regarded as metaphorical expressions for *preachers of God's word.*

6. *οὗτοι ἔχουσι—οὐρανὸν*] The best Expositors are agreed, that by this is figuratively denoted, that their prayers will bring down judgments on their persecutors; and, generally, that they will have as great an influence in heaven as the most eminent of the prophets. See 1 Kings xvii. & xviii.

7. *ὅταν τελέσωσι τὴν μαρτυρίαν*] i. e. when this succession of witnesses shall have continued as long as the Providence of God may think fit. (Newc.) *Ἄβυσσον*, the sea, as at xvii. 8. Compare xiii. 6.

8. *τὰ πτώματα αὐτῶν ἐπὶ τῆς πλατ. τ. πόλ.*] *An example of the greatest brutality and indignity.* *Καλεῖται πνευμ.*, 'is mystically called.' So *πνευματικὸν* at 1 Pet. ii. 5. *Σόδ.* καὶ *Αἴγ.* Both are fit types, the former of lewdness, the latter of intemperance.

9—13. On the prophetical sense of these verses see Mr. Scott and Dean Woodh.

10. *δῶρα πέμψ. ἀλλ.*] A custom of expressing great joy. See Esth. ix. 22. *Ἐβασάνισαν*, viz. by drawing God's judgments on them, v. 5, 6. Some suppose an allusion to 1 Kings xvii. 17. (Newc.) On the events which were to take place after the 1260 days, as stated in vv. 7—13. Interpreters are by no means agreed. With the accomplishment of these the 2d woe-trumpet terminates, and the 7th trumpet, or the 3d woe-trumpet, begins to sound, as described in vv. 14—18. On the purport, however, of these, equal diversity of opinion exists. It should seem, as Dr. Burton supposes, that they refer to a future extension of the Gospel.

15 Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισε· καὶ ἐγένοντο φω- [Isaiah 18. 3.]
νὰι μεγάλαι ἐν τῷ οὐρανῷ λέγοντες· Ἐγένοντο αἱ βασι-
16 λεῖαι τοῦ κόσμου, τοῦ Κυρίου ἡμῶν καὶ τοῦ Χριστοῦ αὐ-
τοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων! Καὶ οἱ [Dan. 4. 4. 14. 18. & 5. 8.]
εἴκοσι [καὶ] τέσσαρες πρεσβύτεροι οἱ ἐνώπιον τοῦ Θεοῦ
καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν, ἔπεσαν ἐπὶ τὰ πρόσωπα
17 αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ λέγοντες· Εὐχαριστοῦ- [Dan. 3. 4. & 6. 10. Isai. 12. 4. & 12. 6.]
μέν σοι, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν [καὶ ὁ
ἐρχόμενος]· ὅτι εἴληφας τὴν δύναμίν σου τὴν μεγάλην καὶ
18 ἐβασίλευσας. καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργή
σου, καὶ ὁ καιρὸς τῶν νεκρῶν, κριθῆναι, καὶ δοῦναι τὸν
μισθὸν τοῖς δούλοις σου τοῖς προφήταις καὶ τοῖς ἁγίοις
καὶ τοῖς φοβουμένοις τὸ ὄνομά σου τοῖς μικροῖς καὶ
τοῖς μεγάλοις, καὶ διαφθεῖραι τοὺς διαφθείροντας τὴν
γῆν.
19 Καὶ ἠνοίγη ὁ ναὸς τοῦ Θεοῦ ἐν τῷ οὐρανῷ, καὶ ὤφθη ¶ [Isai. 18.]
ἡ κιβωτὸς τῆς διαθήκης τοῦ Κυρίου ἐν τῷ ναῷ αὐτοῦ· καὶ
ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμὸς καὶ
1 χάλαζα μεγάλη. XII. Καὶ σημεῖον μέγα ὤφθη ἐν τῷ
οὐρανῷ· γυνὴ περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη
ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς
2 στέφανος ἀστέρων δώδεκα· καὶ ἐν γαστρὶ ἔχουσα κράζει
3 ὠδίνουσα καὶ βασανιζομένη τεκεῖν. Καὶ ὤφθη ἄλλο σημεῖον

17. εἴληφας τὴν δύν.] 'thou hast taken to thee thy great strength.' So Is. li. 9. ἐνδύσαι τὴν ἰσχὺν τοῦ βραχίονός σου.

18. ὠργίσθησαν] 'they were rebellious and contumacious.' Ps. xcix. 1. Ἤλθεν ἡ ὀργή σου &c. Supply ἐν αὐτοῖς. The imagery seems derived from Ps. ii. 2. sqqq., applied in a similar manner at Acts iv. 26. sq. It is well observed by Heinr. that the σου is emphatical, q. d. ultionem meditatus est Jova, et ejus ὀργὴ contra illorum ὀργὴν insurrexit (per paronomas. ut infra διαφθεῖραι τοὺς διαφθ). In the words following the construction is harsh, and the mode of expression obscurely brief. The sense may, with Heinr., be fully evolved as follows: καιρὸς ἐστι, καιρὸς μὲν (δούλοις σου) τοῦ κριθῆναι, σοι δὲ, ὁ Θεὸς, καιρὸς ἐστι τοῦ δοῦναι μισθὸν αὐτοῖς, καὶ σοι ἐστι καιρὸς τοῦ διαφθεῖραι τοὺς διαφθείροντας. It is not clear whether διαφθείροντας there is to be taken of destruction by wars and persecutions, or figuratively, of corrupting by false doctrines and evil examples.

XII. 1. With this ought to have been joined the 19th verse of the preceding Chapter, as being introductory of a new subject. Of that verse the first clause probably has reference to a Jewish opinion, as to what should take place at the coming of the Messiah: but the sentiment (which is, as Jurgens says, expressed graphically) is this, that now there is an universal access to the favour of God, and that the highest rewards in heaven await the pious worshippers of God. In the latter clause the purport of the sublime imagery introduced is not clear. See Bp. Newton, or the extract from him in Valpy. Mr. Holden thinks that the visions in this and the two following Chapters run parallel with that relative to the prophesying of "the two witnesses" in the foregoing Chapter. A number of additional particulars are introduced, but they all relate to the period of 1260 prophetic years included in the little book, and describe the state and circumstances of the true faith under the prevalence and persecutions of the great apostacy in the Western Empire.

— περιβεβλημένη τὸν ἥλιον—δώδεκα] By the γυνὴ some suppose to be meant *the Jewish Church*: but it should rather seem to be, as others think, *the Christian Church*, whose heavenly origin is designated by the sublimely figurative phraseology subjoined, which is supposed to be derived from Gen. xxxvii. 9. See Reiff on Artemid. iv. 49. No. 1. Compare also Gal. iv. 19. Or these emblems may, Abp. Newc. thinks, denote the light of truth, the subjection of all sublunary things, and a bright and everlasting crown. The twelve stars may have a reference to the twelve Apostles, xxi. 14.

2. ὠδίνουσα] The Church may be viewed from its first beginning, when the promise of a Redeemer was given to our first parents and the expectation of this promise being fulfilled is expressed in this verse. See Micah v. 3. Rom. viii. 22. (Woodh. & Barton.)

ἐν τῷ οὐρανῷ· καὶ ἰδοὺ δράκων μέγας πυρρός, ἔχων κε-
φαλὰς ἑπτὰ καὶ κέρατα δέκα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ
διαδήματα ἑπτά· καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν 4
ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν. Καὶ
ὁ δράκων ἕστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης
τεκεῖν, ἵνα, ὅταν τέκῃ, τὸ τέκνον αὐτῆς καταφάγῃ. [h]καὶ 5
ἔτεκεν υἱὸν ἄρρενα, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη
ἐν ῥάβδῳ σιδηρᾷ· καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν
Θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ. [i]καὶ ἡ γυνὴ ἔφυγεν εἰς 6
τὴν ἔρημον, ὅπου ἔχει ἐκεῖ τόπον ἡτοιμασμένον ἀπὸ τοῦ
Θεοῦ, ἵνα ἐκεῖ τρέφωσιν αὐτὴν, ἡμέρας χιλίας διακοσίας
ἑξήκοντα.

[j]Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ Μιχαὴλ καὶ οἱ 7
ἄγγελοι αὐτοῦ ‡ἐπολέμησαν κατὰ τοῦ δράκοντος, καὶ ὁ
δράκων ἐπολέμησε καὶ οἱ ἄγγελοι αὐτοῦ, [k]καὶ οὐκ ἴσχυσαν, 8
οὐδὲ τόπος εὑρέθη αὐτῶν ἔτι ἐν τῷ οὐρανῷ. [l]καὶ ἐβλήθη 9
ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος, ὁ καλούμενος Διά-
βολος, καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην,
ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ
ἐβλήθησαν. [m]Καὶ ἤκουσα φωνὴν μεγάλην ‡λέγουσαν ἐν 10
τῷ οὐρανῷ· Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ
βασιλεία τοῦ Θεοῦ ἡμῶν, καὶ ἡ ἐξουσία τοῦ Χριστοῦ
αὐτοῦ· ὅτι κατεβλήθη ὁ κατήγορος τῶν ἀδελφῶν ἡμῶν, ὁ
κατηγορῶν αὐτῶν ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ νυ-
κτός. [n]καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ Ἀρνίου 11
καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν· καὶ οὐκ ἠγάπησαν

h Psal. 2. 9. supr. 2. 27. infr. 19. 15.
i Supr. 11. 2.
j Dan. 10. 13, 21. et 12. 1. Judes 9.
k Dan. 2. 35.
l Gen. 3. 1, 4. Luc. 10. 18. Joh. 12. 31. 1 Cor. 11. 3. infr. 20. 2.
m Job. 1. 6. et 2. 6. Zech. 3. 1. supr. 11. 15.
n Rom. 8. 35, 36, 37. et 16. 20.

3. ἔχων κεφαλὰς—διαδήματα] All meant to suggest mighty power among the kingdoms of the earth.

4. In ἡ οὐρὰ αὐτοῦ σύρει—οὐρανοῦ there seems to be an allusion to the notion of a comet across the heaven. "Ἵνα καταφάγῃ, 'that he may utterly destroy.'

5. ποιμαίνειν—ῥάβδῳ σιδηρᾷ] i.e. finally subdue all her enemies, on some of whom God will execute signal vengeance. (Newc.)

6. ἔφυγεν εἰς τὴν ἔρ.] A circumstance supposed to be derived from the flight of the Virgin Mary into Egypt with the infant Jesus.

7—9. A visionary scene presented to the mind of St. John, of which the allegory is variously interpreted, but perhaps best by Bp. Horsley (after Mede, Newton, and Newc.) as representing the vehement struggles between Christianity and Paganism during the first ages of the Gospel. The Angels (continues he) of the two opposite armies represent, in a figurative description, two opposite parties in the Roman State, at the time which the vision more particularly regards. Michael's angels are the party who espoused the side of the Christian religion, the friends of which had, for many years, been numerous, and became very powerful under Constantine: the dragon's angels are the party which endeavoured to support the old idolatry. Dr. Burton, however, renders the καὶ ἐγένετο πόλ., 'Now there had been war;' and thinks that vv. 7—13 are parenthetical, and relate to an event prior to that in the preceding verse. "It *accounts* (he says) for the hostility of Satan to the Church of Christ." In this view I am inclined to coincide.

9. καὶ ἐβλήθη &c.] A spirited symbolical representation of the complete victory of Christianity over heathenism.

10. ὁ κατήγορος τῶν ἀδ. ἡ.] See James i. 6—12. ii. 1—7. and Notes.

11. οὐκ ἠγάπησαν τὴν ψυχὴν κ. τ. λ.] The phraseology is Hebraic, and obscure from brevity. The sense is 'they were careless of life, even unto hazarding death.' Bp. Middl. cannot imagine why our Translators used the uncouth phrase "unto the death," especially as they were not led to it by the original. Had the learned Prelate been as conversant with our old English authors as he was with the Classic writers, he would have been at no loss to perceive why the Article should here have been used. It was an idiom in frequent use formerly. So Hacklyt, says of Chancellor's voyage to Russia

12 τὴν ψυχὴν αὐτῶν ἄχρι θανάτου. °διὰ τοῦτο εὐφραίνεσθε [° Psal. 96. 11. Rom. 16. 13. Rev. 8. 13.]
οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες. οὐαὶ τῇ γῇ καὶ τῇ
θαλάσσῃ! ὅτι κατέβη ὁ Διάβολος πρὸς ὑμᾶς ἔχων θυμὸν
13 μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει. Καὶ ὅτε εἶδεν ὁ δράκων
ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξε τὴν γυναῖκα ἥτις ἔτεκε
14 τὸν ἄρρενα. [p]Καὶ ἐδόθησαν τῇ γυναικὶ δύο πτέρυγες τοῦ [p Dan. 7. 25. c. 12. 7. Rev. vss. 6.]
ἀετοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν
τόπον αὐτῆς, ὅπου τρέφεται ἐκεῖ καιρὸν καὶ καιροὺς καὶ
15 ἥμισυ καιροῦ, ἀπὸ προσώπου τοῦ ὄφεως. Καὶ ἔβαλεν ὁ
ὄφις ‡ὀπίσω τῆς γυναικὸς ἐκ τοῦ στόματος αὐτοῦ ὕδωρ ὡς
16 ποταμόν, ἵνα ταύτην ποταμοφόρητον ποιήσῃ. καὶ ἐβοήθησεν
ἡ γῆ τῇ γυναικί· καὶ ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς, καὶ
κατέπιε τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος
17 αὐτοῦ. [q]Καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικί, καὶ [q 1 Joh. 5. 19.]
ἀπῆλθε ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος
αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ Θεοῦ καὶ ἐχόντων
τὴν μαρτυρίαν [τοῦ] Ἰησοῦ [Χριστοῦ].
18 Καὶ ἐστάθην ἐπὶ τὴν ἄμμον τῆς θαλάσσης· XIII. [r]καὶ [r Dan. 7. 7. Infr. 17. 3. 8. 12.]
1 εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον κεφαλὰς
ἑπτὰ καὶ κέρατα δέκα, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα
διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὄνομα βλασφημίας.
2 [s]καὶ τὸ θηρίον ὃ εἶδον, ἦν ὅμοιον παρδάλει, καὶ οἱ πόδες [s Dan. 12. 2.]
αὐτοῦ ὡς ‡ἄρκτου, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος.
καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον
3 αὐτοῦ καὶ ἐξουσίαν μεγάλην. [t]καὶ [εἶδον] μίαν τῶν κεφα- [t Infr. 17. 3.]
λῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον· καὶ ἡ πληγὴ τοῦ
θανάτου αὐτοῦ ἐθεραπεύθη. καὶ ἐθαύμασεν ὅλη ἡ γῆ
4 ὀπίσω τοῦ θηρίου, [u]καὶ προσεκύνησαν *τῷ δράκοντι, ὅτι [u Infr. 16. 10.]
ἔδωκεν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν *τῷ θηρίῳ [x Dan. 7. 8. 11. c. 11. 36. Rev. 11. 2. 8.]
λέγοντες· Τίς ὅμοιος τῷ θηρίῳ; τίς δύναται πολεμῆσαι
5 μετ' αὐτοῦ; [x]Καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ

and the attempt to bring about a commercial treaty with Great Britain, "he resolved either to bring that to pass, or else to die the death."

15—17. These verses are variously interpreted. See Scott and Woodh. The sense may simply be that expressed by Abp. Newc.: 'The enemies of unadulterated Christian truth took different ways to subdue it, and particularly (v. 17.) in the manner which the next vision represents. But God raised up, from time to time, many who supported the faithful disciples of Christ.' Ποταμόν, a *flood* as it were of persecution.

XIII. On the contents of this and the next Chapter considerable diversity of opinion exists, as to the explanation of particular symbols, and their application to particular events. The best Expositors, however, are, with reason, agreed that there is a general reference to Papal Rome and the Papal religion, as opposed to the pure Church of Christ. A striking coincidence may be observed between this portion, vv. 1—18. and Dan. vii. 2—15. See the tabular comparison in Dean Woodh. The *beast* of the Apocalypse especially resembles the "fourth beast" there, which is acknowledged to represent the Roman Empire. The *first* beast of the Apocalypse may (with Dean Woodh. and Dr. Burton,) be supposed to represent the persecuting *Secular* power; the *second*, the persecuting *Ecclesiastical* power.

2. ἐθαύμασεν—θηρίον] Here we have a blending of two forms of expression, and the full sense is, 'the whole world surveyed the beast with admiration, and went after him.' So Joh. xii. 19. ὁ κόσμος [ὅλος, added in many MSS. and Versions] ὀπίσω αὐτοῦ ἀπῆλθεν.

βάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ ἢ ἐπὶ τὴν χεῖρα
αὐτοῦ. [10] καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ
τοῦ Θεοῦ, τοῦ κεκερασμένου ἀκράτου ἐν τῷ πο-
τηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ βασανισθήσεται ἐν πυρὶ
καὶ θείῳ ἐνώπιον τῶν ἁγίων ἀγγέλων καὶ ἐνώπιον τοῦ
ἀρνίου. [11] καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν ‡ἀναβαίνει
εἰς αἰῶνας αἰώνων. καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ
νυκτὸς, οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ,
καὶ εἴ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ.
[12] Ὧδε ὑπομονὴ τῶν ἁγίων ἐστὶν [ὧδε] οἱ τηροῦντες τὰς
ἐντολὰς τοῦ Θεοῦ καὶ τὴν πίστιν Ἰησοῦ.
[13] Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ λεγούσης [μοι]
Γράψον· Μακάριοι οἱ νεκροὶ οἱ ἐν Κυρίῳ ἀποθνήσκοντες
ἀπάρτι. Ναὶ, λέγει τὸ Πνεῦμα, ἵνα ἀναπαύσωνται ἐκ
τῶν κόπων αὐτῶν· τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ'
αὐτῶν.
[14] Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκὴ, καὶ ἐπὶ τὴν νεφέ-
λην καθήμενος ὅμοιον Υἱῷ ἀνθρώπου, ἔχων ἐπὶ τῆς κεφα-
λῆς αὐτοῦ στέφανον χρυσοῦν, καὶ ἐν τῇ χειρὶ αὐτοῦ
δρέπανον ὀξύ. [15] καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ
κράζων ἐν μεγάλῃ φωνῇ τῷ καθημένῳ ἐπὶ τῆς νεφέλης·
Πέμψον τὸ δρέπανόν σου καὶ θέρισον, ὅτι ἦλθέ [σοι] ἡ
ὥρα τοῦ θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς. καὶ
ἔβαλεν ὁ καθήμενος ἐπὶ τὴν νεφέλην τὸ δρέπανον αὐτοῦ
ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.
Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ
οὐρανῷ ἔχων καὶ αὐτὸς δρέπανον ὀξύ. καὶ ἄλλος ἄγγελος

[9] Psal. 75. 9. Rev. 21. 17. Jer. 25. 15. Infr. 16. 19. ch. 19. 20. ch. 20. 10.
[10] Isa. 34. 10. Infr. 19. 3.
[11] Supr. 12. 10.
[12] Supr. 13. 10.
[13] 1 Cor. 15. 18. 1 Thess. 4. 14.
[14] Ezech. 1. 26. Dan. 7. 13. supr. 1. 13.
[15] Joel. 3. 13. Matt. 13. 39.

10, 11. The heaviest punishments here and hereafter are threatened. (Newc.) In καὶ αὐτὸς πίεται there is, as Heinr. remarks, an antanaclasis, q. d. He had before a cup of inebriating sweetness; but now he will drink the cup of Divine wrath in full draught. See Jer. xxv. 15. Is. li. 17 & 22. Κεκερασ. ἀκράτου. The best Commentators are agreed, that this denotes pure wine made yet stronger by a mixture of powerful ingredients. See Lowth on Isa. p. 14. Wakef. Crit. iii. 186. and Woodh. in loc. So Ps. lxxv. 8. (Sept.) ποτήριον οἴνου πλῆρε κεράσματος.

12. ὧδε—ἐστὶν] The sense is: 'In those circumstances will be the trial of the patience and perseverance of Christ's faithful disciples. (Newc.) In hac re cernitur caussa, ob quam ὑπομονή, constans perseverantia, adhibenda est ab ἁγίοις. Vid. 2 Tim. iv. 7. Οἱ τηροῦντες, by anacoluthon for τῶν τηρούντων. (Heinr.)

13. Heinr. here recognises an anticipation of an objection,—that this ὑπομονὴ may bring us in peril of our lives. To which the answer is, that they must not betray the faith even to save life; and for their consolation they are assured on the highest authority,—an authority which orders it to be put on record for an everlasting remembrance henceforward—that blessed &c. At ἐν Κυρίῳ supply ὄντες. For ἀπάρτι some read ἄρτι, and construe it with μακ. But this frigid sense arises. In ἵνα ἀναπ. the ἵνα is, as Heinr. observes, used ἐκβατικῶς, and is nearly equivalent to ὅτι. Τὰ δὲ ἔργα—αὐτῶν. He compares Soph. Phil. 1437. οὐ γὰρ εἰκῇ συνθήσεται βρότοις.

14. Here again the judgments of God upon the adherents of the beast are adverted to, and represented under the figures of harvest and vintage, often, both in the Scriptural and Classical writers, symbolical of destruction. See Joel iii. 13. Isa. xvii. 5. Jer. viii. 3. Hom. Il. λ. 67. Virg. Æn. x. 513. The Messiah is represented under the similitude of a husbandman, commencing the work of reaping to his labourers, and holding in his own hand a sickle, as a symbol of punishment, the execution of the judgment committed to him by the Father, Joh. v. 22. The figure is in τὴν νεφ. καθ. is found also in Dan. vii. 13. and Virg. Æn. ix. 640. (Heinr.)

ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός,
καὶ ἐφώνησε κραυγῇ μεγάλῃ τῷ ἔχοντι τὸ δρέπανον τὸ ὀξὺ
λέγων· Πέμψον σου τὸ δρέπανον τὸ ὀξύ, καὶ τρύγησον τοὺς
βότρυας τῆς ἀμπέλου τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ
19 αὐτῆς. [a]καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν [a] Isai. 63. 3.
γῆν, καὶ ἐτρύγησε τὴν ἄμπελον τῆς γῆς, καὶ ἔβαλεν εἰς
20 τὴν ληνὸν τοῦ θυμοῦ τοῦ Θεοῦ ‡ τὴν μεγάλην. [b]καὶ ἐπα- [b] Rev. 19. 15.
τήθη ἡ ληνὸς [c]ἔξωθεν τῆς πόλεως, καὶ ἐξῆλθε αἷμα ἐκ τῆς [c] Lam. 1. 15.
ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων, ἀπὸ σταδίων χιλίων
ἑξακοσίων.

1 XV. [d]Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα [d] Rev. 11. 14.
καὶ θαυμαστόν, ἀγγέλους ἑπτὰ ἔχοντας πληγὰς ἑπτὰ τὰς
2 ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ Θεοῦ. [e]Καὶ [e] Rev. 4. 6.
εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρί· καὶ τοὺς νι- [e] 14. 2.
κῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος αὐτοῦ καὶ [ἐκ τοῦ
χαράγματος αὐτοῦ,] ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ,
ἑστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κιθάρας
3 τοῦ Θεοῦ. [f]καὶ ᾄδουσι τὴν ᾠδὴν Μωσέως δούλου τοῦ Θεοῦ [f] Exod. 15.
καὶ τὴν ᾠδὴν τοῦ Ἀρνίου λέγοντες· Μεγάλα καὶ θαυμαστὰ Psal. 111. 2.
τὰ ἔργα σου, Κύριε ὁ Θεὸς ὁ παντοκράτωρ· δίκαια καὶ [g] 139. 14.
4 ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν [h]ἐθνῶν. [i]τίς οὐ μὴ [h] Jer. 10. 7.

20. In ἐξῆλθε αἷμα ἐκ τῆς ληνοῦ there is, as often, a blending of the thing itself with the thing thereby signified: and indeed αἷμα might be used of the blood, i.e. juice of the grape. See Gen. xlix. 11. In ἄχρι τῶν χαλ. there is a fine hyperbole, of which examples are adduced by the Commentators especially from the Rabbinical writers.

XV. Up to this Chapter we have proceeded, under the guidance of past events, with considerable satisfaction: but here that direction almost wholly fails us. Destitute of this, we need not wonder at the evident inability of Expositors to make any regular or consistent application of the subsequent Chapters, except as concident with those things which have been already considered.

The present Chapter introduces the seven vials, all of which fall under the seventh trumpet, as the seven trumpets were included under the seventh seal: for they contain the seven *last plagues*, in which the wrath of God is filled up, or accomplished, on the persecuting idolatrous power, assuming the name of Christian. These plagues must therefore be concident with the last woe-trumpet; in great measure at least. Before he sees the effects of the ministry of the seven angels, who had it in charge to inflict the seven last plagues, the Apostle records an introductory vision, representing the joy and triumph, which the Church would express on that occasion. (Scott.)

Here a deeper darkness begins to surround the prophetic interpreter, and he must hesitate respecting his leading principle of interpretation—the chronology of the prophecy. Do the four preceding Chapters, which are the contents of the little book, describe the idolatrous apostacy to the end of the 1260 prophetic days? or, only till the complete establishment of the Reformation, leaving the residue of the 1260 days to be completed under the vials? And what period is to be fixed upon when these vials begin to be poured out? Till these questions are determined, the application of the vials under the seventh trumpet must be uncertain. (Holden.) The best Expositors are agreed that the events adverted to in this and the following Chapters have a reference not to past events, but to those that are to come, and therefore, as they cannot be expected to be well understood except at the occurrence of the events themselves, I shall abstain from "prying into things not yet seen," and in general pass over the conjectures of Commentators, and content myself with tracing the literal sense.

2. θάλασσαν ὑαλίνην] i. e. a large crystalline laver, similar to the *sea* in Solomon's Temple. The *fire* in it (also part of the temple-furniture) is supposed to denote the anger of God about to be displayed. By νικῶντας ἐκ τοῦ θηρίου Heinr. proves is meant not *victorious over the beast*, but victorious after having escaped the power of the beast, there being a constructio *praegnans* thus to be resolved: νικῶντας (for νενικηκότας) τὸ θήρειον, καὶ σωθέντας ἐξ αὐτοῦ.—Ἐπὶ τὴν θάλασσαν. Not *on*, but *by* the sea, as Prof. Scholefield renders.

3, 4. ᾠδὴν Μωσ.] i. e. a song of triumph similar to that sung by him, on the children of Israel being delivered from Egyptian bondage. Exod. xv. (Heinr.) The ᾠδὴ τοῦ Ἀρνίου is

φοβηθῇ σε, Κύριε, καὶ δοξάσῃ τὸ ὄνομά σου; ὅτι μόνος ὅσιος· ὅτι πάντα τὰ ἔθνη ἥξουσι καὶ προσκυνήσουσιν ἐνώπιόν σου· ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.

f Num. i. 50. Supp. 11. 18. g Supp. i. 12.

[5] Καὶ μετὰ ταῦτα εἶδον [καὶ] [ἰδοὺ] ἠνοίγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ· [6] καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ πληγὰς ἐκ τοῦ ναοῦ, ἐνδεδυμένοι λίνον καθαρὸν [καὶ] λαμπρὸν καὶ περιεζωσμένοι περὶ τὰ στήθη ζώνας χρυσᾶς· [7] καὶ ἓν ἐκ τῶν τεσσάρων ζώων ἔδωκε τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας χρυσᾶς γεμούσας τοῦ θυμοῦ τοῦ Θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων. [8] καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ Θεοῦ, καὶ ἐκ τῆς δυνάμεως αὐτοῦ· καὶ οὐδεὶς ἠδύνατο εἰσελθεῖν εἰς τὸν ναόν, ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ ἀγγέλων.

h Exod. 40. 34. i Rev. 8. 10. Ezek. 8. 4.

XVI. [1] Καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ ναοῦ, λεγούσης τοῖς ἑπτὰ ἀγγέλοις· Ὑπάγετε καὶ ἐκχέατε τὰς ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ Θεοῦ εἰς τὴν γῆν! [2] Καὶ ἀπῆλθεν ὁ πρῶτος καὶ ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὴν γῆν· καὶ ἐγένετο ἕλκος κακὸν καὶ πονηρὸν εἰς τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς τῇ εἰκόνι αὐτοῦ προσκυνοῦντας. [3] Καὶ ὁ δεύτερος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν· καὶ ἐγένετο αἷμα ὡς νεκροῦ· καὶ πᾶσα ψυχὴ [ζῶσα] ἀπέθανεν ἐν τῇ θαλάσσῃ. [4] Καὶ [ὁ] τρίτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τοὺς

i Exod. 9. 10, 11. Supp. 13. 14, 16, 17. k Exod. 7. 17, 20.

generally supposed to mean the "new song" above mentioned in honour of the Lamb.

4. *μόνος ὅσιος*] On this expression see Note at Rom. xvi. 27.

5. *σκηνῆς τοῦ μαρτ.*] See Note on Heb. ix. 2.

6—8. The *seven angels* coming forth from the tabernacle of God in the temple, showed that these judgments would be executed on the enemies of the Church, in mercy to the people of God, while the white clothing and golden girdles, worn by these ministers of vengeance, represented their holiness, and the righteousness and excellency of these awful dispensations. The *living creature*, an emblem of the gospel ministry, giving the vials to the angels, implied, that the preaching of the truth would be instrumental in bringing the judgments, which were written, upon anti-christian opposers: and the temple being filled with smoke, showed the darkness of those dispensations, and the horror, which would envelope the enemies of God, whilst these plagues were executing. The happy estate of the true Church, as perhaps implied by *entering into the temple*, will not commence, till by the same awful dispensations the Church is purified, and its obstinate enemies be destroyed. (Scott.)

XVI. We have here described the pouring *out of the seven vials*, on which it is remarked (agreeably to the views of most Expositors) by Mr. Scott: "As the *four first trumpets* were a many stages in the destruction of the Roman Empire, and the 5th and 6th showed the extinction of the Eastern Empire: so these vials mark the gradual desolation of the Roman Church and the antichristian tyranny of the kingdom which support it, the one being the pagan idolatrous persecuting power; the other its papal idolatrous persecuting power, the beast to whom the dragon had given his seat and empire. This circumstance occasions a similarity of some of the vials to the trumpets. A resemblance also is found between these vials, and several of the plagues of Egypt; to which Rome may be compared for tyranny, cruelty, and enmity to the people of God." (Scott.)

1. *ἐκχέατε*] By the pouring out of these vials Dean Woods, and Dr. Burton understand generally the punishments inflicted upon the enemies and persecutors of the Church. The best Expositors are for the most part agreed, that the time for the pouring out of these vials is not yet arrived, or is only just arriving.

2. *ἐγένετο ἕλκος κακὸν &c.*] Meaning that the calamity will resemble that inflicted on Egypt, as recorded in Exod. ix. 8—11. See also Deut. xxviii. 35.

3. *καὶ ἐγένετο αἷμα ὡς νεκ.*] Sanil. Exod. vii. 18—21. The vision (as Mag. Rev. says) portends great effusion of blood, and destruction

ποταμοὺς καὶ εἰς τὰς πηγὰς τῶν ὑδάτων· καὶ ἐγένετο αἷμα.
5 Καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος· Δίκαιος
[Κύριε] εἶ, ὁ ὢν καὶ ὁ ἦν [καὶ] ὁ Ὅσιος, ὅτι ταῦτα ἔκρι-
6 νας. ὅτι αἷμα ἁγίων καὶ προφητῶν ἐξέχεαν, καὶ αἷμα
7 αὐτοῖς ἔδωκας πιεῖν· ἄξιοι [γὰρ] εἰσί. καὶ ἤκουσα [ἄλ-
λου ἐκ] τοῦ θυσιαστηρίου λέγοντος· Ναί, Κύριε ὁ Θεὸς ὁ
8 παντοκράτωρ, ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις σου. Καὶ ὁ
τέταρτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον·
9 καὶ ἐδόθη αὐτῷ καυματίσαι τοὺς ἀνθρώπους ἐν πυρί. καὶ
ἐκαυματίσθησαν οἱ ἄνθρωποι καῦμα μέγα, καὶ ἐβλασφήμη-
σαν τὸ ὄνομα τοῦ Θεοῦ τοῦ ἔχοντος ἐξουσίαν ἐπὶ τὰς πλη-
γὰς ταύτας, καὶ οὐ μετενόησαν, δοῦναι αὐτῷ δόξαν.
10 Καὶ [ὁ] πέμπτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ
ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ ἐγένετο ἡ βασιλεία αὐτοῦ
ἐσκοτωμένη· καὶ ἐμασσῶντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πό-
11 νου, καὶ ἐβλασφήμησαν τὸν Θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων
αὐτῶν καὶ ἐκ τῶν ἑλκῶν αὐτῶν, καὶ οὐ μετενόησαν ἐκ τῶν
12 ἔργων αὐτῶν. Καὶ ὁ ἕκτος ἄγγελος ἐξέχεε τὴν φιάλην
αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν Εὐφράτην· καὶ ἐξη-
ράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἑτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων
13 τῶν ἀπὸ ἀνατολῶν ἡλίου. Καὶ εἶδον ἐκ τοῦ στόματος
τοῦ δράκοντος καὶ ἐκ τοῦ στόματος τοῦ θηρίου καὶ ἐκ τοῦ
στόματος τοῦ ψευδοπροφήτου πνεύματα τρία ἀκάθαρτα ὡς
14 βάτραχοι· (εἰσὶ γὰρ πνεύματα δαιμόνων ποιοῦντα σημεῖα,)
ἅτινα ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς [γῆς καὶ τῆς] οἰκουμέ-
νης ὅλης, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον τῆς ἡμέρας
15 ἐκείνης τῆς μεγάλης τοῦ Θεοῦ τοῦ παντοκράτορος. (Ἰδοὺ,
ἔρχομαι ὡς κλέπτης· μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ

4. πηγὰς τῶν ὑδ.] water springs or fountains. The expression occurs also at ver. 12, and in Job iv. 14, and Ἀμὼς Ἀμ. Sec. 9 al. m. 24, and ταῖς πηγαῖς ἐκείνοις.

5. ἀγγέλου τοῦ ὑδ.] From the Babylonical writers we learn, by the way, that appears that the Jews were accustomed to assign to every part of creation its guardian angel. Our text mentions, "the angel of the last three vials." Κριτόδημος Νεῶς ἀναπλάσσει Ἰσραὴλ ἐν τῷ—the being that is and that was, the Holy One.

6. τῶν ἁγίων ἐξεχέασιν—ἔδωκας] "who had power to shed their enemies. Δίκαιος ἐ. δίκαιος, 'so as to give him glory.'

10. ἐσκοτωμένη ἡ βασιλεία αὐτοῦ] Ebrit' γνοφ ἀκατάληπτος ἐπεκάλυψεν τὴν βασιλείαν αὐτοῦ, ἀγνοοῦντα ἡ βασιλ. αὐτοῦ, οὐ φαίνεται ἐπὶ τὴν ἀνθρ. ἐπὶ τὴν γῆν Ἰδ. 6. 1—10, 11, 12. Ἑσπερινὸν ἀπὸ τοῦ νῦν ἔρχεται ἐξ ἀρχῆς ἐξαίφνης Ἰ. ἐπιστ. 10 21 Ἑβραῖ. 1 ἐπὶ τὸν Νῶε ἐπὶ τὸν Ἀβραὰμ ἐπὶ τὸν Ἰακὼβ ἐπὶ τὸν Ἰωσὴφ ἐπὶ τὸν Μωϋσῆν ἐπὶ τὸν Ἀαρὼν ἐπὶ τὸν Ἰησοῦν ἐπὶ τὸν Δαυὶδ ἐπὶ τὸν Σαμουὴλ ἐπὶ τὸν Ἠλὶ ἐπὶ τὸν Ἰωνᾶν ἐπὶ τὸν Ἠσαΐαν ἐπὶ τὸν Ἰερεμίαν ἐπὶ τὸν Ἰεζεκιὴλ ἐπὶ τὸν Δανιὴλ ἐπὶ τὸν Ἀβδιὰν ἐπὶ τὸν Ἀμὼς ἐπὶ τὸν Ἀμ. Sec. 9 al. m. 24, and ἐπὶ τὸν ἀνθρ. ἐπὶ τὴν γῆν.

11. ἐκ τῶν ἔργων αὐτῶν] The three described at ver. 11–17. The prophecy. These are supposed to designate or symbolize three prevailing vices, namely, pride and impudence. So Aristotle, c. 15, cited by Hesiod, ὑβριστὴς ἄνομος γήρας καὶ θνητὸν γένος ἀνθρωπίνοις.

14. εἰσὶ γὰρ πνεύματα—σημεῖα] The full sense is "to prove to man so that no one could have a certain knowledge. Νῶε ἐν τῷ κόσμῳ.

15. ἰδοὺ, ἔρχομαι ὡς κλέπτης—γρηγορῶν] Νῶε

ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ, καὶ βλέπουσι τὴν
ἀσχημοσύνην αὐτοῦ·) καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον 16
a Isch. 22. 6. τὸν καλούμενον Ἑβραϊστὶ Ἁρμαγεδών. Καὶ ὁ ἕβδομος 17
[ἄγγελος] ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα· καὶ
ἐξῆλθε φωνὴ μεγάλη ἀπὸ τοῦ ναοῦ τοῦ οὐρανοῦ ἀπὸ τοῦ
1 Sapr. 4. 5. θρόνου λέγουσα· Γέγονε! καὶ ἐγένοντο ‡ φωναὶ καὶ βρον- 18
ται καὶ ἀστραπαί, καὶ σεισμὸς ἐγένετο μέγας, οἷος οὐκ ἐγέ-
νετο ἀφ' οὗ οἱ ἄνθρωποι ἐγένοντο ἐπὶ τῆς γῆς τηλικοῦτος
b Exo. 19. 20, 21. Jer. 30. 15. Id. supr. 14. 8, 10. Isch. 18. 5. σεισμὸς οὕτω μέγας. καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς 19
τρία μέρη· καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσον· καὶ Βαβυλὼν
ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ Θεοῦ, δοῦναι αὐτῇ τὸ πο-
c Supr. 6. 14. τήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ. καὶ πᾶσα 20
νῆσος ἔφυγε, καὶ ὄρη οὐχ εὑράθησαν· καὶ χάλαζα μεγάλη 21
d Sapr. 11. 18. et 16. 9, 11. ὡς ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώ-
πους· καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν Θεὸν ἐκ τῆς
πληγῆς τῆς χαλάζης, ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς
σφόδρα.

e Jer. 51. 13. Nah. 3. 4. XVII. Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν 1
ἐχόντων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησε μετ' ἐμοῦ λέγων·
f Jer. 51. 7. Supr. 14. 8. Isch. 18. 3. [μοι] Δεῦρο, δείξω σοι τὸ κρῖμα τῆς πόρνης τῆς μεγάλης,
τῆς καθημένης ἐπὶ τῶν ὑδάτων τῶν πολλῶν· μεθ' ἧς ἐπόρ- 2

prechetions are here suspended, to inculcate a *suitable* and weighty admonition, reminding those whom it concerned, and, in some measure, all others, that in times of such great temptation the professed servants of Christ are called upon to be more than ordinarily watchful, expecting his second coming, that they may be found in the garments of salvation, and not be surprised naked, as apostates or hypocrites, and so be put to shame by rejection. See Lu. xii. 39. compared with 1 Thess. v. 2. 2 Pet. iii. 10. also Matth. xxiv. 50. xxv. 13. Compare also Gen. ix. 22. The usual prophetical formula λέγει ὁ Κύριος is here omitted, as easy to be supplied.

16. Ἁρμαγεδών.] This has been variously interpreted; either 'the *mountain* of Megiddo,' הר מגדון, denoting figuratively the mountain of destruction, with allusion to the great slaughter there; (Judg. v. 19. 2 Kings xxiii. 29.) or 'the dry mountainous tract,' such as the Jews supposed to be the abode of demons.

17. ἐπὶ τὸν ἀέρα] as the seat of the dominion of the Devil, called in Eph. ii. 2. ὁ ἄρχων τῆς ἐξουσίας τοῦ ἀέρος.

18. Γέγονε] 'actum est, fiat urbs!' An awful fiat from Him who "spake, and it was done; who commanded, and it stood fast." Ps. xxxiii. 9. Ἀστραπαὶ—βρονταί. Usual forerunners of great calamities. Σεισμὸς ἐγένετο μέγ., 'a tremendous earthquake,' as appears by the description of its effects in the next two verses. The whole is supposed by Dean Woodh. and Dr. Burton to denote great political and *religious* changes brought about by Divine *interposition*.

19. ἐγένετο—εἰς τρία μέρη] 'was divided or torn into three parts,' it should seem, by the chasms left by the earthquake. Ἐμνήσθη, 'was remembered [for visitation and punishment]. See xviii. 5. and 3 Joh. 10.

20. πᾶσα νῆσος—χάλαζα—εἰς τάλ.] Hyperbolical expressions, but denoting the greatness of these Divine judgments.

XVII. This and the next Chapter seem a continuation of the prophetic description of the events under the seventh vial; but they may be a kind of episode, or recapitulation, of what concerns "the judgment of the great whore that sitteth upon many waters," which judgment might be to take place previously. However this may be, they doubtless relate to the great Western idolatrous apostasy. (Holden.) Mr. Scott considers this Chapter as parenthetical in the course of the prophecy; to show what was meant by great Babylon, which was to be destroyed.

1. καθημένης ἐπὶ τῶν ὑδ. τῶν πολλ.] The sense seems to be, 'at or near much water,' as of the sea, or a mighty river, like the Euphrates. The expression is derived from Jerem. li. 13., where Babylon is so described. By thus sitting upon many *waters*, however, appears, from the angel's own explanation at v. 15., to be meant ruling over many peoples and nations; and that, it appears, as derived from the power and influence over many nations, which the commanding situation of Babylon, as the Great Emporium of the East, would give her.

2. μεθ' ἧς ἐπόρν[illegible] i.e. committed her fornication, or spiritual idolatry. By this [illegible]

νευσαν οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν οἱ κατοικοῦν-
τες τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς οἱ κατοικοῦντες τὴν
3 γῆν. [b] καὶ ἀπήνεγκέ με εἰς ἔρημον ἐν πνεύματι· καὶ εἶδον
[c] γυναῖκα καθημένην ἐπὶ θηρίον κόκκινον, γέμον ὀνομάτων
4 βλασφημίας, ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα. [d] καὶ
ἡ γυνὴ ἦν περιβεβλημένη [e] πορφύροῦν καὶ κόκκινον καὶ κε-
χρυσωμένη χρυσῷ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα
χρυσοῦν ποτήριον ἐν τῇ χειρὶ αὐτῆς γέμον βδελυγμάτων
5 καὶ [e] τὰ ἀκάθαρτα τῆς πορνείας αὐτῆς· [f] καὶ ἐπὶ τὸ μέτω-
πον αὐτῆς ὄνομα γεγραμμένον· Μυστήριον· ΒΑΒΥΛΩΝ Η
ΜΕΓΑΛΗ Η ΜΗΤΗΡ ΤΩΝ ΠΟΡΝΩΝ ΚΑΙ ΤΩΝ ΒΔΕΛΥΓ-
6 ΜΑΤΩΝ ΤΗΣ ΓΗΣ. [g] καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ
τοῦ αἵματος τῶν ἁγίων καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων
Ἰησοῦ. καὶ ἐθαύμασα, ἰδὼν αὐτήν, θαῦμα μέγα.
7 Καὶ εἶπέ μοι ὁ ἄγγελος· Διατί ἐθαύμασας; ἐγώ σοι
ἐρῶ τὸ μυστήριον τῆς γυναικὸς καὶ τοῦ θηρίου τοῦ βαστά-
ζοντος αὐτήν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα
8 κέρατα. [h] Θηρίον, ὃ εἶδες, ἦν καὶ οὐκ ἔστι· καὶ μέλλει ἀνα-
βαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάγειν. καὶ
θαυμάσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπ-
ται τὰ ὀνόματα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς
κόσμου, [e] βλεπόντων τὸ θηρίον ὅ τι ἦν, καὶ οὐκ ἔστι, [e] καὶ
9 πάρεσται. [k] ὧδε ὁ νοῦς ὁ ἔχων σοφίαν. αἱ ἑπτὰ κεφαλαὶ
10 ὄρη εἰσὶν ἑπτά, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν· καὶ βασι-
λεῖς ἑπτά εἰσιν. οἱ πέντε ἔπεσαν, [καὶ] ὁ εἷς ἐστίν, ὁ

[illegible]

[illegible] from Jerem. li. 7.

3. ἐν πνεύματι] [illegible]

4. [illegible]

[illegible] of another city.

6. μεθύουσαν ἐκ τοῦ αἵματος] See Deut. xxxii. 42 [illegible]

7. τὸ μυστήριον τῆς γυναικὸς &c.] i.e. the hidden meaning couched under the figure [illegible]

8. θαυμάσονται] [illegible]

9. ὧδε ὁ νοῦς ὁ ἔχων σοφίαν] See supra xiii. 18 [illegible]

ἄλλοι οὔπω ἦλθε· καὶ ὅταν ἔλθῃ, ὀλίγον αὐτὸν δεῖ μεῖναι. 11
καὶ τὸ θηρίον, ὃ ἦν, καὶ οὐκ ἔστι, καὶ αὐτὸς ὄγδοός ἐστι,
[b] καὶ ἐκ τῶν ἑπτά ἐστι, καὶ εἰς ἀπώλειαν ὑπάγει. [b] Καὶ 12
τὰ δέκα κέρατα ἃ εἶδες δέκα βασιλεῖς εἰσιν, οἵτινες βασι-
λείαν οὔπω ἔλαβον, ἀλλ' ἐξουσίαν ὡς βασιλεῖς μίαν ὥρα
λαμβάνουσι μετὰ τοῦ θηρίου. οὗτοι μίαν γνώμην ἔχουσι, 13
καὶ τὴν δύναμιν καὶ τὴν ἐξουσίαν ἑαυτῶν τῷ θηρίῳ διδόα-
σιν. [l] οὗτοι μετὰ τοῦ Ἀρνίου πολεμήσουσι, καὶ τὸ Ἀρνίον 14
νικήσει αὐτούς, ὅτι Κύριος κυρίων ἐστὶ καὶ Βασιλεὺς βασι-
λέων, καὶ οἱ μετ' αὐτοῦ, κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.
[k] Καὶ λέγει μοι· Τὰ ὕδατα ἃ εἶδες, οὗ ἡ πόρνη κάθη- 15
ται, λαοὶ καὶ ὄχλοι εἰσὶ, καὶ ἔθνη καὶ γλῶσσαι. [l] Καὶ τὰ 16
δέκα κέρατα ἃ εἶδες, [*] καὶ τὸ θηρίον, οὗτοι μισήσουσι τὴν
πόρνην, καὶ ἠρημωμένην ποιήσουσιν αὐτὴν καὶ γυμνὴν, καὶ
τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατακαύσουσιν ἐν
πυρί. ὁ γὰρ Θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν, ποιῆσαι 17
τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι μίαν γνώμην, καὶ δοῦναι
τὴν βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι [m] τελεσθήσονται τὰ
ῥήματα τοῦ Θεοῦ. [m] Καὶ ἡ γυνὴ ἣν εἶδες ἔστιν ἡ πόλις 18
ἡ μεγάλη ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.

XVIII. ΚΑΙ μετὰ ταῦτα εἶδον ἄλλον ἄγγελον κατα- 1
βαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ἐξουσίαν μεγάλην· καὶ ἡ
γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ· [n] καὶ ἔκραξεν ἐν ἰσχυρᾷ 2
φωνῇ [μεγάλῃ] λέγων· [o] Ἔπεσεν, ἔπεσε Βαβυλὼν ἡ μεγάλη!
καὶ ἐγένετο κατοικητήριον δαιμόνων, καὶ φυλακὴ παντὸς
πνεύματος ἀκαθάρτου, καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρ-
του καὶ μεμισημένου· [p] ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς 3
πορνείας αὐτῆς πέπωκε πάντα τὰ ἔθνη· καὶ οἱ βασιλεῖς τῆς
γῆς μετ' αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς
δυνάμεως τοῦ στρήνους αὐτῆς ἐπλούτησαν.
[q] Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν· 4

b Dan. 7. 20. supr. 13. 1.
l 1 Tim. 6. 15. supr. 16. 14. Infr. 19. 16.
k Ezek. 8. 7.
l Infr. 19. 9.
m Supr. 16. 19.
n Ezek. 12. 21. et 21. 9. et 34. 11. 14. Jer. 30. 20. et 51. 8. 27. supr. 14. 8.
o Supr. 14. 8. et 17. 2.
p Gen. 19. 13. Ezek. 43. 20. et 52. 11. Jer. 50. 8. et 51. 6. 45. 2 Cor. 6. 17.

thy ingenuity,' equivalent to what is said at xiii. 18.

11. ὃ ἦν—ἐστι] viz. that did exist under his former heads, and does not do so any longer, but exists under another form. (Holden).

13. μίαν γνώμην ἔχ.] 'will be of one mind.'

14. Κύριος κυρίων—βασιλ.] A plain assertion of the Divinity of our Lord, fully admitted even by Heinr.

16, 17. These verses contain strong metaphors importing utter destruction.

XVIII. 1. ἄλλον ἄγγελον] Or rather Christ himself, or an emblematical representation of him. Τῆς δόξης αὐτοῦ, 'his glorious light' or splendour.

2. ἔκραξεν, ἔπεσεν &c.] Compare Is. xxi. 9. *The destruction of this spiritual Babylon is vividly represented by imagery derived from* what usually accompanies utter destruction in great Oriental capitals, for in the East, the desertion of the habitations by man soon makes them the resort of the wild animals of every kind, partly beasts, but chiefly birds, as the testimony of all travellers in such places attests: and not only of these, but, according to the notions of the Jews, of evil spirits, which were supposed to chuse their habitation in all desert places. Comp. Is. xiii. 20. xxxiv. 11. Φυλακή, haunt or lurking-place. Μεμισ., 'hateful,' because the unclean were held in especial abhorrence by the Jews.

3. Here is given the reason why this ruin has overtaken the city. Στρήνους. See Note on 1 Tim. v. 11. With this compare a similar passage in Is. xxiii. 8. with respect to Tyre.

Ἐξέλθετε ἐξ αὐτῆς, ὁ λαός μου, ἵνα μὴ συγκοινωνήσητε
ταῖς ἁμαρτίαις αὐτῆς, καὶ ἵνα μὴ λάβητε ἐκ τῶν πληγῶν
5 αὐτῆς· ὅτι ἐκολλήθησαν αὐτῇ αἱ ἁμαρτίαι ἄχρι τοῦ
6 οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ Θεὸς τὰ ἀδικήματα αὐτῆς. Ἀπό-
δοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν [ὑμῖν], καὶ ἀπλώσατε
αὐτῇ ἐπλά κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ ἐκέρασε
7 κεράσατε αὐτῇ ἐπλούν· ὅσα ἐδόξασεν ἑαυτὴν καὶ ἐστρη-
νίασε, τοσοῦτον δότε αὐτῇ βασανισμὸν καὶ πένθος. ὅτι ἐν
τῇ καρδίᾳ αὐτῆς λέγει· Κάθημαι βασίλισσα, καὶ χήρα οὐκ
8 εἰμὶ, καὶ πένθος οὐ μὴ ἴδω. Διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ
ἥξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμὸς·
καὶ ἐν πυρὶ κατακαυθήσεται· ὅτι ἰσχυρὸς Κύριος ὁ Θεὸς ὁ
9 κρίνων αὐτήν. Καὶ κλαύσονται [αὐτὴν] καὶ κόψονται ἐπ'
αὐτῇ οἱ βασιλεῖς τῆς γῆς οἱ μετ' αὐτῆς πορνεύσαντες καὶ
στρηνιάσαντες, ὅταν βλέπωσι τὸν καπνὸν τῆς πυρώσεως
10 αὐτῆς, ἀπὸ μακρόθεν ἑστηκότες διὰ τὸν φόβον τοῦ βασα-
νισμοῦ αὐτῆς, λέγοντες· Οὐαὶ, οὐαὶ· ἡ πόλις ἡ μεγάλη,
Βαβυλὼν ἡ πόλις ἡ ἰσχυρά, ὅτι [ἐν] μιᾷ ὥρᾳ ἦλθεν ἡ κρί-
11 σις σου. Καὶ οἱ ἔμποροι τῆς γῆς κλαίουσι καὶ πενθοῦσιν
12 ἐπ' αὐτῇ, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι, γό-
μον χρυσοῦ καὶ ἀργύρου, καὶ λίθον τιμίου καὶ μαργαρίτου,
καὶ βύσσου καὶ πορφύρας, καὶ σηρικοῦ καὶ κοκκίνου, καὶ
πᾶν ξύλον θύινον καὶ πᾶν σκεῦος ἐλεφάντινον, καὶ πᾶν
σκεῦος ἐκ ξύλου τιμιωτάτου, καὶ χαλκοῦ καὶ σιδήρου καὶ
13 μαρμάρου, καὶ κινάμωμον καὶ ἄμωμον καὶ θυμιάματα, καὶ οἶν-

6 ἐξέλθετε ἐξ αὐτῆς &c.] Compare Jer. li. 6. Notes on Rev. xiii. 17.

5. καὶ ἐκολλήθησαν, Ἕως, for the common reading ἠκολούθησαν, is found in very many MSS. and early Edd., and has been adopted by Wetst., Griesb., Matth., Tittm., Heinr., and Lachm., and justly, for though the common reading be very suitable, yet the other is the more difficult reading, and has a close analogy to a phrase very familiar yet bold propriety. See Heinr. notation. Add, however, that ἀκολουθεῖν is a common phrase in Scripture, properly signifying to follow as a companion, or, rather, to be, or, to be at (Hipp. Ὁ. ἀεὶ τῶν ἀρετῶν τὰ ἔργα τὰ ἀγαθὰ ἀκολουθεῖ ἀεὶ. Cf. Jer. li. 18. Ἀκολ. See Notes on xiv.)

6. Here they are exhorted not only to avoid communication with her, as accursed, but to avenge, as from abuse and seduction, and that by a retaliation on her, which is expressed in the strong figure found also in Jeremiah. (Jer. xv. 18.

7. ὅσα ἐδόξασεν] Such phrases the Israelites wanted. Κάθημαι βασίλισσα—κ.τ.λ. A consciousness of security and power. Compare Is. xlvii. 7, 8, 10. xxxiii. 5.

8. ἐν μιᾷ ἡμέρᾳ] i.e. suddenly and at once. Κύριος, for κατ' ἐξοχὴν.

9. καὶ κόψονται—καὶ ἴδωσι—ὁ καπνὸς ἀναβαίνει.

11. ἐν γόμοις] The word signifies a freight or freighted merchandise. Was the whole passage compare Ezek. xxvii.

12. Now follows a list of the various sorts of luxurious merchandise, with which our part of every seaman are acquainted, for the same purpose, in Ezek. ch. 24. The importation of every kind of luxury from all countries into Rome is well known. And here I would observe that when Pausanias (Laconic. c. 16.) says Lycurgus, of Sparta, was forbidden the use of Rome, ἐπιτιμήσας δὲ, διὰ μεγάλου τοῦ πολίτου, ἐν πόνῳ γῆς τὸ φρόνημα.

— θύινον] of citrus, or some other such odoriferous wood.

13. καὶ ἄμωμον] A sort of aromatic perfume, or which see Scaliger, Lex. The word is in some MSS. not found, being, no doubt, omitted per homoeoteleuton. Ἀκούσεται 'the hearer,' Καὶ ἀνεῳγμένα—φέγγος αὐτῷ. Find Schoeb. reads 'And sheep, and the merchandise of horses, and of chariots, and of slaves, and souls of men.' remarking that the translation, from the accounts to the greatness, after the greatness had been used in the beginning of the sentence, was remarkable, that there must be some mistake, and that a single word be expunged, or a transposition. The mistake [illegible]

ρον καὶ λίβανον, καὶ οἶνον καὶ ἔλαιον, καὶ σεμίδαλιν καὶ
σῖτον, καὶ κτήνη καὶ πρόβατα, καὶ ἵππων καὶ ῥεδῶν καὶ
σωμάτων, καὶ ψυχὰς ἀνθρώπων. καὶ ἡ ὀπώρα τῆς ἐπιθυ- 14
μίας τῆς ψυχῆς σου ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λι-
παρὰ καὶ τὰ λαμπρὰ *ἀπώλετο ἀπὸ σου· καὶ οὐκέτι οὐ
μὴ εὑρήσῃς αὐτά. Οἱ ἔμποροι τούτων, οἱ πλουτήσαντες 15
ἀπ' αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον τοῦ
a Supr. 17. 4. βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες, [a] [καὶ] λέγον- 16
τες· Οὐαί, οὐαί! ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη βύσ-
σινον καὶ πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη ἐν χρυσῷ
καὶ λίθῳ τιμίῳ καὶ μαργαρίταις· ὅτι μιᾷ ὥρᾳ ἠρημώθη ὁ
b Ezek. 27. 29. τοσοῦτος πλοῦτος. [b] Καὶ πᾶς κυβερνήτης καὶ πᾶς ἐπὶ τῶν 17
Ezech. 27. 29. πλοίων [ὁ ὅμιλος], καὶ ναῦται καὶ ὅσοι τὴν θάλασσαν ἐρ-
c Ezek. 26. 10. supr. ver. 2. et 13. 4. γάζονται, ἀπὸ μακρόθεν ἔστησαν, [c] καὶ ἔκραζον ‡ ὁρῶντες 18
d Jer. 7. 6. Joh. 2. 12. τὸν καπνὸν τῆς πυρώσεως αὐτῆς, λέγοντες· Τίς ὁμοία τῇ
πόλει τῇ μεγάλῃ; [d] Καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς 19
αὐτῶν, καὶ ἔκραζον, κλαίοντες καὶ πενθοῦντες, λέγοντες·
Οὐαί, οὐαί! ἡ πόλις ἡ μεγάλη, ἐν ᾗ ἐπλούτησαν πάντες οἱ
ἔχοντες πλοῖα ἐν τῇ θαλάσσῃ ἐκ τῆς τιμιότητος αὐτῆς!
e Ezek. 44. et 48. 13. Jer. 51. 48. Isai. 13. 2. ὅτι μιᾷ ὥρᾳ ἠρημώθη. [e] Εὐφραίνου ἐπ' αὐτῇ, οὐρανέ, καὶ 20
οἱ ἅγιοι ἀπόστολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ Θεὸς τὸ
κρῖμα ὑμῶν ἐξ αὐτῆς.
f Jer. 51. 2. 64. [f] Καὶ ἦρεν εἷς ἄγγελος ἰσχυρὸς λίθον ὡς μύλον μέγαν, 21
καὶ ἔβαλεν εἰς τὴν θάλασσαν, λέγων· Οὕτως ὁρμήματι βλη-
θήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὑρεθῇ ἔτι.
g Ezek. 26. 13. Jer. 7. 34. et 16. 9. et 25. 10. Ezech. 26. 13. [g] καὶ φωνὴ κιθαρῳδῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπι- 22
στῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· καὶ πᾶς τεχνίτης πάσης
τέχνης οὐ μὴ εὑρεθῇ ἐν σοὶ ἔτι· καὶ φωνὴ μύλου οὐ μὴ
h Ezek. 23. 3. Jer. 7. 34. et 16. 9. et 25. 10. ἀκουσθῇ ἐν σοὶ ἔτι· [h] καὶ φῶς λύχνου οὐ μὴ φανῇ ἐν σοὶ 23
ἔτι, καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ
ἔτι· ὅτι οἱ ἔμποροί σου ἦσαν οἱ μεγιστᾶνες τῆς γῆς· ὅτι

ceding verse. Such, too, is the opinion of Henr., who, moreover, remarks on ψυχάς: "Hoc vox spectat ad mancipia, ut אדם נפש Ezek. xxvii. 13. de mancipiis adhibetur, et in Polyb. Excerpt. p. 1486. adscr.: κέρδος οὐ μόνον τοῦ σώματος, ἀλλὰ καὶ τῆς ψυχῆς (vitae physicae, non πνεύματος) et nos perinde loquimur *Seelenverkäufer*."

14. ἡ ὀπώρα] 'the rich fruits.' An emblem of luxury.

16. κεχρυσωμένη] 'she who was sumptuously decked with gold.'

17. πᾶς κυβερν.] See my Note on Thucyd. (Edit.) Vol. i. 163. ii. 126. With respect to the controverted expression πᾶς ἐπὶ τῶν πλοίων, it might be shown by many proofs from the Classical writers, that the meaning of it must be 'every supercargo.' The ὁ ὅμιλος after πλοίων has but slender authority, and is evidently, as Matth. and others suppose it, from the margin, notwithstanding the learned demur made by Bp. Middl. "Θεοὶ τὴν θάλασσαν ἐργ. is not a mere Hellenistic phrase, but occurs also in the later Classical writers.

19. πάντες—θαλάσσῃ] 'all who had sailed [sailing] on the sea,' i.e. on trading voyages.

21. λίθον—ἔβαλεν εἰς θάλ.] So in Jerem. li. 63 & 64. the fall of Babylon is signified by a stone cast into the Euphrates. Οὕτως ὁρμ. is (as Henr. says) for τοσούτῳ or τοσούτῳ ὁρμήματι.

22. πᾶς τεχνίτης] 'artificers of every sort.' Φωνὴ μύλου, i.e. the noise of the hand-engine for grinding corn, of which there must have been an immense number in such a vast city.

23. φῶς λύχνου—σοὶ ἔτι] Meant to suggest that there will be no *light* and to all the gaieties and luxuries of life. "Ὅτι οἱ ἔμποροι, q.d.

24 ἐν τῇ φαρμακείᾳ σοῦ ἐπλανήθησαν πάντα τὰ ἔθνη· καὶ ἐν αὐτῇ αἷμα προφητῶν καὶ ἁγίων εὑρέθη καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς.

1 XIX Μετὰ ταῦτα ἤκουσα φωνὴν ὄχλου πολ-
λοῦ μεγάλην ἐν τῷ οὐρανῷ λεγόντων· Ἀλληλουϊά· ἡ σω-
τηρία καὶ ἡ δόξα καὶ ἡ τιμὴ καὶ ἡ δύναμις [Κυρίῳ] τῷ
2 Θεῷ ἡμῶν· ὅτι ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις αὐτοῦ· ὅτι
ἔκρινεν τὴν πόρνην τὴν μεγάλην, ἥτις ἔφθειρεν τὴν γῆν ἐν
τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκησεν τὸ αἷμα τῶν δούλων αὐτοῦ
3 ἐκ [τῆς] χειρὸς αὐτῆς. καὶ δεύτερον εἰρήκασιν· Ἀλληλουϊά·
καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων!
4 καὶ ἔπεσαν οἱ πρεσβύτεροι οἱ εἴκοσι [καὶ] τέσσαρες καὶ
τὰ τέσσαρα ζῷα, καὶ προσεκύνησαν τῷ Θεῷ τῷ καθημένῳ
5 ἐπὶ τοῦ θρόνου λέγοντες· Ἀμήν· Ἀλληλουϊά· καὶ φωνὴ ἐκ
τοῦ θρόνου ἐξῆλθε λέγουσα· Αἰνεῖτε τὸν Θεὸν ἡμῶν πάντες
οἱ δοῦλοι αὐτοῦ, καὶ οἱ φοβούμενοι αὐτόν, [καὶ] οἱ μικροὶ
6 καὶ οἱ μεγάλοι. καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ, καὶ
ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν,
λεγόντων· Ἀλληλουϊά· ὅτι ἐβασίλευσε Κύριος ὁ Θεὸς ὁ
7 παντοκράτωρ. χαίρωμεν καὶ ἀγαλλιώμεθα, καὶ δώμεν τὴν
δόξαν αὐτῷ· ὅτι ἦλθεν ὁ γάμος τοῦ Ἀρνίου, καὶ ἡ γυνὴ
8 αὐτοῦ ἡτοίμασεν ἑαυτήν. καὶ ἐδόθη αὐτῇ ἵνα περιβάληται
βύσσινον λαμπρὸν καθαρόν· (τὸ γὰρ βύσσινον τὰ δικαιώματα τῶν ἁγίων ἐστί·)
9 καὶ λέγει μοι· Γράψον· Μακάριοι οἱ εἰς τὸ δεῖπνον
τοῦ γάμου τοῦ Ἀρνίου κεκλημένοι. καὶ λέγει μοι· Οὗτοι
10 οἱ λόγοι ἀληθινοί εἰσι τοῦ Θεοῦ· καὶ ἔπεσον ἔμπροσθεν
τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ· καὶ λέγει μοι· Ὅρα
μή·—σύνδουλός σου εἰμὶ καὶ τῶν ἀδελφῶν σου τῶν ἐχόν-
των τὴν μαρτυρίαν τοῦ Ἰησοῦ· Τῷ Θεῷ προσκύνησον· (ἡ

[But it was not once for ever,] for the men have &c. The words following assigned the cause of these judgments. I see not how the expressions of the and the three preceding verses can be any longer adhered to. Bengel.

XIX 1—10. These verses are a scene of transcendental congratulation in the redeemed saints in heaven, and angelic beings, in consequence of the last overthrow of the mystic Babylon.

2. ἐφθειρεν τὴν γῆν &c.] [illegible] Genesis 13[illegible]. [illegible]

7. ἦλθεν ὁ γάμος &c.] A most beautiful representation, by imagery elsewhere occurring in the N. T., and of Cor. xi. 2 and Eph. v. 22—32, of the spiritual union between Christ and his Church, consisting of his intimate disciples of every age.

10. προσκυνῆσαι αὐτῷ.] Intending more by an act of civil homage, or homage. But the angel [illegible] not with harsh severity, and with a wise and prophetic caution. [illegible] "If you are [illegible] the prophecies." The last interpretation I have seen of this passage is that of J. F. a Stolz, given by Wetstein, who supposes the angel to say, "Do not offer me the worship due to God." I am unaware of the honour in which I am said to receive in [illegible] the same function. We both [illegible] to the present generation, I to posterity. Wherefore, love me as a brother and fellow-servant, but do not worship me as God. It is to the testimony of a [illegible], which has created much dispute, and nothing I think can be more clear than [illegible] we have here a [illegible] [illegible] "If prophecy [illegible], the office of an Apostle which [illegible] the angel, and to [illegible] the prophecies entrusted by the [illegible] Bengel [illegible] the [illegible]. (Dr. Davidson.)

γὰρ μαρτυρία τοῦ Ἰησοῦ ἐστι τὸ πνεῦμα τῆς προφη-
τείας.)

[1] Καὶ εἶδον τὸν οὐρανὸν ἀνεῳγμένον· καὶ ἰδοὺ ἵππος 11
λευκός, καὶ ὁ καθήμενος ἐπ' αὐτόν, καλούμενος πιστὸς καὶ
ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ. [2] οἱ δὲ ὀφ- 12
θαλμοὶ αὐτοῦ ὡς φλὸξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ
διαδήματα πολλά· ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν
εἰ μὴ αὐτός· [3] καὶ περιβεβλημένος ἱμάτιον βεβαμμένον αἵ- 13
ματι· καὶ καλεῖται τὸ ὄνομα αὐτοῦ· ὁ λόγος τοῦ Θεοῦ.
[7] Καὶ τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ 14
ἐφ' ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευκὸν [καὶ] καθα-
ρόν. [5] καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία 15
ὀξεῖα, ἵνα ἐν αὐτῇ πατάξῃ τὰ ἔθνη· καὶ αὐτὸς ποιμανεῖ
αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ
οἴνου τοῦ θυμοῦ καὶ τῆς ὀργῆς τοῦ Θεοῦ τοῦ παντοκράτο-
ρος. [6] καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ 16
[τὸ] ὄνομα γεγραμμένον· ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΚΑΙ ΚΥ-
ΡΙΟΣ ΚΥΡΙΩΝ. [8] Καὶ εἶδον ἕνα ἄγγελον ἑστῶτα ἐν τῷ 17
ἡλίῳ· καὶ ἔκραξε φωνῇ μεγάλῃ, λέγων πᾶσι τοῖς ὀρνέοις
τοῖς πετομένοις ἐν μεσουρανήματι· Δεῦτε καὶ * συνάχθητε
εἰς τὸ δεῖπνον * τὸ μέγα τοῦ Θεοῦ· ἵνα φάγητε σάρκας 18
βασιλέων, καὶ σάρκας χιλιάρχων, καὶ σάρκας ἰσχυρῶν, καὶ
σάρκας ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν, καὶ σάρκας
πάντων ἐλευθέρων τε καὶ δούλων, καὶ μικρῶν καὶ μεγάλων.
Καὶ εἶδον τὸ θηρίον καὶ τοὺς βασιλεῖς τῆς γῆς, καὶ τὰ 19
στρατεύματα αὐτῶν συνηγμένα ποιῆσαι πόλεμον μετὰ τοῦ
καθημένου ἐπὶ τοῦ ἵππου καὶ μετὰ τοῦ στρατεύματος αὐ-
τοῦ. [9] καὶ ἐπιάσθη τὸ θηρίον, καὶ ὁ μετ' αὐτοῦ ὁ ψευδο- 20
προφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐ-
πλάνησε τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς
προσκυνοῦντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο
εἰς τὴν λίμνην τοῦ πυρὸς τὴν καιομένην ἐν [τῷ] θείῳ.
καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημέ- 21
νου ἐπὶ τοῦ ἵππου, τῇ ἐκπορευομένῃ ἐκ τοῦ στόματος
αὐτοῦ· καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν
αὐτῶν.

XX. [4] ΚΑΙ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρα- 1
νοῦ ἔχοντα τὴν κλεῖδα τῆς ἀβύσσου, καὶ ἅλυσιν μεγάλην

[1] Supr. 3. 14. et 6. 2.
[2] Supr. 1. 14. et 2. 18.
[3] Exo. 62. 3. Joh. 1. 1. 1 Joh. 1. 1.
[7] Matt. 22. 3. supr. 4. 4. et 7. 9.
[5] Psal. 2. 9. et 72. 12. Esa. 11. 4. et 63. 3. 2 Thess. 2. 8. supr. 2. 16, 27. et 12. 5. et 14. 19, 20. infr. ver. 21.
[6] 1 Tim. 6. 15. supr. 17. 14.
[8] Jer. 12. 9. Ezech. 39. 17.
[9] Deut. 13. 1. Dan. 7. 11. Matt. 24. 24. supr. 13. 13, &c. et 14. 10. et 16. 14. infr. 20. 10.
[4] Supr. 1. 18.

11—21. Here our Lord is introduced as enabling his followers to triumph in their last combat with the antichristian powers. He is described in various characters which respect his attributes and Atonement.

17, 18. By the image of a supper, and eating &c. is represented a great slaughter of, and a complete victory over his enemies; and in vv. 19—21. the nature of that victory, together with the advantages resulting from it. (Holden.)

XX. 1—3. In the foregoing Chapter the termination of all open opposition to the Ge-

2 ἐπὶ τὴν χεῖρα αὐτοῦ. [a]καὶ ἐκράτησε τὸν δράκοντα τὸν ὄφιν τὸν ἀρχαῖον, ὅς ἐστι Διάβολος καὶ Σατανᾶς· καὶ ἔδησεν
3 αὐτὸν χίλια ἔτη· [b]καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον, καὶ ἔκλεισεν [αὐτὸν] καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ πλανήσῃ τὰ ἔθνη ἔτι, ἄχρι τελεσθῇ τὰ χίλια ἔτη· καὶ μετὰ
4 ταῦτα δεῖ αὐτὸν λυθῆναι μικρὸν χρόνον. [c]Καὶ εἶδον θρόνους· καὶ ἐκάθισαν ἐπ' αὐτούς, καὶ κρῖμα ἐδόθη αὐτοῖς· καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ Θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν τῷ θηρίῳ οὔτε τῇ εἰκόνι αὐτοῦ, καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον [αὐτῶν] καὶ ἐπὶ τὴν χεῖρα αὐτῶν. καὶ
5 ἔζησαν καὶ ἐβασίλευσεν μετὰ Χριστοῦ χίλια ἔτη· οἱ δὲ λοιποὶ τῶν νεκρῶν οὐκ ‡ἀνέζησαν * ἄχρι τελεσθῇ τὰ χίλια
6 ἔτη. αὕτη ἡ ἀνάστασις ἡ πρώτη. [h]Μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ‡ὁ θάνατος ὁ δεύτερος οὐκ ἔχει ἐξουσίαν· ἀλλ' ἔσονται ἱερεῖς τοῦ Θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσι μετ' αὐτοῦ χίλια ἔτη.

7 Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη, λυθήσεται ὁ Σατα-
8 νᾶς ἐκ τῆς φυλακῆς αὐτοῦ, [i]καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσι γωνίαις τῆς γῆς, τὸν Γὼγ καὶ τὸν Μαγώγ, συναγαγεῖν αὐτοὺς εἰς πόλεμον, ὧν ὁ ἀριθμὸς
9 αὐτῶν ὡς ἡ ἄμμος τῆς θαλάσσης. καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ ἐκύκλωσαν τὴν παρεμβολὴν τῶν ἁγίων καὶ τὴν πόλιν τὴν ἠγαπημένην· [k]καὶ κατέβη πῦρ ἀπὸ τοῦ Θεοῦ
10 ἐκ τοῦ οὐρανοῦ, καὶ κατέφαγεν αὐτούς· καὶ ὁ Διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου, ὅπου καὶ τὸ θηρίον καὶ ὁ ψευδοπροφήτης· καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.

11 [l]Καὶ εἶδον θρόνον λευκὸν μέγαν, καὶ τὸν καθήμενον ἐπ' αὐτοῦ· οὗ ἀπὸ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός, καὶ
12 τόπος οὐχ εὑρέθη αὐτοῖς. [m]καὶ εἶδον τοὺς νεκρούς, μικροὺς καὶ μεγάλους ἑστῶτας ἐνώπιον τοῦ * θρόνου καὶ βιβλία

a Supr. v. 2.
b Supr. 16. 14, 16. Infr. v. 8.
c Dan. 7. 9, 22, 27. Matt. 19. 28. Luc. 22. 30. Rom. 8. 17. 1 Cor. 6. 2, 3. 2 Tim. 2. 12. supr. 3. 16. et 5. 10. et 6. 9, 10, 11. et 13. 12, &c.
h Dan. 8. 6. 1 Pet. 2. 9. supr. 1. 6. et 2. 11. et 5. 10.
i Ezech. 38. 2. et 39. 1. supr. 16. 14. k Dan. 7. 11. supr. 19. 20. et 14. 10, 11. 1 Pet. 3. 10. m Exod. 32. 32. Psal. 69. 13. et 69. 28. Jer. 17. 10. et 32. 19. Dan. 7. 10. Matt. 16. 27. Rom. [illegible] et 14. 12. 1 Cor. 3. 8. 2 Cor. 5. 10. Gal. 6. 5. Philipp. 4. 3. supr. 8. 23. et 3. 5. et 13. 8. Infr. 21. 27. et 22. 12.

pel, and the dreadful punishment of all those who had introduced, supported, or concurred in the idolatrous corruptions before described, are most clearly predicted. But while the instruments of mischief had been cut off, the great agent was still at liberty; and he would surely excite fresh disturbances, or produce new delusions, if not prevented. The Apostle had therefore a vision emblematical of the restraints which would be laid on Satan himself. It is here implied that Christ, with omnipotence and absolute authority, will restrain "the devil and his angels," even all his legions of evil spirits, from deceiving mankind in general, or any part of them, into idolatry, impiety, heresy, and wickedness, as he has hitherto done. (Scott.)

4. καὶ ἐκάθ.] Supply τινες.

— καὶ τὰς ψυχάς] Repeat εἶδον. Καὶ οἵτινες οὐ προσεκ. This is well rendered by Prof. Scholef. 'and whosoever worshipped not.' Compare n. 24.

8. τὸν Γὼγ καὶ τὸν Μαγώγ] An allusion, it is supposed, to Ezek. xxxviii. & xxxix. What nations are here meant Expositors are wholly unable to ascertain. It is, however, probable that no particular nations are meant, but that these are only names designating bodies of men, inimical to the Gospel.

ἠνεῴχθησαν· καὶ βιβλίον ἄλλο ἠνεῴχθη, ὅ ἐστι τῆς ζωῆς.
καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βι-
βλίοις κατὰ τὰ ἔργα αὐτῶν. καὶ ἔδωκεν ἡ θάλασσα τοὺς 13
ἐν αὐτῇ νεκρούς, καὶ ὁ θάνατος καὶ ὁ ᾅδης ἔδωκαν τοὺς ‡ ἐν
αὐτοῖς νεκρούς· καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν.
[n] καὶ ὁ Θάνατος καὶ ὁ Ἅδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ 14
πυρός· οὗτός [ἐστιν] ὁ δεύτερος θάνατος. καὶ εἴ τις οὐχ 15
εὑρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν
λίμνην τοῦ πυρός.

n 1 Cor. 15. 26, 54, 55.

XXI. [o] ΚΑΙ εἶδον οὐρανὸν καινὸν καὶ γῆν καινήν. ὁ 1
γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ παρῆλθε· καὶ ἡ θά-
λασσα οὐκ ἔστιν ἔτι. [p] Καὶ [ἐγὼ Ἰωάννης] εἶδον τὴν πό- 2
λιν τὴν ἁγίαν Ἱερουσαλὴμ καινὴν καταβαίνουσαν ἀπὸ τοῦ
Θεοῦ ἐκ τοῦ οὐρανοῦ, ἡτοιμασμένην ὡς νύμφην κεκοσμημένην
τῷ ἀνδρὶ αὐτῆς. [q] καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ οὐ- 3
ρανοῦ λεγούσης· Ἰδού, ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώ-
πων, καὶ σκηνώσει μετ' αὐτῶν· καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσο-
ται, καὶ αὐτὸς ὁ Θεὸς ἔσται μετ' αὐτῶν Θεὸς αὐτῶν. [r] καὶ 4
ἐξαλείψει [ὁ Θεὸς] πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐ-
τῶν· καὶ ὁ θάνατος οὐκ ἔσται ἔτι, οὔτε πένθος οὔτε κραυγὴ
οὔτε πόνος οὐκ ἔσται ἔτι· ὅτι τὰ πρῶτα ἀπῆλθον. [s] Καὶ 5
εἶπεν ὁ καθήμενος ἐπὶ ‡ τοῦ θρόνου· Ἰδού, καινὰ πάντα
ποιῶ. Καὶ λέγει μοι· Γράψον· Ὅτι οὗτοι οἱ λόγοι ἀληθι-
νοὶ καὶ πιστοί εἰσι. [t] καὶ εἶπέ μοι· Γέγονε. ἐγώ εἰμι 6
τὸ Α καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ διψῶντι
δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν. [u] ὁ νικῶν 7
κληρονομήσει [v] ταῦτα, καὶ ἔσομαι αὐτῷ Θεὸς, καὶ αὐτὸς
ἔσται μοι υἱός. [x] ‡ δειλοῖς δὲ καὶ ἀπίστοις, καὶ ἐβδελυγ- 8

o Rev. 6. 14. et 20. 11. 2 Pet. 3. 13. p 2 Cor. 11. 2. Gal. 4. 26. Heb. 11. 10. et 12. 22. et 13. 14. supr. 3. 12. infr. ver. 10.
q Ezech. 43. 7.
r Rev. 7. 17. et 25. 8. et 20. 10. 1 Cor. 15. 26, 54. supr. 7. 17.
s Ezek. 43. 19. 2 Cor. 5. 17. supr. 4. 8. et 19. 9. et 20. 11.
t Ezek. 18. 3. et 41. 4. et 44. 6. et 48. 1. Joh. 4. 10. 14. et 7. 37. supr. 1. 8. et 16. 17. infr. 22. 13, 17.
u Zech. 8. 8. Heb. 8. 10.
x 1 Cor. 6. 9. Gal. 5. 21. Eph. 5. 5. 1 Tim. 1. 9. Heb. 12. 14. supr. 20. 14, 15. infr. 22. 15.

14. *αὐτόν ἐστιν ὁ θεόν. θάνατος*] Render, 'This is death and hades,' in other words, 'the death which consists in the separation of the soul from the body, and the state of souls intervening between death and judgment, shall be no more.' To the wicked these shall be succeeded by a more terrible death, the second death, the damnation of Gehenna, *hell* properly so called. Indeed, in this sacred book, the commencement, as well as the destruction, of this intermediate state, are so clearly marked, as to render it almost impossible to mistake them. In vi. 8. we learn that *hades* follows close at the heels of death; and from this passage that both are involved in one common ruin at the universal judgment. (Campbell.)

XXI. In this and the following Chapter is described in glowing imagery (formed on that of the Prophets of the O. T.) the bliss of the righteous in heaven, after the resurrection and judgment: unless, with some Expositors (*especially those who* maintain a literal resurrection at the *beginning* of the Millennium, and the personal reign of Christ on earth for a thousand years) we understand these concluding Chapters of the state of the Church during the Millennium. The best Expositors, however, are, in general, agreed that the *only* passage of Scripture which speaks of this Millennium (namely, xx. 4—6.) is to be taken in a figurative acceptation; consequently that the present Chapters are to be understood of time *subsequent to the general judgment*. This, I think, has been proved by none more ably than by Mr. Scott. Thus, as Newc. observes, the new heaven and earth, and the new Jerusalem, are emblematical of the glory and happiness which will be the reward and happiness of good men for ever.

5. ὁ *καθήμενος ἐπὶ τοῦ θρ.*] This is either the Father, or his great Representative.

6. Compare Ch. i. & ii. Γέγονε. Equivalent to τετέλεσται, 'all things are brought to a consummation.' Τῇ πηγῇ τοῦ ὕδ. τ. ζ. A perennial spring of running water, as Newc. observes, is a fit emblem of happiness and immortality.

μέρος καὶ φονεῦσι, καὶ πόρνοις καὶ *φαρμακοῖς, καὶ εἰδωλολάτραις καὶ πᾶσι τοῖς ψευδέσι, τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ· ὅ ἐστι *ὁ θάνατος ὁ δεύτερος.

9 Καὶ ἦλθε [ἕν τῶν] ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας τὰς γεμούσας τῶν ἑπτὰ πληγῶν τῶν ἐσχάτων· καὶ ἐλάλησε μετ' ἐμοῦ λέγων· Δεῦρο, δείξω σοι
10 τὴν νύμφην, τὴν γυναῖκα τοῦ Ἀρνίου. καὶ ἀπήνεγκέ με ἐν πνεύματι ἐπὶ ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέ μοι τὴν πόλιν [τὴν μεγάλην] τὴν ἁγίαν Ἱερουσαλὴμ καταβαίνουσαν
11 ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ, ἔχουσαν τὴν δόξαν τοῦ Θεοῦ· [καὶ] ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ, ὡς λίθῳ
12 ἰάσπιδι κρυσταλλίζοντι· ἔχουσάν [τε] τεῖχος μέγα καὶ ὑψηλόν, ἔχουσαν πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα, ἃ ἐστι τῶν
13 δώδεκα φυλῶν υἱῶν Ἰσραήλ· ἀπὸ ἀνατολῆς πυλῶνες τρεῖς, ἀπὸ βορρᾶ πυλῶνες τρεῖς, ἀπὸ νότου πυλῶνες τρεῖς,
14 ἀπὸ δυσμῶν πυλῶνες τρεῖς. καὶ τὸ τεῖχος τῆς πόλεως ἔχον θεμελίους δώδεκα, καὶ ἐν αὐτοῖς ὀνόματα τῶν δώδεκα
15 ἀποστόλων τοῦ Ἀρνίου. Καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχε μέτρον κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς
16 πυλῶνας αὐτῆς καὶ τὸ τεῖχος αὐτῆς. καὶ ἡ πόλις τετράγωνος κεῖται, καὶ τὸ μῆκος αὐτῆς [τοσοῦτόν ἐστιν]; ὅσον καὶ τὸ πλάτος. καὶ ἐμέτρησε τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίων δώδεκα χιλιάδων· τὸ μῆκος καὶ τὸ πλάτος καὶ τὸ
17 ὕψος αὐτῆς ἴσα ἐστί. καὶ ἐμέτρησε τὸ τεῖχος αὐτῆς ἑκατὸν τεσσαρακοντατεσσάρων πηχῶν, μέτρον ἀνθρώπου, ὅ
18 ἐστιν ἀγγέλου. Καὶ ἦν ἡ ἐνδώμησις τοῦ τείχους αὐτῆς ἴασπις· καὶ ἡ πόλις χρυσίον καθαρὸν ὅμοιον ὑάλῳ καθαρῷ.
19 καὶ οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμημένοι· ὁ θεμέλιος ὁ πρῶτος ἴασπις, ὁ δεύτερος σάπ-
20 φειρος, ὁ τρίτος χαλκηδών, ὁ τέταρτος σμάραγδος, ὁ πέμπτος σαρδόνυξ, ὁ ἕκτος σάρδιον, ὁ ἕβδομος χρυσόλιθος, ὁ ὄγδοος βήρυλλος, ὁ ἔνατος τοπάζιον, ὁ δέκατος χρυσόπρασος,
21 ὁ ἑνδέκατος ὑάκινθος, ὁ δωδέκατος ἀμέθυστος. καὶ οἱ

δώδεκα πυλῶνες, δώδεκα μαργαρῖται· ἀνὰ εἷς ἕκαστος τῶν
πυλώνων ἦν ἐξ ἑνὸς μαργαρίτου. καὶ ἡ πλατεῖα τῆς πόλεως
χρυσίον καθαρὸν ὡς ὕαλος διαυγής. Καὶ ναὸν οὐκ εἶδον ἐν 22
αὐτῇ· ὁ γὰρ Κύριος ὁ Θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς
[e] Exo. 33. 19. Zech. 14. 7. Isai. 22. 5. ἐστι, καὶ τὸ Ἀρνίον. [a] καὶ ἡ πόλις οὐ χρείαν ἔχει τοῦ 23
ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν ἐν αὐτῇ· ἡ γὰρ δόξα
τοῦ Θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ Ἀρνίον·
[f] Exo. 33. 5. et 35. 12. [b] καὶ ‡ τὰ ἔθνη τῶν σωζομένων ἐν τῷ φωτὶ αὐτῆς περιπα- 24
τήσουσι. καὶ οἱ βασιλεῖς τῆς γῆς φέρουσι τὴν δόξαν καὶ
[g] Exo. 33. 11. 20. Zech. 14. 7. supr. 3. 8. infr. 22. 5. τὴν τιμὴν αὐτῶν εἰς αὐτήν· [c] καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ 25
κλεισθῶσιν ἡμέρας, νὺξ γὰρ οὐκ ἔσται ἐκεῖ· καὶ οἴσουσι τὴν 26
[h] Exod. 32. 32. Ps. 68. 29. Eze. 36. 8. Joel. 3. 17. Philipp. 4. 3. supr. 3. 5. et 13. 8. et 20. 12. Isai. 22. 14, 15. δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν. [d] Καὶ οὐ μὴ 27
εἰσέλθῃ εἰς αὐτὴν πᾶν κοινοῦν καὶ ποιοῦν βδέλυγμα καὶ
ψεῦδος, εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ
ἀρνίου. XXII. [i] Καὶ ἔδειξέ μοι [καθαρὸν] ποταμὸν ὕδα- 1
[i] Ezech. 47. 1. Zech. 14. 8. [k] Gen. 2. 9. Ezech. 47. 12. supr. 2. 7. et 21. 21. τος ζωῆς λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ
θρόνου τοῦ Θεοῦ καὶ τοῦ Ἀρνίου. [k] ἐν μέσῳ τῆς πλατείας 2
αὐτῆς καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐντεῦθεν ξύλον ζωῆς,
ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα ἕνα ἕκαστον ἀποδιδὸν
τὸν καρπὸν αὐτοῦ· καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν
[l] Zech. 14. 11. τῶν ἐθνῶν. [l] Καὶ πᾶν * κατάθεμα οὐκ ἔσται ἔτι· καὶ ὁ 3
θρόνος τοῦ Θεοῦ καὶ τοῦ Ἀρνίου ἐν αὐτῇ ἔσται· καὶ οἱ δοῦ-
[m] Matt. 5. 8. 1 Cor. 13. 12. 1 Joh. 3. 2. supr. 3. 12. [n] Psal. 36. 10. Eze. 43. 19, 20. Zech. 14. 6, 7. supr. 21. 23. [o] Supr. 1. 1. et 19. 9. et 21. 5. λοι αὐτοῦ λατρεύσουσιν αὐτῷ, [m] καὶ ὄψονται τὸ πρόσωπον 4
αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν. [n] καὶ 5
νὺξ οὐκ ἔσται ἐκεῖ· καὶ χρείαν οὐκ ἔχουσι λύχνου καὶ φω-
τὸς ἡλίου, ὅτι Κύριος ὁ Θεὸς * φωτιεῖ ἐπ' αὐτούς· καὶ
βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.

[o] ΚΑΙ εἶπέ μοι· Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί· 6
καὶ Κύριος ὁ Θεὸς τῶν πνευμάτων τῶν [ἁγίων] προφητῶν

motest antiquity, which I formed many years since, and hope ere long to lay before the Public.

22. ναὸν οὐκ εἶδον ἐν α.] as being now unnecessary in the immediate presence of God.

25. οἱ πυλῶνες α. οὐ μὴ κλεισθ.] An emblem of peace. So Horace, Apertas otia portas. (Newc.)

XXII. 1. ποταμὸν] See Note at xxi. 6.

2. ξύλον ζωῆς] Prof. Scholef. follows Bp. Middl. in rendering 'was a tree of life;' and this, as he observes, to avoid the inconsistency of saying that *the* ONE *tree* was on each side of the river. "Another interpretation, however, (continues he) has been advanced by Dr. Owen, which is entitled to some consideration: 'And the river *being* on either side *of it*.' And this might be carried even a little further: 'In the midst of the street of it and of the river, *being* (*viz.* both *the street* and *the river* being) on *either* side of it,' [the tree.]" Ἐντεῦθεν καὶ ἐντ. Like the Latin *hinc illinc*, 'on every side.'

7. Here terminates the prophetic portion of the Apostle's sublime representation of the destinies of the Church from its origin to its consummation; and the remainder of the Book is confirmatory and hortatory, demanding a due attention to its sublime contents, and conformity in their practice.

3. πᾶν κατάθ.] for ἀνάθεμα] Here Abp. Newc. and Dr. Burton justly suppose an allusion to the *curse* connected with the *tree of life* in the garden of Eden. The general sense being, 'the fatal effects of the first curse, pronounced in consequence of the first transgression, shall cease; the displeasure of God will be here no more.'

5. βασιλ. εἰς αἰῶνας] In heaven, of which the New Jerusalem is a type. For ever and ever is opposed to the millennary reign. (Newc.)

6, 7.] See v. 1—3. and Notes.

ἀπέστειλε τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ
7 ἃ δεῖ γενέσθαι ἐν τάχει. [p]Ἰδού, ἔρχομαι ταχύ. μακάριος
ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου.
8 [q]Καὶ ἐγὼ Ἰωάννης ὁ ‡βλέπων ταῦτα καὶ ἀκούων. καὶ ὅτε
ἤκουσα καὶ ἔβλεψα, ἔπεσα προσκυνῆσαι ἔμπροσθεν τῶν
9 ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα. καὶ λέγει
μοι· Ὅρα μή—σύνδουλός σου [γάρ] εἰμι, καὶ τῶν ἀδελφῶν
σου τῶν προφητῶν καὶ τῶν τηρούντων τοὺς λόγους τοῦ
10 βιβλίου τούτου. τῷ Θεῷ προσκύνησον. [r]Καὶ λέγει μοι·
Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βι-
11 βλίου τούτου· ὅτι ὁ καιρὸς ἐγγύς ἐστιν. [s]ὁ ἀδικῶν ἀδι-
κησάτω ἔτι, καὶ ὁ ῥυπαρὸς ῥυπαρευθήτω ἔτι· καὶ ὁ
12 δίκαιος δικαιωθήτω ἔτι, καὶ ὁ ἅγιος ἁγιασθήτω ἔτι. [t]Καὶ
ἰδού, ἔρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι
13 ἑκάστῳ ὡς τὸ ἔργον αὐτοῦ ἔσται. [u]ἐγώ [εἰμι] τὸ Α καὶ
τὸ Ω, ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ὁ ἔσχατος.
14 [x]Μακάριοι οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ, ἵνα ἔσται
ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς, καὶ τοῖς πυλῶσιν
15 εἰσέλθωσιν εἰς τὴν πόλιν. [y]ἔξω [δὲ] οἱ κύνες καὶ οἱ φαρ-
μακοί, καὶ οἱ πόρνοι καὶ οἱ φονεῖς, καὶ οἱ εἰδωλολάτραι,
καὶ πᾶς ὁ φιλῶν καὶ ποιῶν ψεῦδος.
16 [z]Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι
ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις· ἐγώ εἰμι ἡ ῥίζα καὶ τὸ γένος
17 [τοῦ] Δαβίδ, ὁ ἀστὴρ ὁ λαμπρὸς καὶ *πρωϊνός. [a]Καὶ τὸ
πνεῦμα καὶ ἡ νύμφη λέγουσιν· [b]Ἔρχου· καὶ ὁ ἀκούων εἰπάτω·
[c]Ἔρχου. καὶ ὁ διψῶν ἐρχέσθω καὶ ὁ θέλων λαμβανέτω τὸ
18 ὕδωρ ζωῆς δωρεάν.

[Συμ]μαρτυροῦμαι ἐγὼ [γάρ] παντὶ ἀκούοντι τοὺς λό-
γους τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιτιθῇ
19 *ἐπ' αὐτά, ἐπιθήσει ὁ Θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς
γεγραμμένας ἐν βιβλίῳ τούτῳ. [d]καὶ ἐάν τις ἀφέλῃ ἀπὸ
τῶν λόγων βίβλου τῆς προφητείας ταύτης, ἀφαιρήσει ὁ
Θεὸς τὸ μέρος αὐτοῦ ἀπὸ *Ξύλου τῆς ζωῆς, καὶ ἐκ τῆς
20 πόλεως τῆς ἁγίας, [καὶ] τῶν γεγραμμένων ἐν βιβλίῳ τούτῳ.

p Chap. 1. 3. et 3. 11.
q Act. 10. 26. et 14. 14. supr. 19. 10.
r Dan. 8. 26. et 12. 4. supr. 1. 3.
s 2 Tim. 3. 23.
t Isa. 40. 10. et 62. 11. vid. supr. 20. 12.
u Isa. 41. 4. et 44. 6. et 48. 11. supr. 1. 8. 11. et 21. 6.
x 1 Joh. 3. 23.
y 1 Cor. 6. 10. Eph. 5. 5. Philipp. 3. 2. Col. 3. 5. supr. 21. 8.
z Num. 24. 17. Isa. 11. 10. Rom. 15. 12. 2 Pet. 1. 19. supr. 1. 1. et 5. 5.
a Isa. 55. 1. Joh. 7. 37. supr. 21. 6.
b 33. Deut. 4. 2. et 12. 32. Psal. 62. 12. Prov. 30. 6. supr. 3. 5. et 13. 2. et 17. 5. et 20. 12. et 21. 27.

11. ὁ ἀδικῶν ἀδικ. ἔτι] q. d. If he persists in his unrighteousness, he will reap the consequences of it. The mode of expression is authoritative. (Newc.) Agreeably to this Mr. Holden well paraphrases: 'They who, after this revelation and the awful warnings given them, continue to be unjust and filthy, let them remain so, and reap the punishment worthy of their deeds.'

15. οἱ κύνες] See Phil. iii. 2. and Note.

17. This verse contains the *response* made to the promise of Christ "I come quickly," v. 12., and the Holy Ghost and the Church, the spiritual bride of Christ, are represented as inviting all to participate in the blessings of the Gospel.

19. Ἀφαιρήσει ὁ Θεὸς—ζωῆς] In this expression there seems a *double* allusion, first to the keeping of an account-book, in which every one's μερος or portion is entered down, and crossed out when taken away: 2. to the βίβλος of a *will*, from which any one's name being removed disinherits him. So Joseph. Ant. xvii. 4. 2. τὸν υἱὸν αὐτῆς—ἐξήλειψε τῶν διαθηκῶν.

Λέγει ὁ μαρτυρῶν ταῦτα· Ναὶ ἔρχομαι ταχύ· ἀμήν. Ναὶ ἔρχου, Κύριε Ἰησοῦ!

21 Ἡ χάρις τοῦ Κυρίου [ἡμῶν] Ἰησοῦ Χριστοῦ μετὰ πάντων [ὑμῶν] τῶν ἁγίων. Ἀμήν.

ΤΕΛΟΣ.